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Founded, Edited, and Published

BY

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# The Fortnightly Review

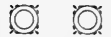
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CHRONICLE AND COMMENT



## TEN YEARS OF CATHOLIC CHURCH EXTENSION

The December issue of *Extension* commemorates the tenth anniversary of the foundation of the Catholic Extension Society, the objects of which are: "To foster and extend the Catholic faith; to develop the missionary spirit in the clergy and people; to assist in the erection of parish churches for needy places; to contribute to the support of priests laboring in the poorer dioceses; to supply church goods for poor missions; to circulate Catholic literature wherever possible, and to assist in the education of students who intend becoming missionary priests." These noble objects the Society has aimed to accomplish with constantly increasing efficiency, as a glance at the Tenth Anniversary Number of its official organ shows. The annual receipts have grown from \$34,000 in the first year to nearly \$333,000 in 1915. The Society has helped to build 1,097 chapels. It has sent out 392 altars, 536 chalices, 1,943 vestments, and numerous other gifts to needy missions. It has aided the missions in the Philippines and in Puerto Rico, and given much needed relief to refugee priests and sisters from Mexico. It has made many converts and brought back hundreds of stray sheep by means of its three chapel cars and two motor chapels. It has aided poor priests by mass stipends. It has provided a seminary for exiled Mexican clerics and given financial assistance to forty-nine poor students for the priesthood, some of whom are already at work in the missionary field. Through its "literature department" the Society has distributed hundreds of thousands of copies of popular apologetical books and built up a large circulation for its monthly magazine. Besides *Extension* the Society also publishes the *Child Apostle*, which endeavors to enlist the co-operation of Catholic boys and girls.

This is a splendid record and we hope

and pray that the Extension Society may keep up its good work and enlarge its scope.

## THE ORDER OF MARTHA

The Catholic Extension Society of America is also making strenuous efforts to interest the women folk in the work of the missions. The department devoted to this purpose was at first called "The Catholic Women's Auxiliary," but lately it has been given a more compact organization and a new name: "The Order of Martha." This is an organization of Catholic women who, actuated by the missionary spirit and dominated by Catholic zeal, devote a portion of their time and energy to the missionary cause. The organization is divided into "Households," each pledged to do some definite work. Eighteen chapels have been built in this way. The ultimate endeavor of the Order of Martha will be "to take an especial interest in schools in the poor missions." This is a most excellent object, deserving of the united efforts of all good women. There are at present 218 "Households," with a membership totalling approximately 5,000. The membership fee is fifty cents. It would perhaps have been wiser to call this praiseworthy organization by a different name—one savoring less strongly of the Lodge; but there is really nothing intrinsically objectionable in the name, and their distaste for such appellations should not prevent conservative Catholic women from giving the "Order of Martha" their cordial support. What an immense amount of good could not this organization accomplish with a membership of 50,000, or, better still, 500,000?

## DANGER IN THE "MOVIES"

A writer in *Harper's Weekly* (No. 3076) calls attention to a "crassly anti-educational" phase of the "movies." It is that "our best books are being placed

on the screen in forms that their very creators would not recognize nor stand sponsors for. The better the book the greater the menace. Nothing is left to the imagination. . . . All is translated into pulsing, rush-hour Americanese." Another decidedly anti-educational feature of the moving picture shows is the way in which they distort history. The "Birth of a Nation" is a flagrant case in point. That play is false and un-historic throughout. We understand there are hundreds of other films now on exhibition that are equally objectionable from the standpoint of historic truth. There is a very grave danger in this, a danger from which, in all probability, the Catholic Church will suffer keenly before long. Given the sensational trend of the "movies," we may expect the "Popess Joan," the massacre of St. Bartholomew, etc., to be put on the screen at any time, to propagate the hoary anti-Catholic lies and errors of history a hundred-thousand-fold.

#### KINSHIP BETWEEN FREEMASONRY AND OTHER SECRET SOCIETIES

Speaking of "lodges," i. e., patriotic, professional, Greek letter, benevolent and other secret and semi-secret societies, the *Christian Cynosure* (Chicago, Vol. 48, No. 8) comments on a remarkable fact, to which this Review has already more than once adverted, namely, the close kinship existing between all these organizations and Freemasonry. "Very few lodges," says our contemporary, referring for proof to Stevens' "Cyclopedia of Fraternities," "have been organized without some Mason, Odd Fellow, or Knight of Pythias at the back of it. In fact, practically all lodge rituals suggest the Masonic influence which governed those by whom they were prepared. Masonic antiquity, Masonic ceremonies, Masonic oaths, Masonic politics, Masonic government, Masonic funerals, and Masonic religion is the substance from which all other lodges are created."

This is one, though by no means the only, reason why the Catholic Church is so unalterably opposed to all secret societies.

#### THE SITUATION IN MEXICO

Vol. XIII, No. 22 of the *Catholic Mind*, published by the America Press, is devoted to three papers on Mexico. In the first, a "Mexican lawyer" asserts that there has never been, and is not now, in his country, any serious antagonism between the masses and the classes; in other words, there is no "social question." The dreadful condition of the country, he says, is attributable entirely and solely to the selfish ambitions of a few anti-Catholic bandits, who never would have been able to obtain the bad eminence they now enjoy, were it not for the sympathy and help they received from the American side of the border.

E. C. Hendrix, in the same number, tries to show that the Mexican people are Catholic at heart, and that the general public is being misled by the anti-clerical slanders sent abroad concerning their attitude towards the Church. Neither of these papers is at all convincing, and we fear the editors of the *Catholic Mind* are unwittingly helping to mislead public opinion in printing such one-sided and manifestly inaccurate statements. In matter of fact the trouble in Mexico is undoubtedly owing in large measure to a combination of social, economical, political, and religious causes. What the public would like to know is how precisely these causes cooperate and what other agencies, if any, have been and are at work antagonizing the Church and the welfare of the people. Carranza, Villa, etc., are undeniably mischief-makers, but they could not have created so much havoc had not conditions been favorable.

#### MUTATIONS OF THE EVOLUTION THEORY

The defenders of Evolution are more widely at variance to-day than they ever were before. At the autumn meeting of the National Academy of Sciences, held in New York City the latter part of November, Professor W. E. Castle, of Harvard University, presented a paper on the fundamental question, "Is Selection or Mutation the More Important Agency in Evolution?" This paper is summarized as follows in a report of the meeting printed in the *Nation* (No. 2630, p. 632):

"Evolution, like geological change, is



very slow. About fifteen years ago there came a change of opinion, and a reversion to the belief in sudden changes and creation of species. According to this view, the question of natural selection was now limited to inquiring what species shall survive. The idea of sudden and spontaneous origin of species, the so-called mutation theory, has much in common with the catastrophic theories in geology and astronomy. It owes its present popularity to De Vries and Johanssen, who have attempted to show the inability of selection to produce new species. Mendelian studies on discontinuous variation show that several factors may produce continuous variation, but if these factors are constant it is possible to alter the character only in a limited degree. Professor Castle's experiments on over 16,000 black and white rats tend to show that these factors are not constant, and thus that new species can be actually produced during the experimentation. The experiments were made on inbreeding, attended by selection, beginning with piebald or hooded rats, white with black heads. The blackest rats being chosen to start a positive series, and the whitest rats to start a negative series, after seventeen generations the positive series became darker, and the negative series whiter, so that finally a race of rats was developed blacker than any of those at the start, the hooded character having disappeared altogether. The changes had come in gradually, so that the selection was progressively evolved. Accordingly, selection must be restored to the position it had in Darwin's estimation."

#### THE B. P. O. E. SHOWN UP BY ONE OF ITS MEMBERS

The *Elks-Antler* for October, 1915, published a letter from "A Knight of the Grip," which we find reproduced in the *Christian Cynosure* for December, page 236. In this letter a loyal Elk of the decent sort complains that "too many lodges" of the B. P. O. E. "are not lodges," but "only speak-easies or boot-leg joints." In the lodge to which he himself belongs, says this corre-

spondent, "when we were a dry town, we had over 400 members, two years ago we went wet and we lost 130." The correspondent expresses the hope that "some day there will be a reunion. . . . of men who love the Benevolent and Protective Order of Elks for what it was and what it can do, and they will adopt some severe measures to throw out the men who are no use to us. . . . the men who use it [the Order] for commercial purposes and for an excuse to buy hard stuff and play poker and have no idea of what the Order means." When that day of reorganization comes, we fear the "great" Order will dwindle down to an insignificant band. Meanwhile what are we to think of the not inconsiderable number of Catholics in various parts of the country who belong to this organization, which, according to the testimony of its own members, published in its own chief organ, is nothing but one great big "boot-leg joint"?

#### "MILLERITE" PROPHETS

"Millerite" prophets have lately been coming to the front with the assertion that "in 1844 the inception of the end of the world had been inaugurated and a continuous judgment day instituted, which is now in full force, and the present almost world-wide struggle certainly presages the end." There are persons still living who can recall the uneasiness existing among certain classes of people in 1844, when a great comet gave the prophecy of the Millerites a semblance of verisimilitude. Capt. F. M. Postgate recently related in the *St. Joseph News-Press* (reproduced in the *St. Louis Globe-Democrat* of Nov. 14, 1915) the ludicrous incidents that happened in the little city of Boonville, Mo., in 1844, as the date set for the fulfilment of the prophecy approached. One man built a flying machine and broke his neck in trying to escape in it. In the evening the people of the village gathered in the main street, the "elect" (and there were many of them) arrayed in their ascension robes. When, towards midnight, a spear of light suddenly sprang up in the direction of Gibson's Hill, "no artist could

have painted the various expressions shown on the countenances of individuals." At the moment when hope and fear had risen to its height, a mounted messenger came clattering down the street and proclaimed that "It is only an old haystack that is burning." Soon the streets were deserted and the town was wrapt in profound silence.

#### BARON STEUBEN'S SERVICES IN THE REVOLUTIONARY WAR

There has been some controversy of late in the press concerning the part played by Baron von Steuben in our revolutionary war. No doubt it is an exaggeration to assert, as Mr. Thomas L. Hisgen did in a recent meeting, that Steuben was "the savior of America." At the same time those decidedly undervalue Steuben's services who say that he was "a mere recruiting officer," unwilling to fight, and went into the war merely to retrieve his fortunes. The "Encyclopedia Americana," which speaks without bias in the matter, says (Vol. XIV, s. v. "Steuben"):

"His splendid discipline and ability as an organizer [Steuben had attained the rank of lieutenant-general in the Prussian army and had won distinction in the Seven Years' War] were at once recognized by Washington, who recommended his appointment as inspector-general of the entire army. Unable to attain a separate command in the open field, he spent most of his time recruiting the forces sent to those who took a more prominent part in the war; but it was undoubtedly due to his almost unrecognized efforts that the American troops were from the first so well-organized and disciplined a body. He attained at last his coveted place as an officer in the line, and as major-general of the forces at Yorktown received the first offer of capitulation from Lord Cornwallis. . . . At the close of the war he was refused the pecuniary remuneration which he had asked of the colonies in the event of their success, but to recuperate his fortunes, abandoned for their cause, was subsequently awarded several grants of land, among them a township

in northern New York, where he spent the remainder of his life."

#### HISTORY REPEATING ITSELF IN CHINA

The Chinese revolution was a complete success, in so far as the attainment of its original object was concerned. It destroyed the Manchu dynasty, which, according to a well-informed writer in the *Asiatic Review*, Yuan Shi-kai would have preferred to maintain. The principle of an hereditary monarchy, which had lasted for five thousand years, foundered in the struggle. But if the destructive policy of the revolutionists was a success, their constructive policy was wholly unsuccessful. Qualified local critics predicted that the attempt to found a republic would fail. Mr. Bland, who spoke with a very full knowledge of Chinese affairs, pointed out that the canker which was gnawing at the heart of China was not political but economic, that Young China was as corrupt as Old China, and that to the mass of the people "the word 'Republic' meant no more than the blessed word 'Mesopotamia.'" Outside critics reasoning on historical analogy, arrived at a similar conclusion. Looking to the broad features of the situation, to the suddenness of the attempted transition from absolutism to complete liberty, to the habits ingrained by long centuries of corruption and maladministration, to the lack of practical experience on the part of the idealists who promoted the revolution, to the rivalry of the western powers who were interested in Chinese affairs, and to the fact that bankruptcy could not be avoided without recourse to foreign capital, political observers, however sympathetic to Chinese aspirations, held from the first that history would probably repeat itself and that the ultimate result of the revolution would be to establish a new despotism under another name, and perhaps of a somewhat improved type in place of that which formerly existed. This, in fact, is what has actually occurred. Yuan Shi-kai became emperor in everything but in name, and, according to recent reports from China, it appears that the question of his assuming the imperial title is now settled.

He climbed to power by methods which, though differing in detail, were in all essentials identical with those adopted in past times on the banks of the Tiber, on those of the Seine, and elsewhere.

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## Catholic Journalists and Journalism

Within recent months various Catholic periodicals have printed more or less nebulous articles and letters, dealing with Catholic journalism and Catholic journalists. Most of the writers are what might be called theoretical journalists, that is to say, they have had no journalistic experience whatever. Just what one who knows absolutely nothing about the subject can have to say that is of value to Catholic editors, or of importance to Catholic journalism, is not exactly clear to me.

But more incomprehensible than the half-baked opinions and the theoretical counsel of those who know absolutely nothing about the subject they so boldly and so loudly dare to discuss, is the fact that what they write is printed. It is not to the credit of a Catholic editor that he allows articles written by persons having no practical knowledge of the publishing business, pretending to discuss Catholic journalism, to be printed in his publication. The editor who opens his columns to such inane and valueless contributions is placing a low valuation on his space and on his readers' intelligence. Moreover, he shows that he has poor editorial judgment. At most only a few readers are interested in such discussions. Certainly the cause of Catholic journalism is not benefitted by them in the slightest degree. Neither do such articles bring new subscribers; on the contrary, they disgust many readers to the point of cancelling their subscriptions for all Catholic publications.

But if we can more or less grace-

fully dismiss the "opinions" and the "counsel" of theoretical journalists, that is, of men who are absolutely ignorant of the subject they discuss, what are we to say of the "critic" and "adviser" who has indeed had editorial experience, but only for a short time and to a limited extent. It is evidence of considerable gall in one who has been a failure, to judge adversely and harshly of his more successful brethren. I would about as much expect Grand Duke Nicholas to sit in judgment upon the military inefficiency of Von Hindenburg, or to point out just where the German army has erred.

If there is any present editor conceited enough, or any ex-editor presumptuous enough to scold editors and belittle them for their deficiencies and shortcomings, to him I will direct these questions: "What is your own editorial record? Where did *you* serve your apprenticeship? Where did you get your knowledge and experience? What have you accomplished that is, journalistically speaking, worth while? To what editorial achievement can you point that has raised Catholic journalism to a higher plane than where you found it? What superior performance has fastened upon you the badge of distinction or qualifies you to speak? What publication have you built up? How many hundreds of thousands of subscribers have you reached through the journal with which you are, or were, connected? Did the circulation grow or diminish under your editorship?"

The answers to these questions seem to me important. And if truthfully given, it will be found that the word *Failure* is written in capital letters over the critic's entire journalistic career.

I have more respect for the patient, plodding, hardworking Catholic editor, who is valiantly trying to keep his head above water, and his paper afloat, than for the greatest "scholar" who ever sat in an editorial chair and put in most of

his time venting his ill humor or wasting his God-given talent in criticizing his journalistic confrères. To the credit of most of the Catholic editors, God bless them! (I speak this fervently because I know many of them intimately!) be it said, they are uncomplaining even when they are abused, generally by non-subscribing and incompetent critics; neither are they guilty of writing academic articles on what constitutes an ideal Catholic press or an ideal Catholic journalist.

I consider it the height of impudence, and an evidence either of ignorance or malice (or of both) when a Catholic editor, or ex-editor, under whose supervision the subscription list of his paper has steadily declined—sits in judgment upon the performance of others. Catholic journalism is today suffering from too much inexpert advice; and no improvement can be looked for until the unqualified, non-competent counselor is silenced and the loud-mouthed, self-constituted critic is eliminated.

If I did not think that my more than a dozen years of active editorial work entitle me to a hearing, I would not venture to discuss this subject; and I would not express an opinion if I had not been connected with two Catholic magazines of national proportions—one of which rolled up a circulation of more than 140,000 in three and a half years, and the other has nearly 200,000.

To me it is amusing that the editors of squeaky Catholic papers, and those who failed signally as editors are clamorous for what it pleases them to call the "scholarly" editor; and when they do this they have both their eyes fixed admiringly upon themselves. I will not pause to analyze the word "scholar," nor to determine just what constitutes a scholar. But of one thing we are sure, there are different kinds of scholars, just as there are different kinds of sausages and different kinds of cigars. Before we can hope to improve Catholic journalism, and raise up among us a new gene-

ration of Catholic journalists, this scholar humbug must be given a black eye. Who are the "scholars" among Catholic editors? Enumerate them and I'll name you the Catholic editors who are unsuccessful—whose papers or magazines have a comparatively small circulation, which is steadily decreasing. Of all the men in the world the self-professed "scholar" makes the poorest editor. However vast his learning, he is generally lacking in all, or most, of the things requisite for a successful journalist. I have found him only too frequently to be not only puffed up with pride and arrogant with conceit, but also wanting in the first quality requisite for the Christian gentleman,—humility. As an editor, he assumes towards his readers an attitude of intellectual superiority which is unsavory and insulting. I would rather have the destinies of Catholic journalism in the hands of educated gentlemen than of conceited "scholars."

No, friends! in my humble opinion the so-called scholar-editor is not necessary to the success of Catholic journalism. The reading public does not demand that its editors be university men.

If I were asked what qualities I consider necessary to the successful Catholic editor, I would say: he must have ordinary business acumen, good judgment, sound common sense, poise, balance, unerring, or at least fair, editorial instinct, and a degree of initiative, some ingenuity, a little originality, (i. e. some brains), and of course a well rounded education, which includes some literary ability. I need not specially emphasize that he must have thoughts, be able to think and reason logically; be possessed of ideas, and not entirely barren of opinions. If there is added to this equipment a moiety of wit and a sense of humor; and above all, if he does not take himself too seriously, and is sincere in all his work and endeavors, we have an editor likely to be of considerable service to whatever branch of

journalism he may select for his life's work, and to the cause of our holy religion.

Some people imagine that when a man can write a scathing letter or a slashing article, that he is therefore a great and brilliant editor. I dissent from this view. Some editors imagine that they must be the McMasters of their day. They do not seem to realize that the generation of the McMasters has gone by; that the brand of journalism made popular by McMaster (Greeley, Dana, Godkin, Watterson, *et al.*) is entirely out of date. The editorials are only a small part of most papers or magazines; it is in the matter he selects for the columns or pages other than editorial, that an editor demonstrates his qualities and his efficiency. Some of our editors, it seems, cannot be aroused from their Rip Van Winkle sleep. It was not the writing of Edward Bok that made the *Ladies Home Journal* a great journalistic success, and I dare say that the editorials in the *Saturday Evening Post* are not read, or read with indifferent interest, by the 2,000,000 readers of that paper.

There is no such thing as an *ideal* Catholic paper (or magazine). In a world of imperfections and tangled realities—of opposing views, conflicting opinions and varying experiences—the best that a modern Catholic editor can hope to do is to make his product readable, and of interest, to a considerable number of Catholic men and women. The editor who is doing, or has done this, can be said to have succeeded in his profession. Let all others hold their garrulous tongues.

Chicago

S. A. BALDUS

Mng. Editor "Extension" Magazine

## The Sunday Newspaper

According to an editorial in the St. Louis *Post-Dispatch* (Dec. 3) Chief Justice Woodson, of the Missouri Supreme Court, has pronounced the Sunday newspaper a most beneficent and a necessary institution. He bases his assertion on the claim that the daily newspaper renders invaluable and indispensable services to the public on Sundays no less than on week-days, and that its beneficent influence is even "more potent on the former than on the latter, for the simple reason that the toiling masses have more time to read the papers on Sunday and therefore acquire greater knowledge and information from them on that day than on any other day of the week."

This contention sounds reasonable, yet it will hardly bear critical scrutiny.

Justice Woodson and those who share his view evidently think that the Sunday newspaper serves the best interests of the public by disseminating information. Even were we to grant that the information disseminated is all correct and useful—which is by no means the case—we should not be able to admit the correctness of this view. The press has a higher mission than merely to disseminate information and to serve the material interests of men. It ought also to be a medium of intellectual and moral betterment and progress, individual as well as social. The average American Sunday newspaper, in the eyes of many clear-sighted critics, is as injurious as it is useful; it undermines at the same time that it upbuilds, and it misleads while it guides.

Nor can we agree with the learned judge that the supposedly great service rendered by the Sunday newspaper to society justifies the Sunday labor which it involves. As a legal decision this new view must of course be respected; but that does not make it ethically correct. Even if the Sunday newspaper were the great public benefactor that it is trumped

"Your husband," said the caller sympathizingly, "was a man of excellent qualities."—"Yes," sighed the widow, "he was a good man. Everybody says so. I wasn't much acquainted with him myself. He belonged to seven lodges."

up to be, this would not justify its conductors in breaking, and causing many others to break the divine precept of sanctifying the Sabbath day. This quite apart from the question whether a large part of the labor now done on these papers Sunday mornings could not be performed on the preceding Saturday.

Newspaper reading is undoubtedly an educational means of some value. But it does not follow from this that the Sunday newspaper, as now constituted, is a public necessity. There are several European countries that manage to get along practically without Sunday papers in our sense of the term, and yet maintain a standard of civilization and education in no wise inferior to ours.

From the sociologist's point of view there are several other circumstances connected with this problem that militate against Judge Woodson's contention. We will mention only one. What about the newsboys who are compelled to go about their business on Sunday the same as on week-days? How many of them, whether they have received a religious training or not, will ever know the real meaning of the Third Commandment?

CORNELIUS SITTARD

## The Roman Question

The allocution delivered by Pope Benedict XV at the secret consistory, December 6, dealt in part with the position in which the Holy See finds itself in consequence of the war. "Those who govern Italy," said the Pontiff, according to a cable dispatch, "are not wanting in good intentions to eliminate the inconveniences; but this very fact clearly demonstrates that the position of the Pope is dependent upon the civil authorities and that, with a change of men and circumstances, the position itself might change for the worse. No reasonable man will assert that a position so uncertain, so dependent upon the arbitrary

power of others, can be that which properly becomes the Apostolic See."

The temporal status of the Holy See, or the so-called Roman question, has thus been once more brought into the foreground of public interest. One of the most valuable recent contributions to the discussion is a brochure by the Rev. Dr. Charles Hilgenreiner, of the University of Prague, entitled, "Die römische Frage nach dem Weltkriege" and published by the Bonifaciusdruckerei, of Prague. (66 pp. 8vo. 50 cts.)

Dr. Hilgenreiner begins with an exposition of the double sovereignty of the pope and describes the present condition of the Holy See under the law of nations. This is followed by a short history of the Papal States, from the Congress of Vienna down to 1870. The author then reprints the text of the famous Law of Guarantees, which has never been accepted by the Holy See, and which if it were accepted, could be unilaterally revoked at any moment by the Italian government. The conclusion of Dr. Hilgenreiner's treatise is devoted to a discussion of ways and means for solving the Roman question.

Even Protestants admit that a nation headed by a perjured king and likely at any time to start a revolution against the Vatican, thereby endangering its treasures and the very life of the pontiff, cannot be depended upon to enforce a law of guarantees, even if that law were quite satisfactory.

It has been suggested that the papacy should relinquish its claim upon the Papal States. Dr. Hilgenreiner agrees with several eminent canonists in holding that the pope *could* relinquish his just claims, but thinks it is not likely that he will, though he might be persuaded to enter into negotiations with the powers in order to arrive at a fair settlement.

An eminent Protestant jurist, Dr. Bornhack of Berlin, has pointed out that there are only three ways in which the Roman question can be solved: either by

restoring the Papal States as they existed before the spoliation; or by an international agreement to enforce a satisfactory law of guarantees; or by ceding to the Holy See that part of the city of Rome situated on the right bank of the Tiber, with a strip of territory extending to the sea, thereby making the papacy politically independent and enabling it to communicate freely with foreign countries.

Not one of these suggestions would, in Dr. Hilgenreiner's opinion, really solve the problem. If the ancient patrimony of St. Peter were restored, the pope would need a large standing army to protect his possessions against *Italia unita*. An international guaranty of papal independence would be valueless unless supported by foreign troops stationed in papal territory. Even a large State and numerous troops are no sure safeguard of peace and security. A small papal state verging on the sea would be subject to many dangers, though it would at least enable the pope to flee when threatened. Such an eventuality would have to be further provided for by assuring the pope of an asylum in some neutral country, e. g. Switzerland. Because of the geographic difficulties involved, the Roman question cannot be completely solved. Wicked neighbors will always be in a position to attack the pope and to hold him a prisoner in his own territory. If Italy were truly Catholic, it might effectively ensure the security of the Holy See, but under a Masonic regime, Italian guarantees are worth nothing.

Some of the statements and quotations contained in Dr. Hilgenreiner's pamphlet confirm the opinion, already expressed in this *Review*, that at least two of the great powers of Europe intend to use their influence in favor of an acceptable solution of the Roman question after the war.

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## A Primer of Peace and War

*A Primer of Peace and War.* The Principles of International Morality. Edited for the Catholic Social Guild by Charles Plater, S. J., M. A. xi & 282 pp. New York: P. J. Kenedy & Sons. 1915. 80 cts.

Readers who are interested in social questions have had frequent occasion to observe the splendid work done in that field in recent years by the young English Jesuit whose name appears as the editor of this little volume. He has given us "Catholic Social Work in Germany," "The Priest in Social Action," a book on retreats for workingmen, a host of pamphlets and magazine articles, and has been the secretary and main-spring of the English Catholic Social Guild for several years. In his latest production (he is the editor, but he has also written about one-half of the text) he has given us a summary study that is in no sense inferior to anything that he has heretofore edited or written. The book is divided into four principal sections: "International Morality in General;" "Morality of War;" "Efforts Towards Peace;" and "Historical," which treats of the Catholic doctrine of war and the work of Grotius.

Although the treatment is necessarily brief in all parts, it covers every possible phase of the general subject. The book contains an abundance of citations and references to standard authors, legal and ethical, in the text and the footnotes, and presents an excellent bibliography, systematically arranged, at the end. In view of the fact that it was written during the war by citizens of one of the belligerents, it is surprisingly devoid of anything like partisanship. To be sure, there are two or three references to the generally reprobated doctrines of Bernhardt and Treitschke, but these are accompanied by the names of Englishmen who hold the same abnormal opinions. The most devoted adherent of any of the countries engaged in the present war will be able to derive an im-

mense amount of moral instruction from this volume with a minimum shock to his national sentiments.

Any attempt to indicate in detail the topics discussed, or to make selections for particular notice here, is apt to prolong this brief review beyond reasonable limits. Nevertheless, the reviewer must take the risk and call attention to two or three points that seem to him worthy of a moment's consideration. Father Plater shows that the right of intervention by one State in the territory or affairs of another is extremely limited and thin, as described in the pages of Catholic authorities, and in particular that the claim to intervene for the purpose of imposing a higher civilization upon an inferior people is "to be viewed with considerable suspicion." Catholic teaching on this point is very different from that of Burgess, the principal American authority on political science, that interference in the affairs of populations which have made "some progress in state organization, but which manifest incapacity to solve the problem of political organization with any degree of completeness, is a justifiable policy." Indeed, one of the best services of the little volume before us will be to enable the reader to realize with a minimum of effort how wide is the gulf that separates the Catholic doctrine on international relations and on the conduct of States from that which is laid down in almost all the current text-books on political science. The latter almost unanimously reject the concept of natural rights, and the doctrine that political sovereignty is definitely limited by the natural moral law. As a consequence, the inevitable tendency, if not the explicit declaration, of their teaching is to enthrone the State as the supreme interpreter and determinant of right and wrong in all matters with which it is concerned.

Especially timely are the pages on the reasons for a just war; the excess of militarism and ultra-pacifism; the mis-

taken praise of war as a moral agent; the fallacy of "preparedness;" the obstacles to peace, especially that pessimism which finds expression in the assertion that "men have always fought and always will fight;" the limitation of armaments; the proper methods of cultivating peace; the necessity of instruction among Christians on the latter subject; and a proposed federation or society of states.

JOHN A. RYAN

Catholic University of America

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It is an appalling fact that again and again those who claim to be enjoying the most intimate friendship with God are distinguished by selfishness and a lack of charity to their neighbors. (R. H. Benson, in "Friendship with Christ").

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A wonderful chapter in Msgr. Benson's "Friendship with Christ" is that called "Christ in the Sufferer." It is a lucid exposition of the very highest form of suffering, which is, unfortunately, often missed by theologians, who frequently teach that suffering is sent as a punishment for sin—a theory which maddens the innocent soul unconscious of guilt, and which sometimes rouses the most dangerous of passions, a sense of bitter injustice that drives a high-spirited nature to revolt and despair. Robert Hugh Benson does not torment his followers with such a theory. He springs with one leap to the supremest point of mystical theology and shows that the innocent sufferer is the extension of Christ crucified. In other words, he is not merely suffering for Christ, but is allowing Christ to suffer in him, for the sins of the world.—Olive Katharine Parr, "Robert Hugh Benson," p. 22 sq.

—o—

Father Joseph Rickaby, S. J., somewhere speaks of a school in which one of the subjects taught was "handling wool." Wool, there, was a staple of education: the boys were taught to discriminate wool from wool, better from worse. The lesson was truly educational, so far as it went. We should learn in a similar manner how to handle fiction, to recognize it as fiction, know good from bad, and keep fiction as such apart from history.



## NOTES AND GLEANINGS

In handing down a decision that the city of Denver, despite the "home rule" amendment, must adopt prohibition on Jan. 1, 1916, with the rest of the State, the Colorado Supreme Court incidentally upheld that section of the "dry" constitutional amendment which permits the importation and sale of liquors for medicinal or sacramental purposes.

The Little Rock (Ark.) *Guardian* announces (Vol. 5, No. 36) that the K. of C. Committee on Religious Prejudice "proposes to use the Chautauqua circuit in the effort to diffuse reliable information concerning the Church and the Order." The two lecturers who are now paid to deal with Socialism are to be offered to the Chautauqua bureau. The *Guardian* strongly questions the wisdom of this move, first because the Chautauqua managers are not likely to welcome Catholic lecturers; secondly, because the Chautauqua is essentially a Protestant institution, and the Catholic ecclesiastical authorities will hardly regard with equanimity the crowding of their subjects into sectarian tabernacles.

It may be a beautiful piece of idealism to send a ship to bring peace to war-torn Europe, but Mr. Ford could do more good by sending his money to relieve the suffering of wounded and sick soldiers and starving and homeless women and children. In going on his "peace voyage" he is simply throwing his money away.

M. A. Raynes, Ph. D., editor of the *Literary Digest*, in a letter to us, dated Dec. 9, calls attention to the fact that "the tables of ages of delinquent children in Chicago and St. Louis [quoted by Father A. Bomholt in No. 23 of the REVIEW] would at first sight give the impression that at the age of seventeen the danger years were passed. I think that is, however, a fallacy, as the tremendous drop in the figures can be accounted for by the fact that the majority of juvenile courts lose their jurisdiction over children above the age of sixteen. Had we the entire figures for the seventeen-year-old in these cities I think the showing would be entirely different." This is a consideration worthy of being taken into account, though it does not disprove Father Bomholt's contention that "the danger of 'going wrong'

threatens our lads in early boyhood" and that it is "a mistake to suppose that "boys from 9 to 14 are practically in no danger."

A dispatch to the *St. Louis Globe-Democrat* of Dec. 12 says that at Olanta, near Dubois, Penn., Thomas L. Reed lost his life through "an accident sustained while being initiated into the mysteries of a secret order. Reed... was required to walk, blindfolded, on a narrow plank, at the end of which he was required to jump off into a blanket held by members of the order, after which he was tossed into the air several times. In falling into the blanket, young Reed, after being tossed the third time, struck on his head and broke his neck... A coroner's jury gave a verdict of accidental death and exonerated the members of the order." Why is not the name of that "order" published? It would also be interesting to know how many members of the coroner's jury belonged to the same or to kindred organizations.

The Superior Council of the Society of St. Vincent de Paul has decided to issue a *National Catholic Monthly Magazine*, which will take the place of the *St. Vincent de Paul Quarterly* as the official organ of the Society. The name is too broad and makes us fear that, like a few other magazines ostensibly devoted to specific organizations and their work, the new monthly will venture into the general field of Catholic literature and eventually fail for lack of a definite scope and tendency.

The Buffalo *Echo* (Vol. 1, No. 45) asserts that the constitutional provision granting religious liberty and the amendment forbidding Congress to make laws touching upon religion or prohibiting the free exercise thereof, were due to the efforts of Archbishop John Carroll. If there is any better authority for this statement than the *ipse dixit* of an amateur historian in the Catholic Encyclopedia, we are not aware of the fact. Shea says that the honor of introducing the subject of religious liberty at the Philadelphia convention of 1787 belongs to Charles Pinckney, of South Carolina, and adds in a footnote that if Catholics had petitioned Congress in the matter, "such a petition and the action on it would appear somewhere in the proceedings of Congress: but there is not the slightest trace in the official journals or documents of any such paper."

(J. G. Shea, "Life and Times of the Most Rev. John Carroll," New York, 1888, p. 348).

The fraternizing of various K. of C. lodges with the Freemasons leads the Waterbury (Conn.) *Republican* to express the hope that the Freemasons and the Knights of Columbus will be instrumental in effecting the reunion of Christendom! The *Catholic Transcript*, which appears at the headquarters of the K. of C., finds it necessary or prudent to declare that this hope is vain. It says (Vol. 18, No. 25): "The history of Freemasonry in its relation to the Catholic Church gives slight warrant for predicting the establishment of a *modus vivendi*. The past and much of the present cry out against such an alliance. The parties may not murder, but they must not marry. The impediment which separates them is rooted in nature and confirmed by all law whether divine or human. They cannot unite, indeed, but they can refrain from making senseless war upon each other."

In speaking thus, the *Transcript* evades the point at issue, which is: May the K. of C. fraternize with the Freemasons, and to what extent? We never even dreamed there had been any discussion of a possible "marriage" or "alliance" between the two organizations.

Mr. Joseph P. Tumulty's letter to Dr. McGuire, in which the President's private secretary attempts to clear the skirts of the administration in regard to its Mexican policy, was ill-conceived and ill-timed. The fact that it was handed out as it were through the backdoor of the White House by a Catholic, makes it all the more unworthy, remarks the *Catholic Transcript* (Vol. 18, No. 25) and adds: "We were deemed worthy of scant notice when we entered protest against the recognition of Carranza, and we have enough of self-respect left to resent this small and unstatesmanlike attempt to commit a corpse fetid enough to require private burial." It seems that nothing more can be done in the matter at present; but the Catholics of America will remember the indignities heaped upon them at the polls, when Mr. Wilson comes before the country for a second term.

A Berlin correspondent of the *New York Evening Post* (Dec. 9, 1915) describing the activity of women in German industries during the war, says that "Germany is turning out super-hausfrauen rather than suffragettes."

## CURRENT LITERATURE

—The Rev. Father Zephyrin Engelhardt, O. F. M., informs us that he is preparing an alphabetical index for the first four volumes of his work, "The Missions and Missionaries of California," which comprise the general history of those missions. This index will contain 200 pages and will cost \$1, bound in cloth. It is to appear within the next six months. Meanwhile the set of four volumes, now ready, will be sent prepaid to any address for \$12. Orders may be sent directly to Fr. Zephyrin, at Santa Barbara, Cal., or to any bookseller. We are glad to learn that Father Zephyrin has recently returned from a vacation much refreshed and eager to continue his work.

—A timely publication is the "Short History of Germany from the Earliest Times to the Year 1913," compiled by Professor Francis M. Schirp, Ph. D., mostly from Guggenberger's "History of the Christian Era." The chapters on the Protestant Reformation are a summary of Johannes Janssen's masterly treatment of those times. There is an interesting appendix explaining the constitution and administration of the German Empire, its military system, and model social legislation. The volume is well printed and bound and reasonably cheap at one dollar. No doubt it will accomplish the purpose aimed at by compiler and publisher, namely, to "help towards creating a better understanding and appreciation [among us] of a people which has always proved a true friend of the United States." (B. Herder; \$1 net.)

—Messrs. Benziger Brothers have published a new Missal in English, with introduction, notes, and a complete collection of prayers by that indefatigable writer of devotional books, the Rev. F. X. Lasance, of Cincinnati. The liturgical arrangement is in conformity with the latest decrees. The translation of the prayers of the Church is based upon that of "The Roman Missal" (Benziger Bros. 1910), but reads more smoothly for the reason that it is freer and more idiomatic. This edition contains directions how to use the Missal and how to behave at Mass. A complete prayer-book has been added. The type is clear and bold; the paper is the mellow India so restful to the eye. Altogether, this is the best English Missal now available. It comes in various bindings, ranging in price from \$1.50 to \$3.25. The *format* is somewhat smaller than that of "The Roman Missal," and though the book contains over 1200 pages, it is not bulky but fits snugly into one's coat pocket.

—The *Dial* (Vol. LIX, No. 706) warns the public against Mr. Hilaire Belloc, who has attained an undeserved popularity as a historian of late, especially in Catholic circles. Mr. Belloc, this critic says, is "constitutionally inaccurate." His life of Robespierre "swarms

with errors from cover to cover." The critic (Mr. F. Morrow Fling) gives several examples of Mr. Belloc's blundering in his "High Lights of the French Revolution," and then asks: "How much confidence can be placed in the historical work of a writer whose method is so bad, and who blunders so unconsciously in dealing with well-known facts? Would a cautious student venture to use any 'fact' found in his work without having first verified it?" We may add that it is a disgrace to Catholic literature that Mr. Belloc was allowed to re-edit and complete Lingard's History of England.

—The Rev. A. J. Schulte's "Address on the Administration of Baptism" (20 pp. the Overbrook Pub. Co., Philadelphia; 5 cts.) is a clever and readable compilation of the Catholic teaching on that Sacrament, together with such practical hints regarding its administration as are likely to prove useful to physicians. The address was delivered before a society of medical doctors. Dr. Schulte makes a few excellent suggestions, e. g. that the Latin term *monstra*, in connection with Baptism, should not be rendered by "monsters," which, in its common acceptation means something physically unnatural or morally degenerate, but by "abnormal human beings," or "abnormalities." We recommend this instructive brochure to physicians, midwives, and nurses.

—In a pamphlet entitled "The Fall of the House of Pedagogues," the Rev. Francis O'Neill, O. P., criticizes some of the weaknesses of modern public-school education. The title is inept, the argument ill-digested, and the style pedantic and beyond the comprehension of the average reader. The essay might have passed in a magazine, but it has none of the qualities of a popular tract. (Central Bureau of the Central Verein, St. Louis, Mo. Price 10 cts.)

## Books Received

[Every book or pamphlet received by the Editor is acknowledged in this department; but we undertake to review such publications only as seem to us to call for special mention. When the price is not stated, it is because the publishers have failed to supply this useful information.]

### ENGLISH

Handbook of Ceremonies for Priests and Seminarians. By John Baptist Müller, S. J. Translated from the Second German Edition by Andrew P. Ganss, S. J. Third Edition. xvi & 260 pp. 16mo. B. Herder. 1916. \$1 net.

The Sacraments. A Dogmatic Treatise by the Rev. Joseph Pohle, Ph. D., D. D., Formerly Professor of Apologetics at the Catholic University of America, now Professor of Dogma in the University of Breslau. Authorized English Version, Based on the Fifth German Edition, with Some Abridgment and Additional References by Arthur Preuss. Volume I: 1. The Sacraments in General; 2. Baptism; 3. Confirmation. iv & 328 pp. 12mo. B. Herder. 1915. \$1.50 net.

Hymns from the Roman Breviary. Translated into English by Various Authors and Arranged for Devotional Use with a Brief Introduction. By Alban H. Smith. 88 pp. 32mo. London: C. T. S. 1915. 10 cts. (Wrapper.)

The New Pelagianism. By J. Herbert Williams. x & 147 pp. 16mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1915. 75 cts. net.

The Duty of Prayer. By Dom Roger Huddleston, O. S. B. 48 pp. 32mo. London: C. T. S. 1915. 5 cts. (Wrapper.)

His Coming. Simple Meditations for Advent. By Mother St. Paul. 48 pp. 32mo. London: C. T. S. 1915. 5 cts. (Wrapper.)

The Anglican Claim to be Catholic. By C. G. Mortimer. 80 pp. 32mo. London: C. T. S. 1915. 10 cts. (Wrapper.)

Anglicanism at the Front. By James Britten. 16 pp. 12mo. London: C. T. S. 1915. 5 cts. (Wrapper.)

The Doctrine of the Catholic Church Touching Indulgences. By the Rev. Hugh Pope, O. P. 24 pp. 12mo. London: C. T. S. 1915. 5 cts. (Wrapper.)

Gregory Martin, Translator of the Douay Bible (1540-1582). By Dyddgu Hamilton. 32 pp. 12mo. London: C. T. S. 5 cts. (Wrapper.)

St. Stephen Harding (c. 1060-1134). By Henry Tristram, Priest of the Birmingham Oratory. 32 pp. 12mo. London: C. T. S. 1915. 5 cts. (Wrapper.)

Russia and the Catholic Church. By Adrian Fortescue. 24 pp. 12mo. London: C. T. S. 1915. 5 cts. (Wrapper.)

The Sisters of Notre Dame. By a Member of the Congregation. 32 pp. 12mo. London: C. T. S. 1915. 5 cts. (Wrapper.)

Some Protestant Historians on John Knox. Compiled by a Scottish Priest. 24 pp. 12mo. 5 cts. (Wrapper.)

Dante. By the Rev. H. S. Powden, Priest of the London Oratory. 32 pp. 12mo. London: C. T. S. 1915. 5 cts. (Wrapper.)

A Modern Miracle. The Case of Peter de Rudder. By the Rev. Felix Rankin, S. J. 32 pp. 12mo. London: C. T. S. 1915. 5 cts. (Wrapper.)

The Pope and the War. By His Eminence Cardinal Bourne. 16 pp. 12mo. London: C. T. S. 1915. 5 cts. (Wrapper.)

Pilgrimages and Relics. By Gregory Martin, Translator of the Douay Bible. 32 pp. 12mo. London: C. T. S. 1915. 5 cts. (Wrapper.)

How to Stop the Leakage. By the Rev. John H. Wright, S. J. 32 pp. 12mo. London: C. T. S. 1915. 5 cts. (Wrapper.)

The Neutrality of the Holy See. By the Rt. Rev. the Bishop of Northampton. 16 pp. 12mo. London: C. T. S. 1915. 5 cts. (Wrapper.)

A List of Books for the Study of the Social Question. Being an Introduction to Catholic Social Literature. Revised by Louis F. Budenz. Fourth Edition. 28 pp. 32mo. St. Louis, Mo.: Central Bureau of the Catholic Central Verein. (Wrapper.)

American Catholics and their Accusers. Ex-Congressman Kendall's Stirring Arraignment of Pigots and Bigotry. 12 pp. 12mo. Central Bureau of the Catholic Central Verein. (Penny Leaflet No. 31 and 32). 2 cts., 250 for \$4. (Wrapper.)

Roma. Ancient, Subterranean, and Modern Rome in Word and Picture. By Rev. Albert Kuhn O. S. B., D. D. Part XII. pp. 377-408. The whole work to comprise 18 parts, published bi-monthly. Each, 35 cts. Benziger Brothers. 1915.

### FICTION

Stories from Italy. By Louisa Emily Dobrée. 159 pp. 12mo. London: Catholic Truth Society. 1915. 1 shilling. (Any one of the stories constituting this volume can be had in the form of a C. T. S. penny pamphlet.)

Oakendean Range. By Mrs. Bancroft Hughes. 32 pp. 12mo. London: C. T. S. 1915. 5 cts. (Wrapper.)

More Stories of the War. 24 pp. 12mo. London: C. T. S. 1915. 5 cts. (Wrapper.)

Ideale der Kriegsführung in einer Analyse der Taten der grössten Feldherren. Vols. I and II. Berlin 1836. \$1.50.

# BARGAINS IN SECOND-HAND BOOKS

(All orders must be accompanied by cash)

- Preuss, Edw.* Zum Lobe der unbefleckten Empfängnis. Freiburg, 1879. 80 cts. In paper covers 40 cts.
- Pohle, Jos.* Lehrbuch der Dogmatik. Vol. III. (Sakramentenlehre u. Eschatologie.) 3. Aufl. Paderborn 1908. \$2.
- Peláez, A. L., Archbishop.* Die Gefahr des Buches. Freiburg, 1915. 75 cts.
- Mader, Joh.* Die hl. vier Evangelien und die Apostelgeschichte übersetzt u. erklärt. Einsiedeln, 1911. (Beautiful copy, like new.) \$3.
- Benedict XI.* De Synodo Dioecessana. Malines 1842. 4 vols. 16mo. \$3.50.
- Klose, C. L.* Leben des Prinzen Carl aus dem Hause Stuart, Prätextenden der Krone von Grossbritannien. Leipzig, 1842. \$1.
- Mommsen, Theo.* Römische Geschichte. Vol. I. 9te Aufl. Berlin, 1903. Vol. II und III, 8te Aufl. Berlin, 1889; Vol. V, 4te Aufl., Berlin, 1894. (Vol. IV never appeared.) 4 vols. complete, like new, \$8.00.
- Spalding, J. L., Bishop.* Socialism and Labor, and Other Arguments. Chicago, 1902. 80 cts.
- Anton, H. S.* Studien zur lateinischen Grammatik und Stilistik. 2nd ed. Erfurt, 1869. 89¢. \$1.50.
- Leguin, S.* Sister Gertrude Mary. A Mystic of Our Own Days. London, 1915. 85 cts.
- Die Bekenntnisse des hl. Augustinus übersetzt von G. v. Hertling.* Freiburg, 1905. 65 cts.
- Cathrein, V., S. J.* Philosophia Moralis. Ed. altera. Freiburg, 1895. 75 cts.
- Hughes, Thos., S. J.* Loyola and the Educational System of the Jesuits. New York, 1892. 75 cts.
- Van der Stappen, J. F.* Sacra Liturgia. I. De Officio Divino. Ed. altera. Malines, 1904. \$1.
- Clausewitz, C. von.* Der Feldzug von 1812 in Russland. Der Feldzug von 1813 und der Feldzug von 1814 in Frankreich. Berlin 1835. \$1.50.
- Friedrich, Ph.* Der Christus-Name im Lichte der alt- und neutestamentl. Theologie. Köln, 1905. 50 cts.
- Becker, Jos. B.* Die Weissagungen als Kriterien der Offenbarung. Mainz, 1890. 75 cts.
- Giraud S. M.* Jesus Christ. Priest and Victim. (Tr. by W. H. Mitchell.) London, 1914. \$1.
- Felder, H., O. M. Cap.* Jesus Christus. Apologie seiner Messianität und Gottheit gegenüber der neuesten Jesus-Forschung. I. Das Bewusstsein Jesu. Paderborn, 1911. \$1.75.
- Officium Parvum B. Mariae Virginis et Officium Defunctorum cum VII Psalmis Pocienit. et Litanij, etc.* Pustet's Pocket Edition, 1912. Bound in flexible leather. 50 cts.
- Specht, T.* Lehre von der Kirche nach dem hl. Augustinus. Paderborn, 1892. \$1.50.
- Ryan, M. J.* Doctrina S. Ioannis circa Baptismum. Dissert. theol.-hermeneutica. Rochester 1908. 50 cts.
- Sabetti-Barrett, Comp.* Theologiae Moralis. 16th ed. With "Supplementa" to the 17th ed. New York, 1902. \$2.15.
- Acta et Decreta Synodi Plenariae Episc. Hiberniae hab. apud Maynutiam A. D. 1900.* 2 vols. Dublin, 1906. \$3.
- Oman, Chs. A* History of England. New York, 1899. 75 cts.
- Fay, Th. S.* The Three Germanys—Glimpses Into Their History. 2 vols. New York, 1889. \$3.50.
- Fischer, E. L.* Die Grundfragen der Erkenntnisstheorie. Mainz, 1887. \$1.
- Seeley, L.* History of Education. New York, 1904. 80 cts.
- Putnam, G. H.* The Censorship of the Church of Rome. 2 vols. New York, 1906. \$3.50.
- Bangen, J. H.* Die römische Curie. Münster, 1854. 90 cts.
- Müller.* Studienbuch. Gedanken und Ratschläge für Studierende. Augsburg, 1901. 50 cts.
- Lury, Aug.* Les Origines du Droit Public Ecclésiastique d'après l'ouvrage du Card. Satolli. Paris, 1902. \$1.
- Riedler, K.* Zur innerkirchlichen Krisis des heutigen Protestantismus. Freiburg, 1910. \$1.
- Kirsch, J. P.* Die Lehre von der Gemeinschaft der Heiligen im christlichen Altertum. Mainz, 1900. \$1.50.
- Blair's Chronology and Historical Tables from the Creation to the Present Time.* New ed. London, 1851. Binding damaged. \$2.50.
- Janssen, Joh.* Frankreichs Rheingelüste und deutschfeindliche Politik in früheren Jahrhunderten. 2nd ed. Freiburg, 1883. 50 cts.
- Le Sage.* The Adventures of Gil Blas of Santillana. Tr. by T. Smollett. London (undated). 30 cts.
- Barton, Geo.* In Quest of the Golden Chest. A Story of Adventure. New York, 1913. 75 cts.
- Groy, Mary A.* "Like Unto a Merchant." (Novel.) New York, 1915. 85 cts.
- Leohy, Geo. V.* Astronomical Essays. Boston, 1910. 85 cts.
- Rickaby, Jos., S. J.* Free Will and Four English Philosophers (Hobbes, Locke, Hume, and Mill). London, 1906. \$1.
- Linden, J. (S. J.)* Catechism of the Cath. Religion (English and German). St. Louis, 1915. 25 cts.
- Scherer, Wm.* Geschichte der deutschen Literatur. 3rd ed. Berlin, 1885. \$1.50.
- Wiseman, Card.* Abhandlungen über verschiedene Gegenstände. Aus dem Englischen. Ratisbon, 1854. \$2.50. (3 vols. bound in one.)
- Pollen, C. B.* What is Liberalism? From the Spanish of Don Sarda y Salvany. St. Louis, 1890. 60 cts.
- Frank, Fr.* Die Bussdisziplin der Kirche von den Apostelzeiten bis zum 7. Jahrhundert, Mainz 1867. \$1.
- Bury, J. B.* The Life of St. Patrick and His Place in History. London, 1905. \$2.
- Espenberger, J. N.* Die Elemente der Erbsünde nach Augustin und der Frühscholastik. Mainz, 1905. \$1.
- Hall, F. J.* The Kenotic Theory. Considered with Particular Reference to its Anglican Forms. N. Y., 1898. 85 cts.
- Ferreres-Geniesse.* La Mort Réelle et la Mort Apparente et leurs Rapports avec l'Administration des Sacraments. Paris, 1905. \$1.25.
- Lebreton, J.* Les Origines du Dogme de la Trinité. Paris, 1910. \$1.25. (Unbound.)
- Hepner, Ad.* America's Aid to Germany in 1870-71. St. Louis, 1905. 65 cts.
- Lochner, G. W. K.* Zeugnisse über das deutsche Mittelalter aus den deutschen Chroniken, Urkunden und Rechtsdenkmälern. 1 Theil. Nürnberg, 1837. \$2. (Contains extracts from the Sachsenspiegel, the Schwabenspiegel, the Limburger Chronik, the Golden Bull, etc.)
- Vacandard, E.* Etudes de Critique et d'Histoire Religieuse. 3e éd. Paris 1906. (Papers on the Apostles' Creed, the Origin of Clerical Celibacy, the Galileo Case, etc.) 85 cts.
- Belser, J. E.* Das Zeugnis des 4. Evangeliums für die Taufe, Eucharistic und Geistes-sendung. Freiburg, 1912. \$1.
- Eylert, R. F.* Charakterzüge und hist. Fragmente aus dem Leben des Königs Friedrich Wilhelm III. 5 vols. Magdeburg, 1843. \$2.50.
- Granbery, J. C. (Prot.)* Outlines of New Testament Christology. Chicago, 1909. 50 cts.
- Geschichte der Kriege in Europa seit dem Jahre 1792.* Mit Plänen. 13 vols. Leipzig: Brockhaus. 1827 sq. \$8. (Carriage extra.)
- Roesch, J. F.* Pläne von den 42 Hauptschlachten, Treffen und Belagerungen des siebenjährigen Krieges, aus den seltensten Quellen. Frankfurt 1790. \$2.
- Rothenburg, F. von.* Schlachten der Oesterreicher, nach allen vorhandenen Quellen bearbeitet, mit vielen Plänen, etc. 4to. Berlin 1848. \$5.

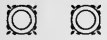
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# The Fortnightly Review

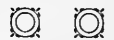
VOL. XXIII, NO. 2

ST. LOUIS, MO.

JANUARY 15, 1916



CHRONICLE AND COMMENT



## THE CATHOLIC EDUCATIONAL ASSOCIATION REPORT

We are indebted to the Secretary General for a copy of the Report of the Proceedings and Addresses of the Twelfth Annual Meeting of the Catholic Educational Association, which was held in St. Paul, Minn., June 28 to July 2, 1915. It is not very satisfactory, we know, to measure the progress of our Catholic educational forces by the proceedings and speeches of a body of educators that meets but once a year. There is a silent and steady progress, sometimes in out-of-the-way places, which is not taken note of in the learned addresses of our pedagogues at their conventions. The building of a parochial school in some small town, which for many years lacked educational facilities for Catholic children, may be as noteworthy a contribution to the work of Catholic education as the discussions which mark the annual assemblies of the C. E. A. Still the Association has always striven to strengthen our schools, and its current annual report contains quite a number of excellent papers. One, in particular, shows an unusual amount of careful preparation. This is the "Report of the Committee on Grammatical Nomenclature and Classification," by the Rev. John A. Dillon, of Newark, N. J., embodying one of the most exhaustive bibliographies on the subject which we have yet seen.

The resolutions usually read at the General Meeting give a good idea of the spirit animating the leaders and heads of departments at the annual conference. Numbers 2 and 8 in this report deserve special mention. The Association "urges that vocations to the Brotherhoods and Sisterhoods of the Church should be encouraged and fostered by priests and people in thorough

advice and exhortation, and through the Christian virtue of self-sacrifice," and "recommends that every Catholic, especially our educational authorities, scrutinize carefully and limit strictly all attempts at legislation which would interfere with our educational liberties as citizens and would introduce class legislation under the guise of social welfare."

## THE PRIEST AS A SOLDIER

The duties that priest-soldiers have to perform in the French army must be extremely repulsive to men trained, as they have been, as ministers of a religion that abhors bloodshed. "What must be the feelings of priests who are compelled by their obligation to their country to participate in fierce hand-to-hand struggles and bayonet charges?" asks the *Sacred Heart Review*, itself published and edited by priests; and adds: "Even if it is their fate never to come close enough to an enemy to see his face, or to know for certain whether the shots they fire do or do not kill anybody, there are other features of the war which to them must be extremely shocking." Our esteemed contemporary then quotes the following characteristic story from a French publication, *La Semaine Littéraire*: The church tower of a certain village in the hands of the enemy proved very annoying to a particular portion of the French trenches. It was decided accordingly that the building must be destroyed, and a good artilleryman was chosen for the purpose. After he had performed the task satisfactorily, the gunner was congratulated by his companions. He replied: "You would felicitate me all the more perhaps, although there is little need for congratulation, if you knew what I am in civilian life."—"How do you mean? What are you?"—"I am a priest."

### A LAND OF LARGE FAMILIES

In an article on the winter life of the French-Canadians, in a recent number of *Harper's Magazine*, Mr. Howard E. Smith tells of the extraordinarily large families of these simple and pious folk:

"Soon the twilight grew to night, and the large lamp of the table cast its orange glow over the room and the long table filled with steaming dishes. 'You have a large family, Madame,' I remarked, as they gathered about the table. 'Oui, Monsieur, we are sixteen. It is a good gift to le bon Dieu, n'est-ce pas?' she said, turning towards the Curé. 'C'est vrai, mon enfant. There is no better gift than that of another child to His kingdom.'" I could not but remember that the law also had encouraged large families by passing a bill at Quebec giving ten acres of land to any family having, from that time forth, twelve or more children, and how in two years the law was repealed because the demand on those ten-acre lots was in excess of the supply."

The French in Canada are a healthy and vigorous race, and if they remain faithful to the Catholic religion, God's blessing will doubtless continue to rest upon them in the future as it has in the past.

### THE LUSITANIA'S LAST VOYAGE

A very clear-headed account of the Lusitania horror, as seen by a passenger of the ill-fated ship, has been published in Boston. It is entitled "The Lusitania's Last Voyage: Being a Narrative of the Torpedoing and Sinking of the R. M. S. Lusitania by a German Submarine Off the Irish Coast, May 7, 1915, by Charles E. Lauriat, Jr., One of the Survivors." (Houghton Mifflin Co.; \$1). Mr. Lauriat has little to say of German war methods, but vividly describes his own remarkable experience and sharply criticizes the officials of the Cunard Line for their inefficiency. He saw no panic among the passengers, but says the crew were inefficient and the captain foolishly forbade the lowering of the life boats until it was too late. After helping in a last vain attempt to lower one of the starboard boats filled with women and children, Mr. Lauriat found himself in

the water and was caught by one of the aerials of the wireless apparatus when the ship went down, but managed to kick himself free. He found a collapsible life-boat, opened it up, and with the aid of others, rescued thirty-two people in that small craft. One woman whom he lifted in was as black as coal, and nearly all her clothes had been torn from her, yet her witty talk cheered the others. She had been sucked into one of the great smoke-stacks when the vessel sank, and had been blown out by the explosion that occurred when the cold water reached the boiler. The author brings many serious charges against the officers and crew of the Lusitania. The most important is that the port-holes were left open as far down as Deck E, which negligence hastened the sinking of the vessel. Mr. Lauriat says the vessel did not go down head first, but rather settled along the whole water line. He also charges that the collapsible boats were not fitted with oars. His testimony as to the discipline of the officers and crew is in sharp conflict with the finding of Lord Mersey's court.

### THE MYTHICAL TOADSTONE

During the fifteenth, sixteenth, and seventeenth centuries there prevailed a wide-spread belief in the powers of a small, black, stud-like stone, called the toadstone, which was supposed to be a miraculous charm against bodily ills of all sorts. To relieve pain or heal a wound, a toadstone need only be warmed and applied to the affected part of the body, whereupon relief and healing set in at once. Sir Ray Lankester has brought together a number of very interesting quotations from ancient writers bearing on the supposed healing-power of toadstones and on the most effective manner of applying them. He also reproduces an old wood-cut of a man in the act of extracting a toadstone from the head of a toad. We now know that the toadstone has no mystic powers, and that it is not a toadstone at all but the tooth of a fossil fish, known as *Lepidotus elvensis*, which is found in England and several other countries of Western Europe. In life this fish had low, boss-

like teeth, set in the mouth like corn on the cob. Each tooth was a shallow, tiny cup of white bone and enamel, fastened into the jaw bottom-side up. In the fossil state these round little teeth, petrified, black, and shining like gems, are sometimes loosened from the mouth and may be picked up in the formations in which the fossil fish occurs. The American Museum has obtained a remarkably perfect example of the *Lepidotus* from Holzmaden in Würtemberg, Germany. It is twenty-one inches in length and six and one-half in width, and thus has about the proportions of a large carp, though it does not belong to the carp group of fishes but to the ganoids, which include the sturgeon and a few other living species.

#### AMERICAN "KULTUR" IN CHINA

That the Chinese are spending twice as much money for tobacco as for opium is the remarkable statement of Charles B. Towns in his recently published book, "Habits that Handicap" (Century). This state of affairs, according to Mr. Towns, is due entirely to the enterprise of a single American tobacco concern. With the extremely cheap Chinese labor, the concern was able to sell twenty cigarettes for a cent of our money. Up to the beginning of this enterprise, about the year 1900, the Chinese had virtually never used tobacco, except in pipes. The American company sent salesmen and demonstrators throughout the country to show the people how to smoke cigarettes, and cigarettes rapidly supplanted opium. Now, according to Mr. Towns, it is estimated that one-half of the cigarette consumption of the world is in China.

#### BENEDICT XV AND PEACE

The Holy Father, in his consistorial allocation of Dec. 6th, insists that both sides in the Great War should be willing to sacrifice some of the unessential points for which they are contending, in exchange for the incalculable blessings that peace would bring to the world. That passage of the Pope's allocation has been bitterly criticized. "Yet what could be more reasonable?" asks *Rome*

(Vol. XVIII, No. 24) and adds: "The war can finish in only one of three ways: by a complete victory of one side over the other, by the exhaustion of both sides, by a present settlement, as reasonable as the circumstances permit, of the points at issue. The war can certainly be ended in the first two ways, but it will be at the cost of infinite human suffering, of the destruction of the accumulated wealth of centuries, at the risk of civilization itself, and even the peace that will follow will be neither just nor lasting because it will be a forced peace. The one objection that is being made to the third way of settling the war, the Holy Father's way, is that neither side could at the present moment accept the terms that would be accepted by the other side. But how do we know that? No terms of any kind have been proposed or even suggested, and until an exchange of views has taken place, it is too soon to talk of the impossibility of coming to a settlement. Is it not worth while trying? And who [in the words of the august Pontiff] will lightly 'take upon himself, before God and men, the enormous responsibility for the continuation of a carnage without precedent, which, if further prolonged, might well prove to be for Europe the beginning of the decadence from that degree of prosperous civilization to which the Christian religion has raised it?'"

#### LEGAL AID TO THE POOR

Margaret Tucker, in the *Bulletin of the American Federation of Catholic Societies* (Vol. 10, No. 12), says that reliable legal advice is one of the most urgent needs of the poor and suggests that Catholic organizations take up this necessary and beneficent work of social reform and charity. She says there is at hand a fairly simple method of putting legal advice at the disposal of poor people, and that is by starting in each community one or more legal aid societies, consisting of groups of young lawyers, who, as a class, have usually much time at their disposal, and, through such a society, can get excellent practice in their profession, besides engaging in a meritorious work of charity. "With

a central office or the meeting place of any Catholic organization in city or parish at their disposal for a few hours several nights a week, numerous cases could be heard and disposed of. Most of the complaints brought against the poor can be settled out of court. . . . If complicated cases arise, there is always an experienced Catholic lawyer who would be glad to help. Where investigation is necessary, the co-operation of any existing charities association could probably be secured." Except in the case of the very poor, a reasonable fee should be charged. Miss (or Mrs.) Tucker exemplifies the good work that can be done by a legal aid society by pointing to the activity of one such organization, which was started in 1876 to assist German immigrants. This society, she says, now hears 25,000 cases yearly. It charges a fee of ten cents, if the applicant can pay, and ten per cent commission on collections over \$15, and has been instrumental in having several laws passed which, through experience, were found to be necessary for the protection of the poor.

#### THE BRITISH PRESS CENSORSHIP

The British press is getting impatient at the government press censorship. Not long ago a whole evening in the House of Commons was devoted to a discussion of Lord Northcliffe and the chain of free-spoken newspapers controlled by him, including the *Times* and *Daily Mail*. A writer in the *Saturday Review*, of London (No. 3136), says that it was "shabby and mean" on the part of the government to suppress the *Globe*—"poor pink little sinner"—and let the *Times* and its mighty satellites alone. The *Review* declares that Messrs. Cook, Swettenham, and Oman, (who constitute the board of censors of the official press bureau) are not qualified to supersede the editors of the British press. As for the Foreign Office censorship, the same paper says, "it would be far better if it were abolished. . . . Foreign governments are not manned by fools and newspaper articles would be rated by them at their proper value if it were understood that the newspapers spoke

for themselves, and not, as is now supposed, for the British government. It would be far the safest and wisest course to allow the national mind to play freely upon the events of the war. The nation is sufficiently educated to be trusted with that liberty, and now that all classes are fighting, there is an additional safeguard for sanity. *Lying, wholesale, daily, systematic lying, has been tried for sixteen months. Why not try a little truth?*" (Italics ours).

Public opinion in America, too, has suffered keenly from this "wholesale, daily, systematic lying" of the British government, and we gladly re-echo the *Saturday Review's* pertinent question: "Why not try a little truth?"

#### THE CHURCH PEACE UNION AGAINST INCREASED ARMAMENT

The Church Peace Union, founded by Andrew Carnegie on Feb. 10, 1914, among whose twenty-nine trustees, representing an equal number of religious bodies, is Dr. James J. Walsh, announces its unqualified opposition to the present demand for increased armament. "The United States," says the Union in a recently published set of resolutions, "because of its position and power and traditions, is under bonds to do what it can toward the reshaping of the opinion of nations and the moulding of a new and nobler world policy." The Union therefore asks all pastors, teachers, and other religious leaders "to bend their mind to the great task of creating and fostering a deeper spirit of racial sympathy and international good will, and of exalting in men's hearts the divine ideals of human brotherhood," and appeals to the American people to "withstand the present demand for increased armament for the United States. . . . We are already spending each year the enormous sum of \$250,000,000 on the army and navy, and if neither of these is now efficient, we would ask that Congress discover how the money of the people may be more effectively expended. . . . Military preparedness having proved to be inadequate as a safeguard to the world's peace, we call upon men everywhere to



renounce the policy of armed peace and to seek and follow a better way."

This is fully in accord with "The Pope's Plea for Peace" so feelingly echoed by the Bishop of Limerick in his remarkable article in the December *Ecclesiastical Review*.

#### MÜHLBACH'S HISTORICAL ROMANCES

Our esteemed contemporary, the *Rosary Magazine*, should not permit Mühlbach's historical romances to be recommended to its readers, as it does in a page advertisement in its January issue. For it is not true, as the advertisers assert, that these "wonderfully interesting romances" are "instructive, reliable, truthful, wholesome, and good." Louise Mühlbach was a German and wrote in the German language. Her real name was Clara Mundt. She was the wife of Professor Theodore Mundt, of Berlin. She was born in 1814 and died in 1873. Pierer's "Konversations-Lexikon," a first class Protestant reference work, says that her historical romances "are without literary merit." (Vol. IX, ed. of 1891, col. 908). Herder's "Konversations-Lexikon," a leading Catholic authority, warns against these romances as "unsauber," i. e. impure or salacious. (Vol. VI, col. 272). Lindemann's "Geschichte der deutschen Literatur" (9th and 10th ed., by Dr. Max Ettlinger, Vol. II, p. 588) characterizes Mrs. Mundt and her work as follows: "The secret of her romance manufacture consists in taking an anecdote, or an utterance, or a trait of character of some noted personage, and spinning it into a complicated plot, which is worked out in sensational style. The demand of the reading public for murder, adultery, and incest was willingly supplied by this extremely prolific authoress."

No doubt the advertisement of Mühlbach's historical romances slipped into the *Rosary Magazine* by mistake. But we thought it well to call attention to the matter because these books are widely advertised and some of our coreligionists are in danger of being misled as to their true character.

## The American Church History SEMINAR

The FORTNIGHTLY REVIEW is indebted to the Rev. Dr. Peter Guilday, of the Catholic University of America, for a Report of the work done by the members of the American Church History Seminar during the academic year 1914-1915, and also for an "Outline of Theoretical Work," mapped out for 1915-1916.

The Seminar was founded in 1914 by Dr. Guilday and is conducted according to the method described by Fr. L. Fonck, S. J., in his well-known book "Wissenschaftliches Arbeiten."

All students work together on a general subject. This subject for 1915-1916 is a "Cartularium Americanum," or a card index of the pronouncements (bulls, briefs, constitutions, motu proprio, letters) from the Holy See to the Church in the United States.

Besides, students are free to choose any special subject from the vast field of American Church history. In the Report for 1914-1915 each student gives a brief account of his studies. Thus the Rev. Raymond Payne was engaged on "The Leopoldine Association in the United States." Part of his work has already appeared in the *Catholic Historical Review* (Vol. I, pp. 51-63; pp. 175-191).

Mr. Ammi Brown reports on "The Influence of the Quebec Act on the American Revolution," a subject on which Cardinal Gasquet has recently thrown some new light. The question is not yet fully cleared up, but Mr. Brown is undoubtedly right in saying that we must keep in mind "the inextricable mixture of religious and economic motives" in the minds of the colonists in order to understand the history of the upheaval.

The Rev. A. J. Sawkins deals with "The Main Historical Objections Made by American non-Catholic Writers against the Church and the Source for

their Answers." Fr. Sawkins gives a preliminary list of such objections and says that a complete catalogue, arranged chronologically, tracing each objection back to its source in Protestant literature, with a detailed reference list of sources where the answers may be found, is one of the desiderata of Catholic apologetics. May we not hope that Father Sawkins himself will fill the want?

The Rev. Daniel O'Connell has been studying "The Spanish Inquisition in the Spanish Colonies of the United States." To many the presence of the Inquisition within the U. S. will be something new. "It found its way into the States along with the Spanish colonists and missionaries and, though never put into force against the native Indians, was a power in Spanish America for the preservation of faith and morals."

Other subjects studied by the students of the Seminar were: "Peter Skarga, S. J., and the Polish Counter-Reformation, 1536-1612," "The Influence of Descartes on Historical Science," "The Scottish Colleges on the Continent (1558-1795)," "The Historical Value of the 'Jesuit Relations,'" and "The Origin of the Episcopate in the United States."

The methods employed by the students are those in vogue at the German universities, and such special articles as have so far been published in the *Catholic Historical Review*, which is the organ of the Department of History in the University, show that we may look for great fruit from this Seminar in the future.

We heartily congratulate Dr. Guilday and his co-workers on the auspicious beginning of the American Church History Seminar and trust that it will fully bear out the fond hopes which it inspired in the hearts of those who have been privileged to read its first annual Report.

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Beyond our power of expression rests the eternal silence of thought.

## Fact or Fable?

In an extended notice of Clifton Johnson's new book, "Battleground Adventures in the Civil War" (Houghton Mifflin; \$2 net), a reviewer in the *N. Y. Evening Post* (Nov. 30, 1915), after citing the story of Gettysburg, as told by a colored farm-hand living in the neighborhood at the time of the battle, said:

"A queer mixture of fact and fable that gets into the head of an ignorant witness of a great event is illustrated by this negro's asseveration that Lee's escape beyond the Potomac unpursued was due to the fact that he was a high Mason, and, a large number of the Union commanders being Masons too, they were bound to show him all the favors they could!"

Perhaps, after all, there is more of fact than of fable in the negro's story. At about the same time that the above-quoted note appeared in the *Evening Post*, the Macoy Publishing and Masonic Supply Co., of 45-49 John Str., New York City, sent out circulars advertising two books, one entitled "Low Twelve," the other, "High Twelve." These circulars are addressed to Freemasons, beginning with "Dear Sir and Bro." The one advertising "Low Twelve" contains these passages:

"Do you know why James M. Seddon, Confederate Secretary of War, saved a man who was condemned to be shot for bridge-burning in Tennessee? It is told for the first time in 'Low Twelve.'" (The inference is that the man was saved because he was a Mason).

"Do you know how it was that a Confederate and [a] Union officer who had been camping on each other's trail, became the warmest friends? If you would care to learn, you can find particulars in 'Low Twelve.'" (Evidently both officers found that they were Masons).

"What a characteristic and amusing incident that was in which the Confed-

erate Colonel told the Union Captain to 'run like the devil.'" (Both were Masons).

In the other circular, "High Twelve," we read *inter alia*: "Historians of our Civil War agree that the most thrilling incident of that tremendous struggle was the theft of a Confederate railway train by a party of Union raiders in the spring of 1862, the pursuit and capture of the raiders and their subsequent fate. Had Freemasonry anything to do with those incidents? Read the story in 'High Twelve' and you will learn the amazing facts now told for the first time."

Persons familiar with Masonic literature know that there are many stories of the same kind current among Masons. Are these stories fact or fable? No doubt they are not all fact; but neither is it possible to assume that they are all fable. No doubt many of them are based on fact. We have it from the mouths of surviving combatants in the great war of the Rebellion that individual enemies were granted favors because they were Masons.

We should not attach too much importance to these things. But, on the other hand, we should not reject them as incredible. Many stories concerning Masonic influences at work in the present European war are now circulating in the newspapers. Who will dare to say that they are all fable?

## Two Valiant Catholic Journals

Our esteemed contemporary *La Vérité*, of Quebec, has installed a linotype machine and now comes out much improved in typographical appearance. It is a pleasure to know that this excellent weekly journal is still in the ring and as vigorous as ever. For over a generation *La Vérité* has served the cause of Catholic truth and justice *sans peur et sans reproche*; that its publishers, after thirty-four years, find themselves able to look hopefully into the future is a cause

for gratitude and an inspiration. *La Vérité* has never published a line of advertising but subsists solely on subscriptions. We once tried to publish a weekly on that plan but failed. French Canada is smaller than the United States, but it evidently has more devoted and self-sacrificing Catholics who appreciate a strenuous and an independent Catholic review. We admire *La Vérité* and the French Catholics of the Dominion who have made it such a success, and hope our valiant Quebec contemporary will continue to be a beacon light to its many readers. If each reader of the FORTNIGHTLY REVIEW would make it his business for 1916 to procure at least one new subscriber, we could again publish this journal weekly as we used to; but there has been such small response to previous requests of this kind (modest though they were, and easy of fulfilment on the part of the great majority of those to whom they were addressed), that we have resigned ourselves to our lot. A few of our friends have spoken of honors for the FORTNIGHTLY'S approaching silver jubilee (our own silver jubilee as a Catholic editor is "done gone past," as Sambo would say); but we care nothing for honors. We should highly appreciate it, however, if something could be done towards enabling the REVIEW to resume weekly publication or at least towards placing it on a more permanent basis. We think an independent Catholic journal is needed more than ever in this country, but the only way to have one is by dint of sacrifices on the part of those clear-visioned men who perceive the need, which the great mass of our people unfortunately does not. It is all bosh to talk about a Catholic daily press as long as the existing papers are not more adequately supported.

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A Catholic journal of principles and character which we have loved ever since

we learned to know it,—and that is a good many years,—is the *Sacred Heart Review*, of Boston. One of the good things this paper has done is preaching temperance. Speaking of its attitude on this question, our esteemed contemporary says in a recent issue (Vol. 55. No. 2):

“The *Review* intends to continue preaching temperance in the same conservative but unflinching way that it has pursued since its establishment. *A paper that had no opinions or convictions of its own but that changed to suit every one that objected, would have no character and would be fit for nothing.* The *Review* would not enjoy being such a paper, and the readers of the *Review* would not enjoy reading it very long if it should ever become such.”

We have underscored a part of this quotation because it bears out the high opinion we have always had of the *Sacred Heart Review*. The FORTNIGHTLY REVIEW has tried to live up to the same exalted principle of defending truth and justice to the best of its knowledge and ability, regardless of objections and opposition. If there is anything we abhor it is a characterless journal.

To the valiant *Sacred Heart Review*, as well as to *La Vérité*, a cordial *Ad multos annos!*

## The Question of Catholic Leakage An English View

The question of the losses suffered by the Church through the drifting away of many Catholics from the faith of their fathers has been much discussed of late in Catholic magazines. The *Ecclesiastical Review* not long ago contained some timely papers which examined the subject from different points of view. In England the topic is no less vital than here. There, too, the “leakage” is giving much concern to priests and bishops. The Catholic Truth Society has lately pub-

lished a pamphlet on “How to Stop the Leakage.”

Rev. John H. Wright, S. J., the author, says that while “we are gaining many to the faith, we are also losing many, perhaps at times even more than we are gaining. In other words, there is a great leakage going on from the Church.”

Fr. Wright studies the losses to the Church especially from the standpoint of the “neglected Catholic child,” who is being gradually weaned from the faith of his parents. Two “truly appalling” facts are deduced from statistics carefully compiled from various sources. The first is that in England and Wales “there are more than half a million, and possibly more than a million souls who should be Catholics, but who have drifted away and are not now known as Catholics at all.” The second, that “this leakage takes place mainly from among the boys and girls who have just left our Catholic elementary schools,” i. e. among those between the ages of fourteen and twenty.

It is precisely here that the problem has special interest for us. What measures do we take to preserve our youth from contamination and to make them strong against the manifold influences attacking their faith? We have heard much of late about the dangers of membership in organizations like the Y. M. C. A. and the Boy Scouts. But have we thus far begun any “constructive work” to offset the evil? Is our catechetical instruction sufficient for those who at a comparatively early age must leave school to go out into the world? Should we perhaps devote more time to explaining and refuting the more common religious errors, and lay greater stress on a short, practical course in apologetics? A certain Young Men’s Sodality in St. Louis has organized a “Research Club” by means of which its members are to be prepared to answer the usual objections against Catholic doctrine. Would it be advisable for other Catholic societies to

start such clubs? Should we encourage the wide distribution and reading of works like Fr. Conway's "Question Box" and Fr. M. P. Hill's "The Catholic's Ready Answer"?

We too may say with Fr. Wright: "We have made and are making great and constant sacrifices for our Catholic schools, yet if thousands of our children are to drift away and be lost to the faith almost as soon as their school years are over, we are, in large measure, making these sacrifices in vain."

Fortunately he believes there is a way of stemming the leakage. It is worth while to consider his plan. The work of saving our youth must be in the main *preventive*. "Its object must be not so much to bring to the faith those who have fallen away, but rather to prevent others from so falling." Such a scheme must deal with children from the moment they leave school and during the years that immediately follow. Secondly, Fr. Wright believes that as in all social work, so too in this noblest sphere of the social apostolate, there must be *concerted* action. In fact, he wants the work of saving souls for the Church to become *national* in scope, as mere isolated attempts of individuals, priests or laymen, will not suffice. A national society should be formed for the purpose, not depending on any particular person for its continuance, and as well established as e. g. the Society of St. Vincent de Paul. Such a society, with a branch in every parish, ought to have for its special work the "preventing of leakage," and might be called "The Catholic Children's After-Care Society." There ought to be two committees, one composed of men to look after the boys, the other of women, for the care of girls. These committees should keep in touch with the children who leave the school and use a "follow-up method" for their after-career.

The question will arise whether such a plan would be suitable to our condi-

tions. Will the American youngster take kindly to supervision by some member of a church society? The mode of procedure of the society involves this care of particular children. Yet even though we cannot take up this scheme in its entirety, it suggests practical hints for the solution of the problem among ourselves. It is a sad fact that we lose a goodly number of the children of Catholic immigrants. Certainly, action along the line just mentioned would be fruitful of results.

Moreover, methods such as those outlined for the Catholic Children's After-Care Society are now in great favor with social workers, especially those who devote themselves to juveniles. We have the "Big Brother movement" which implies a friendly, constant interest by some adult in a child handicapped in the race of life. Our juvenile courts are resorting more and more to the parole and probationary system, by which a particular officer or attendant of the court becomes responsible for his ward. Much could be done in this way for the children of Italian immigrants, as they readily respond to the well-meaning efforts of those who are willing to help them.

There could also be a more direct co-operation with the school for the purpose of safeguarding the faith of our children in after life. It would not be difficult to get information regarding the home life, etc., of children whose religious training seems to be neglected. Children of poorer parents are frequently put to work at an early age and may drift into surroundings that gradually estrange them from the practice of their religious duties. Certain it is, that one cause of the leakage among ourselves is the falling away of Catholic immigrants and their children from the faith. It has been repeatedly observed that "social settlements" and "social centers" in the larger cities have been directly responsible for the loss of faith by some of our

foreign-born Catholics and their children. Perhaps a careful reading of Fr. Wright's timely brochure will suggest more practical steps to be taken by Catholic social workers who are interested in this most excellent sphere of apostolic work—the preservation to the Church of the young generation, upon which depends our hope for the future.

ALBERT MUNTSCH, S. J.

St. Louis University

## LETTER BOX

The controversy in recent issues of the REVIEW concerning the song "O Haupt voll Blut und Wunden" brought us the following amusing reminiscence from the Rev. Dr. H. Becker, of Pierron, Ill.: "There is a book published in Montreal under the title 'Excerpta e Cantibus Liturgicis.' Among other tunes of 'Tantum ergo,' No. 2, on page 346, in Gregorian notation, was the most popular when I studied at Montreal. The Sulpicians told me that this tune was also extensively used in France. It was the tune of 'Deutschland, Deutschland über alles.' The most popular Christmas hymn was sung to the tune of 'Freut euch des Lebens.' For those who do not know it I may add that this tune is similar to that of 'After the Ball is over.'"

The Rev. Joseph H. Wells, S.J., in a letter addressed to the editor, expresses the opinion that a surgeon is bound to take the surest means to preserve life, even if this involves a difficult and dangerous operation. He quotes Noldin (*De Præceptis*, ed. 5a, p. 746): "A physician is bound to make use of a means which he considers the safer [i. e. of two]; if therefore he has a certain one [one of whose success he is certain], he must use it, discarding the doubtful one. If he has only doubtful ones, he must employ the more probable one [i. e. the one which is more likely to prove successful] because he is bound to provide for the patient the best possible way." Our correspondent also quotes Father Ferreres, who, treating the fifth commandment, says that physicians who *ex gravi negligentia* do not prevent the death of infants, sin grievously. "In the Bollinger case," says Fr. Wells, "we have intended and premeditated neglect of means that could ward off death. The Chicago physician furthermore declared that the child's life should not be saved because the child was defective. This intention is immoral."

INQUIRER.—The reason we have said nothing on "the Patience Worth case" is because we don't know what to make of it. Our prevailing impression has been that William Marion Reedy with the help of Mrs. Curran is fooling the public. Mr. Reedy's friend and

fellow editor, Mr. Michael Monahan, seems to share this opinion. He says in the January number of his sprightly little magazine, *The Phoenix* (page 50): "Col. Bill Reedy, of St. Louis and the cosmos, in a recent issue of his paper almost 'falls' for certain astral communications which he thinks he has received via the 'ouija board.' This would seem to be a sort of *planchette* or contrivance for collecting messages from the Other Side, which in this case have taken on a sort of literary form and are attributed to one Patience Worth. I cannot read the alleged 'literature' that Patience puts over, even though *Gulielmus Harundineus* presents many specimens of the same and gravely excogitates over them. St. Louis is aghast at the apparent confusion amid the intellectuals of her Great Cham. And the most remarkable thing about it is that Col. Reedy has been personally 'dry' for over a year!"

B. P.—It is only partly true, and needlessly offensive, to call our Protestant brethren "heretics." Those who originate heresies or schisms are to be regarded with abhorrence, says a recent Catholic writer; but after some generations have passed, the case is altered. Protestants are no longer persons who secede from the true Church of Christ, but rather such as faithfully remain in the imagined Church of their early education. They acknowledge allegiance to Christ and confess a certain number of Christian dogmas. They are Catholics astray, who might one day be induced to return.

The librarian of Gonzaga University, at Spokane, Wash., is looking for copies of the REVIEW as follows: 1903, Nos. 12, 26, 36, 46, 47, 50; 1904, Nos. 20 and 50; 1905, No. 9; 1906, No. 9; 1907, No. 5. He would also like to secure unbound copies of Vols. I to VIII, inclusive. Offers should be directed to Rev. F. J. Adams, S.J., Librarian, Gonzaga University, Spokane, Wash.

A Catholic editor of national reputation writes us: "What you say in your second December issue in reply to the letter from Father Bricarelli, is the plain truth, and there is not a competent editor in the country who will not subscribe to every word of it. Until we can make the hierarchy, the clergy, and the religious orders understand that Catholic journalism is a profession that requires native talent and a long course of preparatory training, that you cannot convert the ordinary educated man, cleric or lay, into an editor, any more than you can make a silk purse out of a sow's ear,—I fear there is little hope for a strong Catholic press in America. You are doing pioneer work. Keep on. God bless you!"

## NOTES AND GLEANINGS

The "New Draper Catalogue," whose object is to classify the spectra of all the stars so far as they can be determined at present, will fill nine quarto volumes. In four years Miss Annie J. Cannon has classified no less than 233,050 spectra.

Mr. Ted Upton writes to the *Christian Cynosure* (XLVIII, 8, 250) from Anaconda, Montana: "It looks to me as if the principal use of many Protestant churches is as recruiting stations for Freemasonry. Young men are induced to enter the churches and the next thing leading members are inducing them to enter the lodge.....One of the things friends of Masonry told in upholding the order was that Christ was a Mason!"

The Catholic press is unanimous in holding that the concurrence of three Catholic countries of South America in the recognition of Carranza does not signify much. These countries have never betrayed interest or concern for the well-being of Mexico, and, what is worse, they are misrepresented by Freemasonic governments. Besides, in the words of one of our contemporaries, these governments "stood ready to follow in whatever direction the United States might lead, and should there be need of future interference, they will hold themselves far aloof from the conflict and leave the responsibility for a settlement to Washington."

"The assumption that Mr. Wilson's type of Americanism is better than all others, is but the foolish prepossession that takes hold of a college professor in his modest rôle of omniscience," says the *New World*, of Chicago (Vol. 24, No. 24), and adds: "We do not believe, nor have we ever believed, that there was in America the menace of the hyphen, a bogey which looms so large in the imagination of Mr. Wilson. It will not even prove to be a good stalking horse."

From certain utterances of Mr. Billy Sunday, reported in the December issue of the *Christian Cynosure* (pp. 248 sq.) we are forced to conclude that the famous "evangelist" caters to secret societies, especially to the Freemasons and the Knights Templar.

The *Catholic Columbian* (Vol. 40, No. 50) says that though the Jews number only 2,349,754 in this country, as against some 20,000,000 Catholics, they are not persecuted and slandered on account of their religion, because "they do not keep silence when they are kicked, nor refrain from self-defence, like a flock of sheep, without leaders, baited by a pack of wolves, when they are denied their just rights as citizens." The analogy is by no means perfect. But even if it were, would it be right to disregard the supernatural aspect of the matter altogether? "If they have persecuted me," saith the Lord, "they will also persecute you." (John xv, 20). And the Apostle: "For unto you it is given for Christ, not only to believe in him, but also to suffer for him." (Phil. i, 28 sq.)

The *Milwaukee Catholic Citizen* (Vol. 45, No. 4), in a eulogy of Archbishop Ireland, whom it calls "the noblest Roman of them all," says: "His early training in France has given him a special insight into such controversies as arose when French formalism made its attack upon the new phases of what was dubbed 'Americanism,' in apparent ignorance of the existence of an idealistic school of Catholic thought in all ages and among all peoples." That "idealistic school of Catholic thought" has been condemned in a dozen other documents besides Leo XIII's famous letter to Cardinal Gibbons in which he put a quietus on "Americanism." The *Citizen* concludes its article with the fervent wish that "Archbishop Ireland may yet wear the Red Hat." Our contemporary is not furthering this consummation by recalling Msgr. Ireland's connection with "Americanism."

The *British Weekly*, in speaking of the *New York Outlook*, says that its style of writing is "the lunar Christianity of Lyman Abbot." The *Christian Observer* (quoted in the *Christian Cynosure* (XLVIII, 8) considers this an apt characterization, because the teaching of Lyman Abbot & Co., compared to pure and genuine Christianity, is like the pale light of the moon as compared with that of the sun,—a dim, colorless, cold reflection lacking life, warmth, and power.

Not long ago there was some discussion in the Catholic press regarding the character of the Farmer's Educational and Cooperative

Union of America. The *Christian Cynosure* (XLVIII, 8, 240) publishes a letter from the Rev. A. Firnhaber, of Sterling, Neb., a Protestant minister, who has investigated the matter. He says that the F. E. & C. U. of A. is "a real lodge with a ritual just as bad as the ritual of Freemasons," but that the local unions, at least in Nebraska, are not forced to use the ritual if its use is deemed detrimental. This exception, says Mr. Firnhaber, "is only a trick to catch members."

The ritual of the F. E. & C. U. is sold by the National Christian Association, 850 W. Madison Str., Chicago, Ill., for five cents.

A writer in the London *Saturday Review* (No. 3135) says that "the best, the essential qualities of Goethe are not German." We are not of the school of those who regard Goethe as a demi-god and as the mentor of nations. But it seems to us rather ungenerous to attempt to rob even an enemy nation of its chief poet.

The new Hudson Bay Railroad, now under construction, is intended to open up a vast and valuable territory and to bring the great wheat-fields of the Canadian Northwest into nearer connection with the English markets, for the ports of Hudson Bay, which projects far into the interior, are nearer to Liverpool than is Montreal. Those interested in the subject will do well to study "The Hudson Bay Road," a thorough survey with maps and half-tone blocks, by A. H. de Trémaudan (London: Dent).

We congratulate Messrs. Benziger Brothers upon the achievements of their German Catholic illustrated magazine, *Die Alte und Neue Welt*, which has just entered upon its fiftieth year. Heft I of the new volume, which opens with a splendid colored portrait of His Holiness Pope Benedict XV, is as full of good reading matter as an egg is of meat, and its artistic illustrations are surpassed by those of no other Catholic magazine that comes to our exchange table. Its staff of contributors embraces some of the foremost Catholic writers and artists of Germany, Austria-Hungary, and Switzerland. The *Alte und Neue Welt* appears fortnightly at the parent house of the Benziger firm, at Einsiedeln in Switzerland, but it has many readers and admirers in America. It is to be

regretted that the subscription price of this excellent magazine has had to be raised to American subscribers in consequence of England's interference with our freights on the sea.

We have already called attention to the fine programmes which the Catholic Literary Club of Leavenworth, Kansas, sends out every year to its members and patrons. This club was organized in 1896, and its object is the intellectual improvement of its members by studies in art, history, and literature. We are glad to note that a Catholic tone has distinguished the annual programmes thus far published. The particular subject for the year 1916 is "Travel." The work of this association, and especially its Catholic tone, may be recommended to Catholic ladies in other cities who intend to form similar societies.

In reply to an inquiry we wish to say that the "complete works of the late Father Vaughan, actor, playwright, poet, priest, dramatic orator, and lover of humanity," which are so extensively advertised in the Catholic press by the "Vaughan Distributing Agency," of Minneapolis, are literary rubbish.

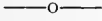
The Chicago *New World* (Vol. 24, No. 25) calls attention to the remarkable fact that while one hundred years ago there were only 85 priests in the United States, there are now over 19,000. We do not know what authority there is for the figure 85, and whether it comprises the clergy of those portions of our country that were not yet included in it in 1815; but the difference is vast enough to be almost overwhelming.

The new Archbishop-elect of Chicago, we are assured, believes in the necessity of a strong and vigorous Catholic press. No doubt he will make a strenuous effort to improve the *New World*, which is not worthy of its position as the "official organ" of a great archdiocese.

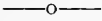
Mr. J. O. Knott, of the U. S. Bureau of Education, writing in a New York paper on "The Question of Religion in the Schools," says that if the so-called Gary plan "should be found to be a substitute for the parochial school, this would remove at least one occasion of contention in our country." (N.Y.



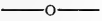
*Evening Post*, Oct. 15, 1915). This utterance is characteristic of the official attitude towards our schools. Needless to say, the Gary plan cannot prove "a substitute for the parochial school." It merely provides for an occasional hour of religious instruction, but leaves the bulk of the pupils' training uninformed by religious principle. According to the true Catholic idea, education must be permeated with religion in all its branches and the school-room must be filled with the Catholic atmosphere.



In his obituary sermon at the obsequies of the late Dr. Hedley, the Bishop of Clifton, among other beautiful and touching things, said: "Naught of late years so afflicted him as the gaps left in his long life by the withdrawal of one old friend after another. Such is the penalty of age. The lights that twinkled on the mountain tops flicker out, one by one, and we are left in the cold, dark vale below." Who among us that is over forty, has not made this same sad experience?

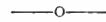


We regret to learn of the death of the Rev. Philip Steyle, for the past thirty-one years pastor of St. Mary's Church, Delaware, Ohio. Father Steyle was a native of France. He was born in 1848 and came to America in 1867. The *Catholic Columbian* (Vol. 40, No. 51) says that he was a truly zealous priest who labored indefatigably in the cause of God. Our contemporary adds that he was also a fine scholar and an accomplished linguist. It was in the latter capacity that we knew him and that he contributed a number of valuable and interesting papers to former volumes of the REVIEW. R. I. P.

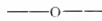


The Italian Catholics of New York now have their own vicar-general in the person of Msgr. G. Ferrante, we read in the *Catholic Columbian* (Vol. 40, No. 51). The German Catholics, and those of one or two other nationalities, have had and still have vicars-general in different American dioceses, with great spiritual advantage to the people of those nationalities and, no doubt, to the relief of overworked bishops. If, in the larger dioceses of the country, these vicars-general were at the same time clothed with the dignity of auxiliary bishops, we think still more good would result, especially to the Italians and the Slavs.

The Rev. Eugene Sugranes, C.M.F., in a paper contributed to the *Southern Messenger* (Vol. 24, No. 44), tells of the first discovery of gold in California, which was not, as most readers suppose, in 1848, but in 1842. Six years before the discovery of gold by James W. Marshall on the south bank of the American River, where the present town of Coloma in Eldorado County stands, on the 9th of March, 1842, gold was discovered by Don Francisco Lopez, in the Rancho of San Francesquito, two or three miles northwest of the little town of Newhall, within the limits of the San Fernando Mission, and under the jurisdiction of the old pueblo of Los Angeles. At the time of the discovery the ranch of San Francesquito no longer belonged to the mission, but formed part of the famous Camulos Ranch. The first gold thus found was solemnly dedicated to God by Fray Blas Ordaz. Soon after, Don Francisco Zorrillo went down to Mexico and led a mighty exodus of gold-seekers from Sonora to California. These, and not the "Fortyniners," were the first "Argonauts of the Golden West." The San Francesquito and San Fernando placers were worked more or less continuously, chiefly by Mexicans, down to 1846.

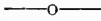


A correspondent of the *Hartford Catholic Transcript*, who has been in Utah, in a letter addressed to that estimable paper (Vol. 8, No. 27) describes the great Mormon Temple, the Tabernacle, and the Assembly Hall, with its far-famed sounding properties, which, he says, are "so peculiar that an echo of every sound is at times discernible." He adds, however, that the echo comes back only occasionally, and some incredulous Gentiles consequently "consider it a bluff or an imitation." One of these doubting Thomases said in the correspondent's presence that the echo in the Assembly Hall of the Mormons was "like the echo in the Gap of Dunloe by the Lakes of Killarney where the guide shouts to the echoing rocks. 'Good morning, Pat,' and the echo comes back, 'Good morning, sor.' Guide: 'How are you this morning?' Echo: 'Purty well, thank you.'"



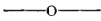
Family desertion is such a rapidly growing evil in this country that there has been formed a National Desertion Bureau at New York for the purpose of bringing to justice men who desert their wives and children and

allow them to fall into destitution. At a recent meeting of this Bureau, the president, Mr. Walter H. Liebmann, pointed out that fully 20 per cent of the children committed to orphan asylums in New York City had deserting fathers.



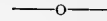
The *Christian Family*, published by the Society of the Divine Word at Techny, Ill., enters upon its eleventh year enlarged in size and much improved, typographically. In form and contents this excellent monthly, at whose baptism the editor of the FORTNIGHTLY REVIEW stood sponsor, approaches more and more the ideal of a true Catholic family magazine, and it pleases us to learn that the circle of its subscribers and patrons is constantly growing wider. A regular and much appreciated feature is the publication in each issue of a good popular song, words and music, "with the avowed intention of replacing as far as may be, the ragtime abominations which are corrupting all taste for good music and also the finer moral sensibilities in many of our Catholic homes."

We heartily recommend the *Christian Family* to our readers. Those who take it at the same time help to support the cause of the Catholic missions. (Subscription, \$1 per annum).



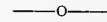
That statutory prohibition may be used as a legitimate means to accomplish a noble end, i. e. the destruction of alcoholism, appears from a letter addressed by the Archbishop of Montreal to the parishioners of St. Rose and reproduced in *L'Action Sociale* of Quebec, Vol VIII, No. 2429. "Men of good will, aided and sustained by your devoted priests," says Msgr. Bruchesi, "have undertaken to put an end to the traffic in intoxicating liquors in your community by enforcing the so-called prohibition law. We deem it our duty to tell you that they have our cordial approval.... The saloons have nowhere produced good fruit. In places where the sale of liquor is prohibited, on the contrary, economy is practiced, the laws of morality are more thoroughly respected, piety is better understood, peace reigns in the families.... In this battle against alcohol, politics plays no part. The only question at issue is that of good morals and patriotism, rightly understood."

As we have noted before, the sentiment in favor of prohibition is making headway among Catholics.



In his address at the Columbus Chamber of Commerce, Nov. 10, President Wilson said, in reference to his ancestry: "I originally, for example, belonged to a stock which has never failed to feel at home anywhere as soon as it got there—I mean the Scotch-Irish."

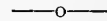
"Hoist on his own hyphen!" curtly comments the *Catholic Citizen*.



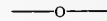
We note from the *Sydney Catholic Press* that the Catholics of Australia are gradually awakening to the fact that Freemasonry, as it exists among them, is essentially anti-Catholic and anti-Christian.



Ten organizations interested in juvenile delinquency in New York City have formed a common organization, the "Cooperative Committee of Big Brother and Big Sister Organizations," to standardize their work and prevent duplication.



The first Gideon Bible ever reported stolen disappeared from a hotel in Oklahoma not long ago. A local paper thinks that if the man who took it reads it earnestly, he will bring it back.



The *Franciscan Herald* (Tentopolis, Ill., Vol. IV, No. 1) confirms the news that the States of California, Washington, Oregon, and Arizona have been erected into a new Franciscan province, with the V. Rev., P. Hugolinus Storrff, O.F.M., as first provincial. The new province is to be known as the Province of Santa Barbara. Thus do the old Franciscan missions of California and the Southwest, which were taken over a few decades ago by the St. Louis Province to save them from extinction, come back into their own. The REVIEW has many friends among the Fathers of the new province and feels sure that these zealous friars in the Far West will in course of time build up a province second to none within the Franciscan world. *Florcat et crescat!*

## CURRENT LITERATURE

—A so-called "Handy Volume" edition of the *Encyclopaedia Britannica* has been made for Messrs. Sears, Roebuck & Co., of Chicago, by photographing the pages of the standard edition. The volumes are smaller and the type is finer, but the low cost, (about one-third of that of the regular edition), will make this photographic reproduction welcome to many.

—"Das Papsttum und der Weltfriede," by Dr. Hans Wehberg, deals with the position of the pope in international law, shows how much the papacy has done to maintain the peace, and winds up with an appeal to the Catholics of Germany to use their influence for permanent peace after the war is over. An essential part of the programme is the fulfilment of the wish of Benedict XV, which Dr. Wehberg inscribes as a motto on the back of his title page: "Magnopere optantes ut pacem quamprimum gentes inter se component, exoptamus etiam ut Ecclesiae caput in hac desinat abszona conditione versari, quae ipsi tranquillitati populorum, non uno nomine, vehementer nocet." Wehberg's book, which comprises 131 pages, is splendidly documented and very interesting, though we should like to see the *Volksvereinsverlag* of M.-Gladbach employ more readable types instead of the cramped gothic characters in which this book is set up and which sorely try one's eyes. (Price about 75 cts., unbound).

—The sixth volume has lately appeared of the "Geschichte des deutschen Volkes vom dreizehnten Jahrhundert bis zum Ausgang des Mittelalters," by the Rev. Dr. Emil Michael, S. J. It takes up the political history of the German people towards the close of the twelfth century, dealing especially with the reign of Emperor Henry VI and that of Frederick II, up to the death of Pope Honorius III, in 1227. A serious problem for the papacy under the reign of Frederick II was the possession of Sicily, which Henry VI had conquered and incorporated with the German Empire. Innocent III and Honorius III insist that Sicily be detached from the empire. Frederick agrees, but then has his son Henry elected king of Germany, himself retaining the imperial crown and Sicily. "When an open conflict between the two highest powers seemed inevitable, it was deferred at the eleventh hour by a remarkable combination of circumstances. Had Honorius III lived longer, the fight would probably have broken out during his pontificate. As it was, the solution of the difficulty was reserved for his successor, Gregory IX." There are no less than seventeen appendices, dealing with controverted topics such as the alleged mendacity of Innocent III. (B. Herder; \$2.85 net).

—In Miss Sara Teasdale, St. Louis has "America's feminine laureate," says the *Boston Transcript*, in an article reprinted by the

St. Louis *Globe-Democrat* of Nov. 21, 1915. Miss Teasdale, he explains, "has a wisdom that life itself does not always regard [?], and though she is ecstatically joyous, she is never sentimental, though she is pensively painful, she is never falsely pathetic." Her main preoccupation is with love. "She sings about love so variously better than any contemporary American poet," says the Boston critic, "that one is unconsciously led to insist upon the achievement." But so far as we have read her poetry, we must say that, with all her "heart-fire" abandon, Miss Teasdale is chaste and almost puritanically reserved.

—In a recent issue of *America* (Vol. 14, No. 5) Mr. Michael Williams speaks enthusiastically of Joseph Conrad, the novelist. Conrad, he says, "stands almost alone among modern English novelists in that his deep interest in life is characteristically Catholic." Mr. Williams bases his praise mainly on "Conrad's consistent treatment, again and again repeated, of the mystery of evil.... He never tampers with the truth.... that out of the corrupted heart of man proceed the most of his woes and pains and evil misfortunes." No doubt many readers of Conrad's wonderful novels will agree with this praise, though perhaps not all will subscribe to Mr. Williams' opinion that he is "the greatest exemplar of Catholicism in fiction." Is not something more required to constitute a man a Catholic novelist, than the recognition and due appreciation of the mystery of evil? Is Joseph Conrad really a Catholic? If so, it is strange that he does not betray this essential fact in "A Personal Record."

## Books Received

[Every book or pamphlet received by the Editor is acknowledged in this department; but we undertake to review such publications only as seem to us to call for special mention. When the price is not stated, it is because the publishers have failed to supply this useful information.]

### ENGLISH

One Year With God. Sixty Sermons and Meditations for Pulpit and Pious Reading. By Rev. Michael V. McDonough. vii & 256 pp., large 8vo. Boston: Angel Guardian Press, 1915. For sale by the "Poor Clares," 38 Bennett Str., Boston, Mass. \$2.

Life of Blessed Margaret Mary Alacoque. From the French of Monseigneur Bougaud, Bishop of Laval, by a Visitandine of Baltimore. 401 pp. 12mo. (Benziger's Standard Fifty Cent Library). Benziger Bros. (undated). 50 cts.

A Plea for Peace. Delivered Before Fifteen Thousand Men and Women at the Coliseum, Chicago, Nov. 29th, 1915, by the Hon. W. Bourke Cockran. 28 pp. 12mo. New York: The Home Press. (Pamphlet).

### MUSIC

Kyriale seu Ordinarium Missae. Missa pro Defunctis et Toni Communes Missae. According to the Vatican Version. Gregorian Notation with Rhythmical Signs. x & 142 pp. 16mo. New York: J. Fischer & Bro. 1915. 40 cts. net.

Kyriale seu Ordinarium Missae. Missa pro Defunctis. Toni Communes Missae. et Varii Cantus usitati ad Processionem et Benedictionem SS. Sacramenti. According to the Vatican Version. Modern Notation with Rhythmical Signs. 165 pp. 16mo. J. Fischer & Bro. 1915. 40 cts. net.

# BARGAINS IN SECOND-HAND BOOKS

(All orders must be accompanied by cash)

*Preuss, Edw.* Zum Lobe der unbefleckten Empfängnis. Freiburg, 1879. 80 cts. In paper covers 40 cts.

*Pohle, Jos.* Lehrbuch der Dogmatik. Vol. III. (Sakramentenlehre u. Eschatologie.) 3 Aufl. Paderborn 1908. \$2.

*Pelaez, A. L., Archbishop.* Die Gefahr des Buches. Freiburg, 1915. 75 cts.

*Mader, Joh.* Die hl. vier Evangelien und die Apostelgeschichte übersetzt u. erklärt. Finsiedeln, 1911. (Beautiful copy, like new.) \$3.

*Benedict XV.* De Synodo Dioecessana. Malines 1842. 4 vols. 16mo. \$3.50.

*Klose, C.* Leben des Prinzen Carl aus dem Hause Stuart, Präidenten der Krone von Grossbritannien. Leipzig, 1842. \$1.

*Mommsen, Theo.* Römische Geschichte. Vol. I. 9te Aufl. Berlin, 1903. Vol. II and III, 8te Aufl. Berlin, 1889; Vol. V, 4te Aufl., Berlin, 1894. (Vol. IV never appeared.) 4 vols. complete, like new, \$8.00.

*Spalding, J. L., Bishop.* Socialism and Labor, and Other Arguments. Chicago, 1902. 80 cts.

*Anton, H. S.* Studien zur lateinischen Grammatik und Stilistik. 2nd ed. Erfurt, 1869. sqq. \$1.50.

*Leguex, S.* Sister Gertrude Mary. A Mystic of Our Own Days. London, 1915. 85 cts.

*Die Bekenntnisse des hl. Augustinus übersetzt von G. v. Hertling.* Freiburg, 1905. 65 cts.

*Cathrein, V., S. J.* Philosophia Moralis. Ed. altera. Freiburg, 1895. 75 cts.

*Hughes, Thos., S. J.* Loyola and the Educational System of the Jesuits. New York, 1892. 75 cts.

*Van der Stappen, J. F.* Sacra Liturgia. I. De Officio Divino. Ed. altera. Malines, 1904. \$1.

*Clauswitz, C. von.* Der Feldzug von 1812 in Russland. Der Feldzug von 1813 und der Feldzug von 1814 in Frankreich. Berlin 1835. \$1.50.

*Friedrich, Ph.* Der Christus-Name in Lichte der alt- und neutestamentl. Theologie. Köln, 1905. 50 cts.

*Becker, Jos. B.* Die Weissagungen als Kriterien der Offenbarung. Mainz, 1890. 75 cts.

*Giraud, S. M.* Jesus Christ, Priest and Victim. (Tr. by W. H. Mitchell.) London, 1914. \$1.

*Felder, H., O. M. Cap.* Jesus Christus. Apologie seiner Messianität und Gottheit gegenüber der neuesten Jesu-Forschung. I. Das Bewusstsein Jesu. Paderborn, 1911. \$1.75.

*Officium Defunctorum cum VII Psalmis Poenitent. et Litanii, etc.* Pustet's Pocket Edition. 1912. Bound in flexible leather. 50 cts.

*Specht, T.* Lehre von der Kirche nach dem hl. Augustinus. Paderborn, 1892. \$1.50.

*Ryan, M. J.* Doctrina S. Ioannis Circa Baptismum. Dissert. theol.-hermeneutica. Rochester 1908. 50 cts.

*Sabetti-Barrett.* Comp. Theologiae Moralis. 16th ed. With "Supplementa" to the 17th ed. New York, 1902. \$2.15.

*Acta et Decreta Synodi Plenariae Episc. Hiberniae hab. apud Maynattiam A. D. 1900.* 2 vols. Dublin, 1906. \$3.

*Oman, Chs.* A History of England. New York, 1890. 75 cts.

*Fay, Th. S.* The Three Germanys—Glimpses Into Their History. 2 vols. New York, 1889. \$3.50.

*Fischer, E. L.* Die Grundfragen der Erkenntnistheorie. Mainz, 1887. \$1.

*Seeley, L.* History of Education. New York, 1904. 80 cts.

*Putnam, G. H.* The Censorship of the Church of Rome. 2 vols. New York, 1906. \$3.50.

*Bangen, J. H.* Die römische Curie. Münster, 1854. 90 cts.

*Müller.* Studienbuch. Gedanken und Ratschläge für Studierende. Angsburg, 1901. 50 cts.

*Lury, Aug.* Les Origines du Droit Publique Ecclesiastique d'après l'ouvrage du Card. Satolli. Paris, 1902. \$1.

*Rieder, K.* Zur innerkirchlichen Krisis des heutigen Protestantismus. Freiburg, 1910. \$1.

*Kirsch, J. P.* Die Lehre von der Gemeinschaft der Heiligen im christlichen Altertum. Mainz, 1900. \$1.50.

*Blair's Chronology and Historical Tables from the Creation to the Present Time.* New ed. London, 1851. Binding damaged. \$2.50.

*Jaussen, Joh.* Frankreichs Rheingelüste und deutschfeindliche Politik in früheren Jahrhunderten. 2nd ed. Freiburg, 1883. 50 cts.

*Le Sage.* The Adventures of Gil Blas of Santillane. Tr. by T. Smollett. London (undated). 30 cts.

*Barton, Geo.* In Quest of the Golden Chest. A Story of Adventure. New York, 1913. 75 cts.

*Gray, Mary A.* "Like Unto a Merchant." (Novel.) New York, 1915, 85 cts.

*Leahy, Geo. V.* Astronomical Essays. Boston, 1910. 85 cts.

*Rickaby, Jos. S. J.* Free Will and Four English Philosophers (Hobbes, Locke, Hume, and Mill). London, 1906. \$1.

*Linden, J. (S. J.)* Catechism of the Cath. Religion (English and German). St. Louis, 1915. 25 cts.

*Scherer, Wm.* Geschichte der deutschen Literatur. 3rd ed. Berlin, 1885. \$1.50.

*Wiseman, Card.* Abhandlungen über verschiedene Gegenstände. Aus dem Englischen. Ratisbon, 1854. \$2.50. (3 vols. bound in one.)

*Pallen, C. B.* What is Liberalism? From the Spanish of Don Sarda y Salvaney. St. Louis, 1899. 60 cts.

*Frank, Fr.* Die Bussdisziplin der Kirche von den Apostelzeiten bis zum 7. Jahrhundert, Mainz 1867. \$1.

*Bury, J. B.* The Life of St. Patrick and His Place in History. London, 1905. \$2.

*Espenberger, J. N.* Die Elemente der Erbsünde nach Augustin und der Frühscholastik. Mainz, 1905. \$1.

*Hall, F. J.* The Kenotic Theory. Considered with Particular Reference to its Anglican Forms. N. Y., 1898. 85 cts.

*Ferreres-Geniesse.* La Mort Réelle et la Mort Apparente et leurs Rapports avec l'Administration des Sacraments. Paris, 1905. \$1.25.

*Lebreton, J.* Les Origines du Dogme de la Trinité. Paris, 1910. \$1.25. (Unbound.)

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# The Fortnightly Review

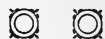
VOL. XXIII, NO. 3

ST. LOUIS, MISSOURI

FEBRUARY 1, 1916



CHRONICLE AND COMMENT



## YOUNG AMERICA AND THE WAR

In spite of the daily budget of news brought to us by the press concerning the great war, there seems to be an astonishing ignorance concerning the countries, rulers, and important places that figure in the dispatches. A professor of English sounded several classes in a mid-western State University as to their knowledge of the war. "We were," he says, "at the moment, reading Marlowe's 'Hero and Leander.' Hellespont suggested Gallipoli, and I asked the class—it was quite a chance shot—where Gallipoli was. To my surprise no one knew. I wrote the word on the black-board, and was amazed when the classes confessed that no one had ever seen the word before."

We quote some of the results of the test as given by this State university instructor: Serbia was bounded by Germany, Turkey, and Russia. Both Mr. Bethmann and Mr. Hollweg received positions in the German army. Salonica was situated in Italy. Poincaré was, in turn, prime minister of France, a French commander, and the French ambassador to the U. S. Von Hindenburg was named as prime minister of Germany; Viviani as "investigator of the war in Italy," commander of the Italian army, Italian prime minister, a Russian general, and queen of Serbia. Venizelos was called a Russian general, a French general, and the Spanish prime minister. Several named him prime minister of Crete; two called him a French secretary; one a former South American president, and others an Austrian leader and a Mexican general. One man put him in the plural—"Venizelos are the

members of the Greek cabinet who resigned." The rulers and titles gave much trouble. England, if one might believe the students, is under the sway of Edward VI, VII, VIII; George II, IV, V, and VI; Italy is controlled by the Pope. Some thought that Germany was ruled by a Kaiser, but did not indicate his name. Many supposed the prime minister of England to be Lloyd George, Churchill, or "Lord Kitchen."

The result of the examination is given in detail in No. 2632 of the *Nation*. There is no need of lingering over these wild guesses, but we may well marvel that in this day and age a group of educated American youth should feel so little interest in the events which are shaking the world to its foundation.

## THE ESSENTIAL TEST OF A CATHOLIC JOURNAL

The "essential test of a Catholic journal," according to the Rev. Dr. Heuser, is: "Orthodoxy in matters of faith, an elevated and elevating manner of treating all questions that have a moral aspect, and loyalty to legitimate authority in Church and State." Father Arthur Barry O'Neill, who quotes this passage in a paper contributed to the *Ecclesiastical Review* (Vol. LIII, No. 6), also cites the late Bishop Hedley's idea as to what should be the contents of a really Catholic paper: "The true statement of all public information affecting the Church and the Catholic religion; the Catholic version of the constantly recurring 'scandals', as they are called, and of stories tending to injure Catholicism; the prompt contradiction and refutation of lies and slanders; comments of the right sort on

the doings of politicians and on current history and crime; sound and religious views on matters social, industrial, and municipal; and the constant prominence of distinctively Catholic topics. Besides this, we should have Catholic literature and art treated with wisdom and with due regard to the morality of the Gospel; and more serious matters, such as Holy Scripture and the relation between faith and science, should be handled with reverence and knowledge."

Father O'Neill thinks that "while the average Catholic paper in this country may not be an exemplar of perfect journalism, it is probably conducted with considerably more ability than would, or could, be displayed in the editorial sanctum by the average priest who condemns it as no good."

#### A PROTESTANT BISHOP AND HIS FLOCK

Catholics often wonder how bishops of the Episcopalian denomination, placed at the head of a clergy partly High Church, partly Low Church, and partly Broad, manage to keep the balance and administer their office in peace. Well, they do not enjoy much peace, and as to their keeping a balance, the inquisitive reader will get an inkling of how it is done by reading the life of "Henry Codman Potter, Seventh Bishop of New York," by the Rev. George Hodges (Macmillan; \$3.50). A non-Catholic reviewer of this interesting volume says:

"Of the three parties in the Church, irreverently labelled 'Low and lazy,' 'Broad and hazy,' 'High and crazy,' it was with the middle group that the Bishop [Potter] naturally took his place. Officially he would identify himself with none of them, but rejoiced that his ecclesiastical fold could shelter alike the High Churchman suspected of the Rome-ward list, the good Evangelical, and the Latitudinarian poised upon the ragged edge of heresy. This impartiality, from which the Bishop would not willingly swerve in matters small or great, was simply illustrated in the response to an appeal from a young man who himself now wears the robes, but at the time in question was on the

point of study for the ministry. He was hesitating between the divinity schools of different stripes, and earnestly sought the Bishop's advice to solve his problem. "To which school should I go?" was the question, and the Bishop's characteristic reply, "To whichever you please, my son, God bless you."

If we reflect that the High Church Episcopalians are almost Catholic in their belief, while the Low Church party are many of them out-and-out Rationalists, and the Broad Church people are so hazy as to be nondescript, we can understand how difficult it is to rule a diocese in which all three shades are represented, and, also, how far removed the Episcopalian sect is from the ideal of a Christian Church with "one Lord, one faith, and one Baptism." (Eph. iv, 5).

#### SHALL WE CONTINUE TO REFUTE TIME-WORN SLANDERS?

Mr. I. M. Gamewell, concluding a series of articles in the *Lamp*, on "The Diabolical Influence of the *Menace* in the Southland," says there is nothing new in the slanderous charges constantly brought against the Catholic Church. They may all be found, in substance, in the pages of Celsus, Porphyry, and other pagan writers of the first centuries of the Christian era. Nor have we any right to expect that these slanders will ever cease. We have Christ's own authority for expecting exactly such things to the end of time. Mr. Gamewell has found it utterly futile to refute or controvert anti-Catholic slanders. He says that on every occasion when he produced evidence of the falsehood of the slanders, the same parties were ready to repeat the same charges the next day. "As to what the Church really is, they know nothing; don't want to know anything; nor for any one else to know anything. They only desire to destroy Romanism, regardless of right, reason, truth or justice."

Mr. Gamewell is right, in the main. Anti-Catholic controversialists are, nearly all of them, "reason-proof and argument-proof." Yet not all Catholics will agree as to the futility of refuting the

time-worn slanders, but many hold with the *Casket* (Vol. 63, No. 32) that, "though the great majority of Protestants are still deeply prejudiced against the Catholic Church, there are in every community some who have little or no belief in those slanders and whose minds are not wholly closed to the answers," who "disbelieve such gross liars as the *Menace*," but "will not read a Catholic work on Church history or the simplest handbook on Catholic doctrine," and who therefore would never find out the truth were it not for the published arguments of Catholic editors and apologists. For the sake of these well-meaning people,—and their number may be larger even than we imagine—it is well to keep up the defense.

### THE BOY SCOUTS

The Rt. Rev. D. J. O'Connell, Bishop of Richmond, Va., favors the Boy Scout movement. "The Boy Scout movement," he is quoted as saying, "is the best, most natural, and most efficient step taken towards the development of character in the American boy that has come under my observation. The principles upon which this movement is founded tend to build up the boy's character. The principles that animate the movement are grand and noble. The Boy Scout spirit will last longer than the sun."

The Boy Scout movement has probably not yet been tried out by the Catholics of Virginia. Where it has been tried out, it has proved dangerous to Catholic boys. Thus the official organ of the Archdiocese of San Francisco, the *Monitor* (Vol. 57, No. 34) says: "The scoutmasters are often Protestant ministers to whom one religion is as good as another. . . . When Catholic youths join the Boy Scouts and the Y. M. C. A. under Protestant auspices, they cannot fail to be touched by this modern spirit." "A further objection is that it is a dangerous thing to allow boys to leave their homes for a long time and mingle in a promiscuous gathering of the good, bad, and indifferent, without any Catholic guidance or direction." Of course, where our own authorities take the matter in

hand, these dangers are absent. The "Catholic Boy Scouts" is one organization by means of which the Church in some cities is trying to care for Catholic boys. This is a necessary and important work. In the words of our California contemporary, "the Church needs to give more attention to her boys, especially in the large cities, where there is no place for recreation except the street with its incentives to crime and sin." A little has been done in this direction in some of our cities; but as a whole, the problem remains practically unsolved. Most of those who have given study to the Boy Scout movement incline to the opinion that while its adaptation may do good here and there, it is not the efficient and universal remedy as which it has been hailed by a few enthusiasts.

### OUR ALLEGED SECRET ALLIANCE WITH ENGLAND

The editor of the *Milwaukee Catholic Citizen* has searched W. R. Thayer's recently published "Life and Letters of John Hay" for evidence regarding the reported secret alliance between the United States and England, which disturbed the American press from 1899 to 1901 and has again been the subject of anxious speculation since the outbreak of the present war. The late John Hay was our ambassador to England and later Secretary of State. "Like many of his predecessors [at the Court of St. James]," says the *Citizen* (Vol. 45, No. 8), "[he] was caught by the blandishments of Anglomania. He denied the 'secret alliance.'"—"The Senate of the United States must be a party, if any such [alliance] exists," he said; "none exists."

But, as the *Citizen* points out, "there might, nevertheless, be an 'entente,'—which, as Lord Edward Grey has shown us, is almost as good as a treaty."

That Hay was quite ready for an entente with England appears from the following utterance, which he made in 1899 as Secretary of State under McKinley: "As long as I stay here, no action shall be taken contrary to my conviction that

the one indispensable feature of our foreign policy should be a friendly understanding with England."

"The present biography," justly observes our Milwaukee contemporary, "does not give us all the light we could wish on this scheme to make America the partner of England in *Welt-Politik*," and from this point of view is "a disappointment to the reader who would expect more from a biographer having access, as he says, to Mr. Hay's private papers."

There can be no doubt that our government has of late years, despite the bitter lessons of history, been too friendly with England, but whether the story of an Anglo-American entente is true or false, cannot be determined from the evidence at hand.

#### A NOTE ON AMERICAN DEMOCRACY

In Vol. XXII, No. 23, pp. 720 sqq., of the FORTNIGHTLY REVIEW there was an article entitled "American Self-Flattery." The writer commented on the opinion that, especially in these strenuous times of war and national rivalries, America is the great teacher of the world, and all other nations ought to learn from her the best methods in commerce, politics, industry, social reform, and education. This self-conceited opinion was shown to be unfounded.

Further comment along the same line, indicating that not all patriotic Americans think we have a right to pose as mentors of mankind, is contained in a speech delivered by Mr. Brooks Adams at the seventh annual joint meeting of the National Institute of Arts and Letters and the American Academy of Arts and Letters, at Boston, Nov. 18 and 19, 1915.

Mr. Adams spoke on "The Revolt of Democracy against Standards of Duty." "In brilliant and trenchant fashion," according to a correspondent of the *Nation* (Nov. 25, 1915), "he attacked what he conceived to be American ideals of democracy. He found in the German system of compulsory military service the truest democracy. . . . A nation that abhorred universal military service had set its face in the wrong direction. The

men of our nation should be willing to bear the burden of a man, just as the women had once been willing to bear the burden of a woman—though apparently they were so no longer. Mr. Adams earnestly asserted that American ideals of democracy tend to establish the habit of supreme selfishness in both men and women."

It seems that at least the last sentence contains ample matter for reflection for those who see nothing but the highest perfection in American democracy.

#### THE LATE BISHOP HEDLEY AND THE CATHOLIC PRESS

In a sympathetic sketch of the late Dr. John Cuthbert Hedley, Bishop of Newport, England, Dom S. A. Parker, O. S. B., says *inter alia* in the *Catholic World* (No. 610): "He devoted much attention to the place and work of the Catholic laymen, urging them that the time had come to take a true, loyal, and integral share in the national life and policy. He repeated what Pope Leo XIII had written, 'Time, zeal, substance are wanted from each one.' They must find out the Catholic view in all that touches the Church's interests, and put all their strength into working for it."

There is the essential thing: Get the Catholic laity to "find out the Catholic view" and to defend and uphold it with all their strength.

Under present conditions almost the only effective means of accomplishing this end is a strong Catholic press. Bishop Hedley did his share to support the press. Not only did he publish a number of excellent books, but he edited the *Dublin Review* for five years and contributed frequently to the *Ampleforth Journal*, the *Tablet*, the *Ave Maria*, the *Ecclesiastical Review*, and other periodicals.

Not every one, not even every bishop or priest, has the talent and the opportunity to edit reviews or newspapers, or to contribute valuable articles. But every Catholic can give the Catholic press his pecuniary and moral support; and it is in proportion that this sacred duty is faithfully complied with that the laity



will attain to and work for the Catholic world-view, and that the Church and her affairs will prosper.

#### A POPULAR NOVELIST

The *Nation* devotes three full pages of its No. 2631 to a criticism by Mr. Stuart P. Sherman, of the work of Theodore Dreiser, the novelist. Mr. Sherman analyzes Dreiser's five novels, "Sister Carrie," "Jennie Gerhardt," "The Financier," "The Titan," and "The Genius" and finds that they all "drive home the great truth that man is essentially an animal, impelled by temperament, instinct, physics, chemistry—anything you please that is irrational and uncontrollable." Life is purely a question of chemistry. "It is 'the chemistry of her being' which rouses to blazing the ordinarily dormant forces of Eugene Witla's sympathies in 'The Genius.' If Stephanie Platow is disloyal to her married lover in 'The Titan,' 'let no one quarrel' with her. Reason: 'She was an unstable chemical compound.' Such is the Dreiserian philosophy." Dreiser is no realist in the true sense of the term, but merely a naturalist. "He has deliberately rejected the novelist's supreme task—understanding and presenting the development of character; he has chosen only to illustrate the unrestricted flow of temperament. He has evaded the enterprise of representing human conduct; he has confined himself to a representation of animal behavior. He demands for the demonstration of his theory a moral vacuum from which the obligations of parenthood, marriage, chivalry, and citizenship have been quite withdrawn or locked in a twilight sleep."

Yet Theodore Dreiser is one of our most popular novelists; reputable journals praise his work, and hundreds of thousands of men and women, boys and girls, absorb moral poison from his novels, which have not even true artistic merit, because, as Mr. Sherman rightly points out, "since a theory of animal behavior can never be an adequate basis for a representation of the life of man in contemporary society, such a representation is an artistic blunder."

## Secret Society Notes

### THE CONCATENATED ORDER OF HOO HOO

The following item is clipped, not from the joke column, but from the local news department of the St. Louis *Globe-Democrat* of Dec. 30, 1915:

"St. Louis members of the Concatenated Order of the Hoo Hoos will hold a get-together dinner and concatenation tonight in the American Hotel Annex. The dinner is in celebration of the recent election of Julius Seidel of St. Louis as snark of the universe, the most coveted berth in catdom. The officers for the concatenation—which means that several kittens will have their eyes opened—will be: Julius Seidel, snark; Charles L. Timms, senior Hoo Hoo; A. G. Gillespie, bojum; O. A. Pier, scivenoter; George W. Funck, jabberwock; William Lothmann, jr., custocatian; Sidney S. May, arcanoper; F. H. Long, gurdon."

The Concatenated Order of Hoo-Hoo is a secret organization of lumbermen founded at Gurdon, Ark., in 1892. Besides lumbermen it admits to membership newspaper men, railroad men, and saw-mill machinery men. Its object, as stated in the constitution, is the promotion of health, happiness, and long life. "Those who founded the Order believed," says the *Cyclopedia of Fraternities*, 2nd ed., New York, 1907, p. 231, "that the greatest achievement known to humanity is to live a hearty, healthy, and happy life." Of the six principal founders of the Hoo-Hoo two were prominent Freemasons and Elks (*ibid.*). "Everything in Hoo-Hoo goes by nines. The initiation fee is \$9.99, the annual dues are 99 cents; the annual business meeting of the order is held on the ninth day of the ninth month. . . . The membership. . . is limited by the constitution to 9,999." Yet we are told by the same authority (*Cycl. of Frat.*, p. 232) that the symbol of the black cat

of Egypt was chosen "because many people believe a black cat to be unlucky, and this Order among other things was to fight superstition and conventionalism."

#### A LADY MACCABEE

A tramp passing through a waiting room of the Northwestern depot at Milwaukee picked up a small enamelled pin and stuck it on the lapel of his coat. A few moments later he was hit by a switch engine. The trainmen picked him up unconscious and telephoned for a police ambulance. "What's his name?" asked the sergeant. "Don't know. The man is unconscious," replied the switchman. "No papers on him?" queried the sergeant. "None." "Does he belong to any lodge or union?" "Wait till I take a look," replied the switchman, and in a moment the sergeant was greatly surprised to receive the information: "Yes; he is a Lady Maccabee."

#### THE SECRET SOCIETY QUESTION IN A NUTSHELL

Our clever friend Edmund A. Knoll, in one of the "rills" from his fountain pen, which flow in the monthly *Christian Home and School* magazine (Vol. V, No. 12), states the essence of the whole secret society question tersely in ten words:

"If good, why secret? If not good, why at all?"

#### "Peter the Boomerang"

[We give space to this communication because it voices the opinion of many and because we believe that even a minority has the right to be heard if it speaks intelligibly and with moderation. Personally, we have heard but one lecture delivered by one of the two gentlemen mentioned and must say that it impressed us as unconvincing, while the subsequent discussion proved so mortifying that in company with several other educated Catholics conversant with the subject, we left the hall before the debate was closed. Needless to add, we are willing that both sides be heard.—Editor.]

To judge from the reports of Catholic papers in various parts of the country the lectures of David Goldstein and Peter W. Collins against Socialism have confirmed some Catholics in their opposition to that system and convinced others of its falsity and weakness. The Socialists, on the other hand, have not been impressed very strongly with the arguments of these two gentlemen. The less intelligent have paid little or no attention to them, while the more thoughtful leaders have picked their arguments to pieces in the party press. Mr. Collins, in particular, has proved rather a boomerang to the anti-Socialist cause. Like Mr. Goldstein, he is a man without a liberal education, while unlike Goldstein, he is a clumsy debater and easily loses control of his temper. To show Catholics what sort of an impression he makes on Socialists of the more moderate and conservative type we refer to a report from Webster City, Ia., printed in the *Chicago Christian Socialist* of Jan. 12, under the heading, "Peter the Boomerang." There it is stated that "Peter W. Collins lectured under the auspices of the K. of C., Nov. 22, attacking Socialism and Socialists with the usual charges of atheism and immorality. Questions asked him from the audience seemed to rouse him to fury, and he lost control of himself, with the result that the local papers expressed disgust with his performances. Two of the local ministers, Rev. Arthur Metcalf of the First Congregational Church, and Rev. H. L. Haywood of the Universalist Church, answered Collins on the following Sunday night with strong pleas for Christian Socialism. Both sermons were printed in the papers, and as a result Socialism is advanced in Webster City far beyond what it ever was before. It is reported that a local [branch of the Socialist Party] has been formed. One of the ministers said: 'I am not a Socialist, but a series of lectures by Peter W. Collins might convert me to it.'"

A parish priest in a city where Collins lectured last year, told the writer that the only result of the lecture, so far as he was able to see, was to strengthen the Socialist movement and to drive half a dozen weak-kneed Catholics into the Socialist camp. The pastor of a congregation in a town of the Middle West, after hearing Goldstein in a neighboring city, declared he would deem it a calamity were a Catholic lecturer to attack Socialism with such weak weapons before an audience of his well-informed Socialist miners. A learned layman of the South, who attended several lectures by both Goldstein and Collins, gave it as his opinion that the arguments of both lecturers were essentially weak, and that if the Catholic men who attended derived all they knew about Socialism from these lectures, they could not but be sadly misinformed. A very able Socialist with whom I discussed another Goldstein lecture said that it was based entirely on the notion that the essence of Socialism consisted in the economic interpretation of history, which every scholar knows to be false. When asked why he did not get up to refute the speaker, this Socialist said that he considered it useless to do this before a Catholic audience which showed so little discrimination.

That Catholic audiences do, as a rule, show but little discrimination in these matters anyone knows who attended one of the discussions following Goldstein's lectures. Mr. Goldstein is a ready and sharp-tongued debater, but he is shallow and tricky. The only thing that saves him from ridicule is the apathy of really able Socialists and the ignorance of his audiences.

For several years intelligent Catholics, cleric and lay, have asked the question: By what authority do Mr. David Goldstein and Mr. Peter W. Collins travel about the country with their meagre equipment of learning to defend the Catholic Church against Socialism and

to set forth her true teaching to mixed audiences? The conviction is growing in many circles that the properly constituted authorities ought to put a stop to this wofully inadequate, if well-intentioned, propaganda; but it has been impossible hitherto to get this conviction voiced in the Catholic press, because that press, as a whole, is controlled by the Knights of Columbus, who hired Messrs. Collins and Goldstein and sent them out on their lecture tours. Will the FORTNIGHTLY REVIEW once again take upon itself the odium of telling the truth? I and those who think with me in this matter may be a minority, but have we not a right to make our voice heard?

SPECTATOR

P. S. As I am getting this protest ready for the press, the *Wichita Catholic Advance* (Vol. 24, No. 16) reaches me with the following editorial note:

"What a blessing it would be if the editor of *America* would gently suppress Mother Avery Moore. The good lady is wonderfully ignorant of how woman suffrage works and does not deserve the prominence she is receiving. The Goldstein-Collins-Moore combination has been far too much in the limelight."

This protest is reprinted by the *Milwaukee Catholic Citizen* (Vol. 45, No. 10). All of which shows that we—I and those whom I quote in my article—are not alone in our opinion and will, I trust, move the editor of the FORTNIGHTLY REVIEW to lend the aid of his powerful journal to our protest. S.

Those people who complain of sermons are as a rule not conspicuous for diligence in spiritual reading; what they do read is the modern novel, and that often in great profusion. Excessive novel-reading is not apt to make a man spiritual.

If you must read novels, read them with the caution of the old Doric poet whom Cicero loved to quote: "Be sober-minded and remember to withhold your confidence: these are the pivots of good sense." Read novels as one "wise in Christ" (1 Cor. iv, 10).

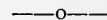
## A Jesuit Exile on the Mexican Situation

In the *Revista Católica*, of Las Vegas, N. M., (Dec. 19, 1915) the editor, Rev. Fr. Gerard Decorme, S. J., who was rector of St. Joseph's College in Guadalajara at the time of the expulsion of the Jesuits from that city by Villa, confirms the charges against the Carranza régime. He says that under that regime all the bishops were driven out after having suffered great dangers and been compelled to pay exorbitant ransom; a multitude of priests were banished and not a few horribly tortured and killed, or imprisoned, robbed, despoiled, and hindered in the exercise of their rights and duties; a large number of churches were sacked and profaned and works of art contained in them destroyed; more than 4,000 Catholic schools were suppressed, the buildings destroyed or confiscated, the libraries sold, Catholic school teachers persecuted; sisters were expelled from their convents, their goods appropriated, their homes dismantled, many of the inmates insulted or ill treated, and not a few terribly outraged; all the seminaries were suppressed; the people were deprived of the sacraments; parents were obliged to send their children to Ferrerist, Socialist or Protestant schools, etc., etc.

These are only a few of the most important counts in a terrible indictment. And the persecution, in spite of all promises, continues. One of Carranza's governors, Dr. Siroub of Guanajuato, has prohibited the teaching of religion in the public and private schools of his district; at Ciudad Victoria, Carranza himself ordered a gathering to be suppressed when he learned that the proceeds were to be used for the purchase of an organ for the cathedral; some fifteen priests have been imprisoned in the State of Mexico, while the parish priests of Xochaimilco, Tlaxpalapa, and San Gregorio were shot because the followers of Za-

pata had received hospitality at their homes; Gen. Morales y Molina, military governor of the State of Mexico, has ordered an inventory to be taken of the furniture of all the churches; one of the now recognized leaders, at his recent triumphal entry into Monterey, indignantly rejected a petition of the women of the city asking for a revocation of the decree forbidding confession; the parish priest of Camargo, who had returned from exile and rang the bell for Mass, was arrested and sentenced to hard labor; in Morelia, San Luis Potosi, and Yucatan priests have been declared incapable of holding private property, no matter whence derived; the governor of Yucatan continues pillaging the churches and possessions of Catholics and has announced his intention to suppress religion entirely, as something suited only to ignoramuses and fools.

All these crimes, according to Father Decorme, who is a Mexican and intimately acquainted with Mexican affairs, are perpetrated under the aegis of "religious liberty" by Carranza and his henchmen. Some newspapers have tried to justify these and similar outrages by setting up the cry of "clerical interference in politics" and "clerical corruption." One admirer of President Carranza sent a letter to *Reedy's Mirror* (St. Louis), bespeaking the sympathy of Americans for the new regime and reviling the clergy of Mexico. Mr. Reedy curtly answered him by saying: "A vast deal of all such talk [about dissolute priests] is but recurrence of 'droll stories' from Spanish, French, and Italian literature." (*Reedy's Mirror*, Dec. 10, 1915).



The following inscription, which can be found in thousands of offices and stores throughout this country, is neither Christian in sentiment nor classical in form, but no one will deny that it is characteristically "Yankee":

"If you want to fight, go to Europe.  
If you want to talk war, go to hell.  
This place is neutral."

## A Lesson from the Middle Ages

Because the same compliment cannot be paid to all religious superiors, and because it reflects great credit on the Franciscan Order, which is so dear to our heart, we call attention to the following statement in the Preface to the fourth volume, recently published, of Fr. Zephyrin Engelhardt's *History of "The Missions and Missionaries of California"* (p. iv):

"The author. . . desires to return especial thanks to the higher Superiors, who manifested such implicit confidence that they not only with much difficulty supplied the necessary means, but never even attempted to influence the writer one way or another. He was absolutely free to relate whatever the close examination of the documentary sources revealed."

Oh, that we all had a little more of this confidence in honest writers and this absolute devotion to the truth—of the humility, frankness, and honesty that characterized the Catholic Middle Ages! In reading the lives of medieval saints and sinners one cannot help admiring the frank outspokenness with which even simple layfolk were allowed to proclaim the truth as they saw it.

"Popes, emperors, archbishops, abbots and abbesses," says Prior Vincent McNabb, O. P., in his preface to Francesca M. Steele's recently published *"Life and Visions of St. Hildegarde"* (B. Herder; \$1.35 net), "join with simple layfolk in writing to the mystic [St. Hildegarde] the most open-hearted confessions of their shortcomings. They seem to court reproof as eagerly as most of us avoid it. The age of Henry II and Barbarossa had many glaring faults; but it almost redeemed them by its humble self-consciousness. Whatever else we hear or see in the twelfth century, we neither see the strut nor hear the nauseous self-assertion of the Pharisee. The age of Anselm and Bernard could

have boasted. But the most careful search through its annals will not bring to light as much self-glorying as we, children of the twentieth century, can send forth in a day. There is hardly a meeting for social betterment that does not to-day glow with the praise of this cream of the centuries. The twelfth century recognized its shortcomings almost more than its splendid victories. Like Henry II, it offered itself to the lash with brave humility. Yet it bore within its womb the marvel of the thirteenth century."

How thoroughly Catholic is the practice of openly and fearlessly speaking the truth, and yet, how has it fallen into desuetude in this age of hypocrisy and cant, of Pharisaical strutting and nauseous self-assertion!

## The California Mission Pageant

Vol. 19, page 563, of this REVIEW contains a brief description of the pageant-play, now generally known as the San Gabriel Mission Play, which deals with the romantic story of the old Franciscan Missions of California. This play was elaborated by the Catholic historian and poet John Stephen McGroarty, with the intention of having an annual spring performance in the theater of San Gabriel, Cal. The "Mission Play" is in three acts, of the periods 1769, 1784, and 1847 respectively, the first dealing with the landing of Father Junipero Serra and his companions on San Diego Bay, under the auspices of Don Gaspar de Portola.

The magazine section of one of our leading dailies gives a short illustrated account of the production of this picturesque pageant, in a quaint building, which lends atmosphere to the drama. We there read: "It is, indeed, intended that it shall be California's Oberammergau, and it is the hope of the patriotic producers that they will be able to make it a permanent institution."

As we have already given an outline of the play, we need not repeat the story, but will simply quote the concluding words of the aforementioned article:

"Such in brief outline is the story of the 'Mission Play.' What words cannot convey is the true atmosphere, the perfect historic detail, the pathos, nobility, and sense of reality which permeate the reconstruction and which lead the Californians to believe that in the 'Mission Play' they have a creation which will live on for scores of years to show the world the heroic drama of the birth of California."

The success of this play, free from all sensational features, and based upon the authentic records of the work of the Padres along the Pacific coast, should convince American playwrights that there is in our early history abundant material for themes which lend themselves to dramatic development and which do not need the aid of a garish setting or sensational appeal.

The success of the splendid Pageant and Masque, depicting the history and settlement of St. Louis, at Forest Park, in May 1914, shows how strongly representations of this kind appeal to popular taste and how they may be made to serve as vehicles for the teaching of historic truth and the presentation of high ideals. Other cities have since taken up the idea of Percy Mackaye, the author of the St. Louis Pageant, and intend to offer similar productions.

In the San Francisco *Monitor* (Christmas edition, 1915), the author of the California "Mission Play" gives some interesting data concerning its many renditions. He writes:

"In the little adobe Mission town of San Gabriel, twelve miles distant from Los Angeles, our California 'Mission Play' recently concluded its third year. The play was performed for the first time on the evening of April 29, 1912, and continued for 10 weeks. In 1913 it

was again staged and continued for a season of 23 weeks. It was afterwards taken on a pilgrimage to San Francisco and San Diego covering a period of seven weeks. In the present year [1915] the Mission Play was again staged in its own theater at San Gabriel, beginning January 31 and ending December 4—a period of 44 weeks. All told, since the beginning, the Mission Play has been performed 959 times throughout a period of 84 weeks. This record, considering all the circumstances, is probably without parallel in the history of the drama. The Mission Play was written and produced on the stage at San Gabriel with no idea whatever that it would attract worldwide attention as it now has done. Neither was it my intention to write a 'religious' play. I had in mind only the production of a historical pageant-drama."

It is worth while to recall, however, that historical pageant-dramas are nothing new in the history of literature. They were frequently produced by the students of the Jesuit schools, especially in Germany in the sixteenth and seventeenth centuries. Father A. Baumgartner gives an interesting sketch of the "Schuldrama" in his *History of Latin Literature*.

ALBERT MUNTSCH, S. J.

St. Louis University

## Professional Reformers and Others

According to the *Chicago Tribune* of Jan. 10th, three boys were arrested in that city Jan. 9th, for looting a pool-room. They told the authorities that "they got their bad start hanging around pool-rooms." All three were working boys and two of them had a police record.

Judge Scully, who had an interview with these boys at the Maxwell Station shortly after their arrest, declared that they were "not very bad boys" and would "have a chance" if they could but "escape the professional reformers." In the course of his interview, as reported in the *Tribune*, the Judge censured a class

of people who engage in charitable activities professionally and for the sake of the income it affords them. "The heart must be in this sort of work," he said, "if any good is to come out of it. One can't expect good results from the exploitation of misery and youthful misdoings to fill a 'reformer's' pocketbook or to spread the fame of a professional charity agent."

Judge Scully is right. I know of men and women who draw from \$75 to \$100 per month (one gets \$5000 a year) for investigating and reporting juvenile delinquency. Juvenile delinquency is a necessity for these "hired reformers" (as Judge Scully calls them), because it furnishes them a good fat job. Revenue being the chief, if not the only motive governing a majority of them, not much good can be expected to result from their activity.

It is the same with efforts in Christian social reform work. Unless a person puts his heart into this sort of work, and is prepared to make sacrifices, he will not accomplish much real good.

Incidentally, Judge Scully praises the "Big Brothers' Association" and the "Public Defenders," two organizations working in the Boys' Court of Chicago. The present writer has watched representatives of these organizations at work and thinks that they deserve the praise given to them because they work in a truly charitable spirit and without compensation.

AUGUSTINUS

—○—  
HADRIAN'S LAMENT

*"Animula, vagula, blandula,  
Hospes comesque corporis,  
Quæ nunc abibis in loca,  
Pallidula, rigida, nudula,  
Nec, ut soles, dabis iocos?"*

Speak, thou vagrant soul of mine,  
Guest and comrade so benign  
On this body once bestowed:  
As thou seek'st a new abode,  
Sombre, desolate, and drear,  
Hast thou lost thy wonted cheer?

WILLIS BOYD ALLEN

## NOTES AND GLEANINGS

Following the example of the *Ave Maria* and the *Ohio Waisenfreund*, the German Catholic daily *Amerika*, of St. Louis (Vol. 44, No. 71), warns Catholics against entrusting their charitable gifts for the war sufferers to the American Red Cross Society, which is inspired by motives of humanistic philanthropy and so anti-Catholic in tendency that it will permit its patients to be attended by Catholic priests only reluctantly and "as a special privilege." Donations for the purpose mentioned may safely be sent to the Central Bureau of the Catholic Central Society, Temple Building, St. Louis, Mo.

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Mr. Gutzon Borglum, the distinguished sculptor, who is listed as a Catholic in the "American Catholic Who's Who," has been commissioned to transform the famous Stone Mountain, in Georgia, into a gigantic memorial of the Southern Confederacy. Stone Mountain rises bald and alone out of a natural park sixteen miles northeast of Atlanta. It is about two miles long and 700 feet high. The work is to reconstruct the great warrior figures of half a century ago and carve them in high relief and colossal proportions upon "the everlasting rock." The leading figures (Lee, "Stonewall" Jackson, etc.) will be 45 or 50 feet high. At the base of the hill a temple dedicated to the United Daughters of the Confederacy will be hewn deep into the granite. In this will be kept records of the Civil War. The undertaking will require about ten years and will cost in the neighborhood of two million dollars. Southern papers say that, when completed, "this mastodontic monument will be the eighth wonder of the world."

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*Truth* (New York, Vol. XX, No. 1) prints the text of official decisions by the public school authorities of the State of New York forbidding the reading of the Bible and the holding of religious exercises in the public schools. Unfortunately, it seems these decisions are not always obeyed by the local superintendents. The Catholic Truth Society is doing a good work in trying to have them properly enforced.

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Father Herbert Thurston, S.J., recently tried to show in the London *Month* why the English call the Germans "Huns." His dem-

onstration, ascribing the origin of the designation to a famous address of the Emperor William, was not very convincing. Is the learned Jesuit not aware that the Southerners in our American Civil War employed the same epithet against the Federals? The legislature of South Carolina has adopted as the official State hymn a stirring poem by Henry Timrod, "the Poet Laureate of the Confederacy," which contains this stanza:

"Shout! let it reach the startled Huns,  
And roar with all thy festal guns!  
It is the answer of thy sons,  
Carolina!"

In "The Way of a Translator" an anonymous writer in the *Unpopular Review* (Jan.) gives a gloomy picture of the obstacles to a faithful conversion of a literary gem from one language into another, and incidentally says some very harsh things about the English language. Not merely is it impossible, he declares, to translate atmosphere, aroma, emotional flavor, but it is impossible even to carry over intellectual content. This is, however, an exaggeration.

In a notice of the New Hudson Shakespeare (Ginn & Co.; 30 cts. net per volume), a critic in the New York *Evening Post* commends "the highly sensible habit" of the editors "of presenting the notes at the bottom of the page instead of in a mass at the back of the book." For the general reader there can be no question that this is the preferable arrangement. He wants his information when he wants it, and if to get it he must hunt it up in another part of the book than that which his eye has reached, meantime keeping the place with his thumb or finger, he will too frequently yield to the temptation of postponing his enlightenment to a more convenient season—which, of course, seldom comes. With the notes on the same page as the text which they elucidate, he will read more understandingly, and consequently with greater satisfaction.

According to a letter in the New York *Sun*, reproduced by the Milwaukee *Catholic Citizen* (Vol. 45, No. 7), an American society has been founded for the study of Irish history and literature. This society will be known as "the Eriugena Society, after the celebrated Irish philosopher Joannes Scotus Eriugena."

Now that we have the Catholic Encyclopedia handy, even those who cannot claim to be scholars should know that of the various forms of John the Scot's name "the oldest and most acceptable, philologically, is Eriugena, . . . . which means a native of Ireland." For the aims of the new society we have nothing but approval. One of the subjects to be studied by the members is "the Tain, the great Iliad of the Irish race, already reduced to writing 1,300 years ago, once known as intimately to the children of the Gael as Homer's lines were known to the Athenians, but today better known to German scholars than to Irishmen." The Táin Bo Chuailgne (Cattle-raid of Cooley) is the best-known and greatest of the heroic cycle of Irish sagas. It consists of a large number of stories describing a state of society which, in the opinion of German scholars, is older and more primitive than that of Homer's Iliad. We hope the Eriugena Society will not neglect the early *Christian* literature of Ireland.

"If the Knights of Columbus did all they might do as to the one problem of reclaiming fallen-away Catholics," says the Milwaukee *Catholic Citizen* (Vol. 45, No. 7), "they could accomplish in one year more than the Paulists can do in ten years with their missions to non-Catholics."

St. Augustine's parish, Pittsburgh, which is in charge of the Capuchin Fathers, raised over two thousand dollars for the missions recently in a three nights' bazaar. There was no dance, no music, no great supper, no entertainment, but "just a sale of things presented" by lovers of the noble cause, and a display of curios from China, India, Africa, and the American Indians. We hope that this new method of helping the missions will spread. And in providing for various missionary needs, let us not forget the Negroes of the South. This country owes a particular debt to the red Indian and the Negro, which ought to be discharged before we extend our fostering care to the pagans of foreign lands.

The *Protestant Magazine*, of Washington, D. C., has suspended publication. The editor of the *Catholic Citizen*, who received the *Magazine* regularly as an exchange, says that it was "far above the level of the common anti-Catholic periodical" and that the sect of



the Seventh Day Adventists, which was principally responsible for its publication, "has an obsession that a union of Church and State impends." The *Citizen* adds: "The sect is a narrow one, but some narrow people plow deep." Does our contemporary share the belief that a union of Church and State is impending? And if so, what Church?

In California they now hold "monster whist drives" in aid of Catholic churches. (San Francisco *Monitor*, Vol. 57. No. 34. p. 5). We suppose they are as edifying as the euchre parties of the Middle West.

The Knights of Columbus, in the Golden State, indulge in "annual jinks," which consist in "boxing bouts, music, and talks." (*Ibid.*) A "knightly" diversion, indeed!

A full-blooded negro, Major Moton, succeeds Booker T. Washington as head of Tuskegee. There was a colored convert by name of Isaac Moton travelling for the Catholic press some twenty years ago. Can anyone tell us what became of him and whether he was related to the new head of Tuskegee Institute?

The Brooklyn *Tablet* protests against the action of the Board of Education denying the parochial schools free city water for drinking purposes. The editor of the Milwaukee *Catholic Citizen*, who is a lawyer, says (Vol. 45, No. 9) that, while the State, as a matter of public policy, exempts churches and religious institutions from taxation, tax exemption laws are everywhere construed strictly and do not absolve churches from paying special assessments for street repairs or water rates, and that the Brooklyn Board, therefore, is merely following the law as the courts have construed it.

The *Youth's Companion* is publishing a serial narrative called "The Flag," in which the Star-spangled Banner is the theme and center of interest from beginning to end. Yet in none of the illustrations is there any representation of the flag, for the reason that, under a law passed by the Massachusetts legislature two years ago, no person, firm or corporation in the commonwealth may print or display a picture of the flag for any purpose whatever. "A brewery or disreputable hotel may keep the flag flying all day," says a critic;

"no school room or patriotic organization dare offer a reproduction of it, lest some spiteful person invoke the police power." This in the intelligent and cultured State of Massachusetts!

If President Wilson is an honest man, and if the Democratic party is an honest party, he and they will live up to the plank in their last platform which says: "We favor a single presidential term, and to that end we urge the adoption of an amendment to the Constitution making the President of the United States ineligible for reelection, and we pledge the candidate of this convention to this principle."

The *Catholic Tribune* (No. 887) notes that Dr. Condé B. Pallen, in a letter to the N. Y. *Sun*, declares that though he is a Democrat, he would welcome the opportunity of voting for Mr. Roosevelt. Our Dubuque contemporary adds: "Thousands of Democrats feel the same way." To other thousands it would seem little less than a calamity to be placed before the alternative of having to vote either for Wilson or for Roosevelt at the next presidential election.

In calling attention to Mr. Grant M. Hyde's "Newspaper Editing, a Manual for Editors, Copy-readers, and Students of Newspaper Desk Work," a really valuable book, the New York *Evening Post* makes the pertinent remark that "very seldom does anybody write a book about the practical side of newspaper work that is of the slightest use to a newspaper man." The only place to learn newspaper work is in a live newspaper office. There's where we learned it, though so long (a quarter of a century) ago that we sometimes feel we are quite antiquated in our notions and know but little of the business as it is carried on in this year of grace 1916. We purposely say *business*, for daily journalism has almost ceased to be a profession.

The Little Rock (Ark.) *Guardian* has reached an age (*act.* 5) which, its editors believe, warrants it in admonishing its Catholic contemporaries that "accuracy first" is a good motto. "There are evidences of slovenliness in many Catholic papers" says the *Guardian* (Vol. 5, No. 43), "and this is greatly to be deplored, for it gives the cynical critics of

religious weeklies an opportunity for fault-finding which they are not slow to embrace." We are tempted to protest against the *Guardian's* stealing our thunder; but if he can induce the Catholic editorial fraternity to be more accurate and less slovenly, we are willing to let the laurels go to Arkansas.

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Commenting on the remarks with which we accompanied Father Bricarelli's letter, published in No. 24 of the last volume of the REVIEW (p. 753 sq.), the editor of the Buffalo *Echo* (Vol. I, No. 48) says: "Mr. Preuss very appositely draws the distinction between an able writer and a successful editor. An obvious distinction, not always heeded. The old adage, 'He who runs may read,' is being nowadays converted into 'He who writes may run a paper.'"

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Replying to our observations on his comic supplement (Vol. XXIII, No. 24, p. 753), Mr. Gonner, of the Dubuque *Catholic Tribune*, says (weekly edition, No. 885) that he has adopted the supplement "as a means to the end of introducing and keeping [his] paper in homes," but that, "if an authoritative decision comes" condemning the comic supplement, he stands ready to discard it. Our confrère does not think it proved that "more harm than good comes from the colored comic supplement" of the regulation Sunday newspaper kind, which he has imprudently adopted for the *Catholic Tribune*. We believe that the question is hardly debatable. Nor do we think that an ecumenical council will be called to decide it definitively. The colored comic supplement in its present form condemns itself, and enlightened Catholic fathers and mothers will not tolerate it. Mr. Gonner thinks well of our suggestion that the Catholic Press Association attempt to provide an unobjectionable substitute for the present form of colored comic supplement,—"something of artistic merit, with real wit and humor in it," and hopes it will be carried out. The *Catholic Tribune* itself has ferreted out a few Catholic cartoonists of ability. We understand that there is a school for Catholic cartoonists at Notre Dame. Why not unite forces and create, in the words of our esteemed contemporary, "a primp and proper comic supplement that can be syndicated," and that would not only "satisfy the most severe demands of friendly critics," but also commend

itself to decent non-Catholic papers and thus become profitable to its publishers.

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We recently (Dec. 15) called attention to the fact that to the five soi-disant Catholics already in the U. S. Senate has been added a sixth—Phelan of California. We added: "Phelan is a new member, but the other five have been in the Senate for some time—'not so that you could notice it,' however, in the comedian's phrase." It seems we sized up Phelan correctly, for the official organ of the Archdiocese of San Francisco, the *Monitor* (Vol. 57, No. 34) says: "Senator Phelan of California is hailed by our Eastern contemporaries as the sixth Catholic member of the Senate. If the other five are as Catholic as the Californian, the less said the better." As long as we send professional politicians instead of men of character to the House of Representatives and the Senate, we have only ourselves to blame if our rights are trampled under foot.

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Speaking of the commendable practice of Canadian statesmen and politicians, of learning to speak French, the Toronto *Globe* says: Speaker Sproule has tried to learn French well enough to read the prayers to the House of Commons in that language as well as in English, and with such success that a late lamented French speaking member, when asked what he thought of Dr. Sproule's French, remarked that "perhaps God may understand it."

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One of the sweetest passages in Msgr. Benson's "Robert Raynal, Solitary," is on love: "We lose nothing of what is good and sweet in the past, for we suck out of all things a kind of essence that abides with us always, and every soul that loves is a treasure-house of all she has ever loved. It is only the souls that do not love that go empty in this world and in *saecula saeculorum*." Here is a tribute to the indestructibility of love. His creed does not admit that anything loved can ever be lost. The essence of love—a definite spiritual form of being—abides with us always, like life. (Olive Katharine Parr, "Robert Hugh Benson," pp. 33 sq.).

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A letter by Benedict Arnold has sold for \$125. A letter by Gen. Nathaniel Greene sold for \$25. This shows once more the gratitude of republics.

## CURRENT LITERATURE

—Among the twelve new volumes recently issued of "Everyman's Library" is Cardinal Newman's "The Scope and Nature of University Education." Mr. Wilfrid Ward has contributed an introduction.

—"Anglicanism at the Front" (London: Catholic Truth Society) is a penny reprint of an article contributed by Mr. James Britten to a recent number of the *Mouth*. It shows the difficulties many Church of England soldiers experience at the front, where the conduct of religious worship is in the hands of an overwhelming majority of Low Church chaplains. Their position is intensified by the presence of a few High Church chaplains, which does but serve to accentuate Anglican differences. The situation has been described as "Kikuyu over again," and Mr. Britten effectively illustrates and points the moral of it all.

—"Our Palace Wonderful," by the Rev. F. A. Houck, which we recommended in Vol. XXII, No. 4 of the REVIEW, has quickly passed into a second and third edition. We note that the reverend author has complied with our suggestion to add an alphabetical index. Perhaps, for the fourth edition, he will comply also with our other suggestion, viz.: to rewrite the section dealing with the habitability of other planets than the earth, in the light of Dr. Pohle's work, "Die Sternwelten und ihre Bewohner." Father Houck's excellent book, we will repeat for the benefit of those who have not yet purchased it, sells for \$1.25 a copy, with a discount of 25 cts. to priests and religious. (D. B. Hansen & Sons, Publishers, Chicago, Ill.)

—"The Spiritual Journal of Lucie Christine (1870-1908)," edited by Father A. Poulain, S.J., is made up of extracts from the diaries of a pseudonymous Frenchwoman, living in the world and the mother of a family, who at the age of twenty-nine attained in a very short time to the highest mystical graces and became an ecstatic. Père Poulain is a classical authority on spiritual experience, and his name on the title page is sufficient recommendation for the work, and a guaranty of real merit. The book is for the elect and for the directors of the elect, but it cannot fail to edify anyone who reads it in the right spirit. (B. Herder; \$1.50 net).

—"A Manual of Apologetics," by the Rev. F. J. Koch, translated from the German by A. M. Buchanan, revised and edited by the Rev. Charles Bruhl, D.D., comes to our table from the publishing house of Joseph F. Wagner, New York. "Its pages," in the words of Dr. Bruhl, himself no mean authority, "contain a systematic, yet withal sufficiently popular, vindication of our faith. In a concise and lucid form it presents a summary of fundamental theology.... Avoiding purely technical phraseology, it is addressed to the student

and the average educated Catholic desirous of rounding out his religious knowledge. Though mainly adapted to the requirements of a seminary course, it can be perused with profit by any one who is willing to give serious thought to the most tremendous issues of human existence." We agree with the reverend editor that there is no need, in a work of this kind, of an exhaustive bibliography, but think exact references should be given with important quotations from Protestant authors. Where, e. g., does O. W. Holmes say that the Catholic creed is "a better one to die by than most of the harder creeds which have replaced it"? (p. 183). The book should also be provided with an index. (75 cts.)

—H. H. Bancroft and William H. Prescott are not the only American historians whose fame is on the wane. (See this REVIEW, Vol. 22, No. 21, p. 664). A critic says in the *N. Y. Nation* (No. 2628, p. 574) that John Lothrop Motley, author of "The Rise of the Dutch Republic" and of "A History of the United Netherlands," was "a rich colorist rather than an exact draughtsman." It is well to remember that Catholic critics estimated Motley at his true value long ago. Thus Jenkins, in his "Handbook of British and American Literature," said: "[Motley's works] are faulty in style and spirit. He neither weighs the meaning of his words, nor combines them skillfully."

## Books Received

[Every book or pamphlet received by the Editor is acknowledged in this department; but we undertake to review such publications only as seem to us to call for special mention. When the price is not stated, it is because the publishers have failed to supply this useful information.]

The Life of Father De Smet, S.J. (1801—1873). By E. Laveille, S.J. Authorized Translation by Marian Lindsay. Introduction by Charles Coppens, S.J. xxii & 400 pp. 8vo. Illustrated. \$2.75 net. New York: P. J. Kennedy & Sons. 1915.

Strength of the Will. By E. Boyd Barrett, S.J. 263 pp. 12mo. P. J. Kennedy & Sons. 1915. \$1.25 net.

Chaff and Wheat. A Few Gentle Flailings. By Francis P. Donnelly, S.J. vi & 266 pp. 16mo. P. J. Kennedy & Sons. 1915. 60 cts. net.

Oak-Leaves. Gleanings from German History. (Publications of the St. Boniface Historical Society. Vol. I, No. 1). 32 pp. 12mo. St. Louis, Mo.: B. Herder. 1915. 10 cts. (Pamphlet).

Small Catechism of the Catholic Religion. By James Linden, S.J. iii & 43 pp. 12mo. B. Herder. 1916. 15 cts. (The same with English and German text on opposite pages, 20 cts.)

The Dream of the Soldier Saint. By Leo B. Mullany, S.J. 63 pp. 12mo. Chicago: Loyola University Press. 1915. 10 cts., postpaid; 12 copies, \$1. postpaid; 50 copies, \$3; 100 copies, \$5. (Wrapper).

Our Palace Wonderful, or Man's Place in Visible Creation. By the Rev. Frederick A. Houck. 178 pp. 12mo. Third Edition. Chicago: D. B. Hansen & Son. 1915. \$1.25; special price to priests and religious, \$1. \$9.60 per doz.

Woman Suffrage. Six Papers. Should Catholic Women Vote? (Vol. XIII, No. 23 of The Catholic Mind). 32 pp. 12mo. New York: The American Press. 1915. 5 cts. (Pamphlet).

# BARGAINS IN SECOND-HAND BOOKS

(All orders must be accompanied by cash)

*Preuss, Edw.* Zum Lobe der unbefleckten Empfängnis. Freiburg, 1879. 80 cts. In paper covers 40 cts.

*Pohle, Jos.* Lehrbuch der Dogmatik. Vol. III. (Sakramentenlehre u. Eschatologie.) 3 Aufl. Paderborn 1908. \$2.

*Mader, Joh.* Die hl. vier Evangelien und die Apostelgeschichte übersetzt u. erklärt. Einsiedeln, 1911. (Beautiful copy, like new.) \$3.

*Benedict XV.* De Synodo Dioecessana. Malines 1842. 4 vols. 16mo. \$3.50.

*Klose, C. L.* Leben des Prinzen Carl aus dem Hause Stuart, Präzidenten der Krone von Grossbritannien. Leipzig, 1842. \$1.

*Mommsen, Theo.* Römische Geschichte. Vol. I. 9te Aufl. Berlin, 1903. Vol. II and III, 8te Aufl. Berlin, 1889; Vol. V, 4te Aufl., Berlin, 1894. (Vol. IV never appeared.) 4 vols. complete, like new, \$8.00.

*Spalding, J. L., Bishop.* Socialism and Labor, and Other Arguments. Chicago, 1902. 80 cts.

*Anton, H. S.* Studien zur lateinischen Grammatik und Stilistik. 2nd ed. Erfurt, 1869. 59q. \$1.50.

*Leguen, S.* Sister Gertrude Mary. A Mystic of Our Own Days. London, 1915. 85 cts.

*Die Bekenntnisse des hl. Augustinus übersetzt von G. v. Hertling.* Freiburg, 1905. 65 cts.

*Cathrein, V., S. J.* Philosophia Moralis. Ed. altera. Freiburg, 1895. 75 cts.

*Hughes, Thos., S. J.* Loyola and the Educational System of the Jesuits. New York, 1892. 75 cts.

*Van der Stappen, J. F.* Sacra Liturgia. I. De Officio Divino. Ed. altera. Malines, 1904. \$1.

*Clausewitz, C. von.* Der Feldzug von 1812 in Russland. Der Feldzug von 1813 und der Feldzug von 1814 in Frankreich. Berlin 1835. \$1.50.

*Friedrich, Ph.* Der Christus-Name im Lichte der alt- und neutestamentl. Theologie. Köln, 1905. 50 cts.

*Becker, Jos. B.* Die Weissagungen als Kriterien der Offenbarung. Mainz, 1890. 75 cts.

*Giraud S. M.* Jesus Christ, Priest and Victim. (Tr. by W. H. Mitchell.) London, 1914. \$1.

*Felder, H., O. M. Cap.* Jesus Christus. Apologie seiner Messianität und Gottheit gegenüber der neuesten Jesus-Forschung. I. Das Bewusstsein Jesu. Paderborn, 1911. \$1.75.

*Officium Parvum B. Mariae Virginis et Officium Defunctorum cum VII Psalmis Penitent. et Litanis, etc.* Pustet's Pocket Edition. 1912. Bound in flexible leather. 50 cts.

*Specht, T.* Lehre von der Kirche nach dem hl. Augustinus. Paderborn, 1892. \$1.50.

*Ryan, M. J.* Doctrina S. Ioannis circa Baptismum. Dissert. theol.-hermeneutica. Rochester 1908. 50 cts.

*Acta et Decreta Synodi Plenariae Episc. Hiberniae hab. apud Mayntiam A. D. 1900.* 2 vols. Dublin, 1906. \$3.

*Oman, Chs.* A History of England. New York, 1899. 75 cts.

*Fay, Th. S.* The Three Germanys—Glimpses Into Their History. 2 vols. New York, 1889. \$3.50.

*Fischer, E. L.* Die Grundfragen der Erkenntnistheorie. Mainz, 1887. \$1.

*Seeley, L.* History of Education. New York, 1904. 80 cts.

*Putnam, G. H.* The Censorship of the Church of Rome. 2 vols. New York, 1906. \$3.50.

*Bangen, J. H.* Die römische Curie. Münster, 1854. 90 cts.

*Müller.* Studienbuch. Gedanken und Ratschläge für Studierende. Augsburg, 1901. 50 cts.

*Lury, Aug.* Les Origines du Droit Publique Ecclésiastique d'après l'ouvrage du Card. Satolli. Paris, 1902. \$1.

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*Janssen, Joh.* Frankreichs Rheingelüste und deutschfeindliche Politik in früheren Jahrhunderten. 2nd ed. Freiburg, 1883. 50 cts.

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*Pallen, C. B.* What is Liberalism? From the Spanish of Don Sarda y Salvany. St. Louis, 1890. 60 cts.

*Bury, J. B.* The Life of St. Patrick and His Place in History. London, 1905. \$2.

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*Hall, F. J.* The Kenotic Theory. Considered with Particular Reference to its Anglican Forms. N. Y., 1898. 85 cts.

*Ferretes-Gemesse.* La Mort Réelle et la Mort Apparente et leurs Rapports avec l'Administration des Sacrements. Paris, 1905. \$1.25.

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*Vacandard, E.* Etudes de Critique et d'Histoire Religieuse. 3e éd. Paris 1906. (Papers on the Apostles' Creed, the Origin of Clerical Celibacy, the Galileo Case, etc.) 85 cts.

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*Eyler, R. F.* Charakterzüge und hist. Fragmente aus dem Leben des Königs Friedrich Wilhelm III. 5 vols. Magdeburg, 1843. \$2.50.

*Granbery, J. C. (Prot.)* Outlines of New Testament Christology. Chicago, 1909. 50 cts.

*Geschichte der Kriege in Europa* seit dem Jahre 1792. Mit Plänen. 13 vols. Leipzig: Brockhaus. 1827 sqq. \$8. (Carriage extra).

*Roesch, J. F.* Pläne von den 42 Hauptschlachten, Treffen und Belagerungen des siebenjährigen Krieges, aus den seltensten Quellen. Frankfurt 1790. \$2.

*Rothenburg, F. von.* Schlachten der Oesterreicher, nach allen vorhandenen Quellen bearbeitet, mit vielen Plänen etc. 4to. Berlin 1848. \$5.

*Hausen, H. F. von.* Allgemeine Militär-Encyclopädie. 4 vols. Leipzig 1859 sqq. \$3.

*Keym, F.* Geschichte des 30jährigen Krieges nach neueren Quellen bearbeitet. 2nd ed. 2 vols. Freiburg 1873. (Bindings badly damaged.) \$1.

*Pflug, F.* Der deutsch-dänische Krieg 1864. Illustrirt. Leipzig 1865. 75 cts.

*Lebret, Prof.* Feldzug der Franzosen in Egypten 1798-1800. Deutsch vom Grafen von Bismarck. Mit Plänen. Stuttgart 1824. (Binding damaged.) \$1.25.

*Hoyer, J. G.* Geschichte der Kriegskunst seit der ersten Anwendung des Schiesspulvers bis an das Ende des 18. Jahrhunderts. 2 vols. Göttingen 1797. \$2.50.

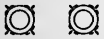
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# The Fortnightly Review

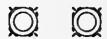
VOL. XXIII, NO. 4

ST. LOUIS, MISSOURI

FEBRUARY 15, 1916



CHRONICLE AND COMMENT



## UNWISE SCHEMES OF LEGISLATION AND LAWSUITS

The prosecution of the *Menace*, instituted by Federal officials, doubtless stimulated to action by Catholic complaints, has failed, just as the Fitzgerald and Gallivan bills failed to emerge from committee in Congress. The editor of the Milwaukee *Catholic Citizen*, who is a lawyer, comments on these facts as follows (Vol. 45, No. 10):

"We have been strongly of the opinion that these schemes of legislation are unwise; that if enacted into law, they would remain to plague after the present acute nuisance or provocative cause had long ceased to exist. As respects suits at law, there is just one test as to the wisdom of instituting them: if they are not successful, they are unwise; if they are not clear cases, with the law and evidence plainly on the side of the Catholic plaintiffs or relators, the pugnacious impulse should be restrained and no proceedings should be instituted. Be sure you are right and then go ahead. But you are not sure you are right unless you consult the best lawyers."

All of which agrees with our own opinion as repeatedly expressed in this journal. The Fitzgerald Bill, it seems, has meanwhile been reintroduced. Is it because at least one of the Catholic Congressmen, who have been so severely criticized for their inaction by the Catholic press and public, wishes to show he is alive and "on the job"? His zeal is commendable, but unfortunately it is of the unenlightened kind, and we hope the voice of the *Catholic Citizen* and other respectable organs of Catholic public opinion will cause him to drop this misdirected measure for excluding

the *Menace* from the mails, and to devote his attention to one of the many other problems that cry for a solution, e. g., the Mexican imbroglio. While we do not under present conditions believe in the advisability of starting a Catholic party in Congress, there is no reason why our Catholic representatives in that body should not meet occasionally to debate measures of interest to their religion and, guided by competent advice, decide on unanimous action with regard to certain important matters.

## BISHOP NUSSBAUM ON THE MEXICANS IN TEXAS

The Rt. Rev. Msgr. P. J. Nussbaum, C.P., Bishop of Corpus Christi, Tex., in an article contributed to the Cincinnati *Catholic Telegraph* (Vol. 85, No. 4), calls attention to the fact that there is "one section of the United States where great multitudes, born on American soil, for generations past, persist in remaining foreign and un-American, yes — even anti-American." It is the territory along the border between Texas and Mexico, where there are "thousands upon thousands of people in whom Indian blood predominates," and whom, "with all its vaunted efficiency, Americanism has not managed to assimilate." The Bishop says that the recent difficulties between this country and Mexico have "only made the Mexicans within our borders more Mexican than they ever were," so much so that if Uncle Sam would determine upon intervention in the affairs of the southern Republic, it would mean waging war against vast multitudes within our own territory, who, though born on our soil, would take sides with their racial brethren.

ren." He adds that "the hope of making south-western Texas thoroughly American lies in the looked-for advent of settlers from the States to the North, and a more universal attendance at school of the rising generation."

From the Catholic point of view the problem offers particular difficulties. Msgr. Nussbaum says that the more than 70,000 Mexicans in the Diocese of Corpus Christi are mostly Catholics in name only. Most of them have their children baptized and confirmed, but "do not trouble about complying with the Easter duty." Very many "are content with mere civil marriage" and care naught for the ministrations of the priesthood in death, or for Christian burial. They are "anti-clerical," in the Latin-American sense of the term, and contribute little or nothing towards the pecuniary needs of the Church. The Bishop hopes much from a compulsory school law recently passed by the Texas legislature and asks for assistance to enable him to provide Catholic schools and teachers for "the thousands of children who will now be compelled to attend some school." We trust his appeal will not be in vain.

#### AMERICAN MISSION HOUSES FOR THE TRAINING OF FOREIGN MISSIONARIES

According to the *Little Missionary*, an illustrated magazine edited by Father Bruno Hagspiel, S.V.D., "for the cultivation of the missionary spirit among Catholic boys and girls," (Vol. I, No. 6), there exist in the United States at the present time three mission houses for the training of foreign missionaries. They are: (1) the St. Mary's Mission House, at Techny, Ill., founded in 1909, and conducted by Fathers of the Society of the Divine Word; (2) the Catholic Foreign Mission Seminary, at Maryknoll, Ossining P. O., N. Y., founded by the Rev. James Walsh, in 1911; (3) the Mission House of the Sacred Heart, at Girard, near Erie, Pa., founded in 1912, a branch house of St. Mary's, Techny, and conducted by the same Society.

Techny numbers 85 students; Maryknoll, 40, and Girard, 19,—altogether

"a goodly number of future apostles," as the *Little Missionary* remarks.

Considering the newness of the movement and the rudimentary state of the three schools mentioned, there is indeed reason to regard the number of students (144 in all) as satisfactory, nay gratifying. It is to be hoped that the various magazines published by the Society of the Divine Word, in particular the *Little Missionary* itself (Techny, Ill.: subscription price, 25 cts. per annum), and the sprightly *Field Afar*, published monthly by Father Walsh at Maryknoll, will soon increase this number and put the work on a solid financial basis. It is an apostolic endeavor in which all Catholics ought to take a deep and an active interest.

#### THE RUSSIAN BALLET

The Russian Ballet now so highly praised and widely advertised in the secular press, (in preparation, no doubt, for a tour of the big cities of the country), is an unclean thing. A cautious New York critic, whose moral principles are anything but Puritanical, says in a review of the production in the *Evening Post* of that city, issue of Jan. 18th:

"The achievement . . . is not that of the composers. . . Neither is it the achievement of the dancers, marvellous examples as some of them are of expression in every member, curve, muscle, and motion. The sense of color in the costumes, and in combinations of costume and background, the expert art of expression in the form of the costumes—leaning heavily to the sensuous and ranging toward an abysmal and calculated wickedness—wickedness of an Oriental abandon, elaboration, and singleness of purpose—that is the sense and the art of the costumer and equally the sense and the art of the director of the ballet. The effect is amazing, splendid, barbaric, overwhelming. In combination with the gyrations of the dancers, and the weird and persistent character of the music, it is distinctly hypnotic. The reaction upon the moral fibre may not be too nicely calculated in such cases, perhaps, but it seems safe to say, at least, that the Russian Ballet is not *virginibus puerisque.*"

The N. Y. *Tribune* of the same date says: "The remarkable impersonation of the negro favorite of Zobeide, Princess of Samarcande, by M. Bolm, will render the ballet incapable of production south of Mason and Dixon's line. Even to northern minds it was repulsive. Yet it is a scene whose Oriental splendor, color, animality, and lust will long remain with all who saw it. If it had not been given so wonderfully, so poetically, it would have been bestial."

The *Catholic Citizen* (Vol. 45, No. 11) says the whole thing is "art and rot" and adds that the "comment and apology" of the daily press "sinks the plummet to a lower depth than even the depth touched by the artists in the salacious performance itself." Let all decent people be duly warned!

#### CIVILIZATION AND CLIMATE

The New York *Nation*, on the first cover page of its No. 2630, advertises a book entitled "Civilization and Climate," by Ellsworth Huntington, Ph. D., in these terms: "Mr. Huntington has mapped the civilization of the world and has mapped its climate. He shows not only that the most advanced people are those living in the most changeable and therefore the most stimulating climate, but applying his discoveries to history, he shows that the nations which advanced and then fell back, such as the Peruvians, the Greeks, and the nations of Palestine, enjoyed a climate at the time of their preëminence which they no longer have."

A little further on, in the same issue of our brilliant contemporary, page 630, we find a notice of "The Soul of Europe," by Joseph McCabe. "Dr. McCabe," we read there, "studies carefully the historical growth of the national temper of the several belligerent states. He scouts the notion of race—as advanced by Gobineau and Houston Stewart Chamberlain—as a chief factor in national psychology. He has little difficulty in showing that as regards all the warring nations the idea of race has no biological validity. Nationality rests not on blood but on common moral environment and common political training. "The Slav and the Teuton are not

born, but made; or, to be accurate, the preponderating influence is that of the moral and mental environment into which they are born.' Physical environment is, in Dr. McCabe's opinion, a relatively unimportant factor in national character; 'climatic psychology, as one may call it, is in the main a piece of superficial nonsense. The fact that the work of civilization was conducted for thousands of years in a latitude far south of Europe, and that the more vigorous nations of the north of Europe were the last to be civilized, ought to impose a check on these superficial speculations.' The case is cogently argued, and the book should do much good in weakening the racial and deterministic theories of national destiny."

"Climatic psychology," as taught by Dr. Huntington and others, is no doubt exaggerated; but to us it seems equally clear that writers like Dr. McCabe undervalue the influence of physical environment. The problem is still *sub judice*.

#### DISCREPANCIES IN THE TEXT OF THE NEW TESTAMENT

A subscriber writes to us to protest against the answer recently given by one of our contemporaries to the query whether it is true that there are over a hundred thousand discrepancies in the various manuscripts of the New Testament. The editor had replied that this number is greatly exaggerated and that, at any rate, the discrepancies are of no account.

"Why not state the facts as they are?" asks our correspondent. In matter of fact there are no less than 120,000 discrepancies in the extant manuscripts of the New Testament, including uncials and cursives. Nor are they by any means all mere copyists' errors. The marvel is that, in spite of these many discrepancies, there is no solid reason for assuming that the text is seriously or deliberately corrupted.

Textual criticism has been reduced to an exact science. The various manuscripts are no longer regarded as so many isolated authorities, but the gradual change in the text is worked into a

sort of evolution on fixed principles, so that each manuscript fits into its place as a link in a chain reaching from the original to the modern printed text. Certain canons are applied throughout to test the validity of the reasoning, and also to ascertain the relative value of the different manuscripts. One incidental result, by the way, has been to show the immense superiority of the famous Vatican Codex (of the fourth century) in this respect over all others.

As a result of textual investigation, says Msgr. Ward ("The Holy Gospel according to Saint Luke," 3rd impression, London 1915, p. xvi), "apart altogether from the Church's authority, the exact reading of seven-eighths of the New Testament has been critically ascertained with absolute certainty; and of the remaining eighth part, the true reading may be determined in so many cases with a probability amounting to moral certainty, that the part in which there is substantial difference of opinion among scholars amounts to less than one-thousandth of the whole."

Despite the many discrepancies in the manuscript codices, there is no other work of such antiquity of which we have a title of the certainty or completeness that we possess with regard to the New Testament.

#### IS AMERICA'S ARMAMENT POLICY A STEP BACKWARD?

Clear-visioned Europeans regard the "preparedness" campaign in this country as a step backward and a danger to the world's peace. Thus the *London Month*, edited by the English Jesuit Fathers, says (No. 619):

"It is disconcerting to find that America, a mighty nation which has become great through peace, and has never been handicapped by the necessity of 'insurance' against the possible lawlessness of her neighbors, is now contemplating under pressure of no visible necessity the assumption of Europe's dread burden of armaments. No nation in Europe but would gladly get rid of this terrible load and the fear which causes it. America, supreme in her own hemisphere, with no rivals to threaten her, no

frontiers to guard, no invasion to dread, apparently thinks that unless she too enters on the race of armaments, she will not be respected. One is reluctant to criticize without fuller knowledge of her internal affairs the policies of a great and remote State, still less to condemn them, but we may fairly point out that the outstanding result of this particular scheme will be to put an additional bar to the projects entertained over here of making aggressive war practically impossible and defences proportionately needless. By the assumption embodied in the armament proposals before Congress that the old idea of irreconcilably hostile nations, maintained in a precarious peace by the threat of armed violence, is still to prevail, the United States will go a long way towards securing that it should."

These considerations are worth pondering.

#### THE REALISTIC NOVEL

Speaking of realism in novel-writing, a critic in the *N. Y. Evening Post* recently said:—There is no such thing as a "cross-section" or "slice" or "photograph" of life in art—least of all in the realistic novel. The use of these catchwords is but a clever hypnotizing pass of the artist, employed to win the assent of the reader to the reality of the show, and, in some cases, to evade moral responsibility for any questionable features of the exhibition. A realistic novel cannot escape being a composition, involving preconception, imagination, and divination. Yet, hearing one of our new realists expound his doctrine, you might suppose that writing a novel was a process analogous to photographing wild animals in their habitat by trap and flashlight. He, if you will believe him, does not invite his subjects nor group them, nor compose their features, nor furnish their setting. He but exposes the sensitized plate of his mind. The pomp of life goes by, and springs the trap. The picture, of course, does not teach nor moralize. It simply re-presents. But there is utter dissimilarity between the blank impartial photographic plate, commemorating everything that confronts



it, and the inveterately selective human mind, which, like a magnet, snatches the facts of life that are subject to its influence out of their casual order and redispersed them in a pattern of its own.

In the case of any specified novelist, the facts chosen and the pattern assumed by them are determined by his "philosophy of life"; and this is precisely criticism's justification for inquiring into the adequacy of any novelist's general ideas. In vain the new realist throws up his hands with protestations of innocence, and cries: "Search me. I have no philosophy. My business is only to observe and to record what I have seen." He cannot observe without a theory, nor record his observations without betraying that theory to critical eyes.

A realistic novel is a representation based upon a theory of human conduct. If the theory of human conduct is adequate, the representation constitutes an addition to literature and to social history. A naturalistic novel is a representation based upon a theory of animal behavior and consequently altogether inadequate.

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The economic motive in history is overrated by many modern writers, especially those of the Socialist persuasion. Speaking on "Economic Causes of International Rivalries and Wars in Ancient Times," at the recent meeting of the American Historical Association (see the *Nation*, No. 2636 pp. 22 sq.), Professor Ferguson, dealing with Greece, and Professor Botsford, with Rome, showed that these "economic causes" are like the snakes in Ireland. Both agreed that the present tendency towards an economic interpretation of history reads into ancient history exaggerated notions of economic motives. The wars of Greece were owing rather to policy and the agitation of politicians. In the wars of Rome for world dominion, economic motives played a minor part—the Carthaginian wars were primarily wars of defence, and the later wars of the Empire were actuated by the brutal bullying policy of breaking utterly the independence and power of all Rome's possible political rivals. A. E. R. Boak, of Michigan, supported this general thesis by reference to the wars of Philip of Macedon.

## Catholic Journalists and Journalism— A Rejoinder

Mr. Baldus' article in No. 1 of the FORTNIGHTLY REVIEW, instead of being a discussion of the subject, is largely a veiled personal attack under the form of insinuation and innuendo, upon the writer of this paper. I regret that Mr. Baldus has descended to this. Whether I am a "conceited scholar" or a "journalistic failure" hardly bears upon the question under discussion, namely, Catholic Journalists and Journalism.

What Mr. Baldus, however, proves beyond question, through the character of his article, is that we assuredly need a new and higher and more urbane Catholic journalism here in America. I pass over his modest assumption and presumption when he says that because he has been connected with Catholic monthly periodicals for some twelve years, which under the magic of his editorial pen have reached a circulation of one hundred to two hundred thousand copies, he is therefore entitled to discuss Catholic journalism, but I am not. In all my editorial work on both religious and secular papers I must confess that I have never taken to myself the credit that belongs to the business end of the paper. However, consciences may differ very much in their sense of responsibility.

Mr. Baldus attaches the greatest importance to *experience* in journalism. I have never belittled it. I regard it as a factor, but by no means the most important. He cites the brilliant generalship of Von Hindenburg in the present war as a case in point where success has flown from experience, and declares that it is as absurd for a man to discuss Catholic journalism who has not had long journalistic experience (twelve is the number of years, I believe) as it would be for a military man with no experience in the field to hope to lead General Von Hindenburg's army to victory. Now I will take Mr. Baldus at his word, and

we will couple with the name of Von Hindenburg that of the other great general in the war, Joffre. As a matter of fact, neither of these two generals had had any practical war experience for the forty-three years preceding the declaration of the present war in the summer of 1914. The Franco-Prussian war lasted but a few months. To what, then, should we attribute the success of these two generals? To experience? Not at all. First to the military genius possessed by each. Secondly and most important to their long and rigid study in military schools. Does Mr. Baldus know how long Gen. Joffre was at the head of the Military School of St. Cyr?

Mr. Baldus is not clear or pertinent when he refers to such periodicals as the *Ladies' Home Journal*. This is an illustrated monthly read in ladies' boudoirs and at afternoon pink teas. The methods employed to edit and popularize this periodical could scarcely be employed in the production of a Catholic journal. He declares against scholars as Catholic editors and states that in his opinion they have been all failures. In my opinion nine out of ten of all the great editors, either secular or religious, in this country or any other country, have been thorough and broad scholars. Will Mr. Baldus please run down to Columbia University or Notre Dame, and learn what courses the students in the schools of journalism are taking? Mark that I am not here discussing the management of a paper, nor do I hold that all our great editors have been college degree men. I do not care where these "scholarly" editors broaden and store their minds. There are many degreed fools and a few that have taken no degree.

As to the argument *ad hominem* that I have been a journalistic failure, I have reserved touching upon this till the last. As to years of experience, let me say that I was doing successful journalistic work, both secular and religious, when

the present managing editor of *Extension* had scarcely put on his journalistic knickerbockers. If I have been a failure in journalism, the following credentials hardly justify the charge:

"Duluth, Minn., Sept. 16, 1891. I have pleasure in stating that Dr. Thomas O'Hagan has been doing the editorial work of the *Daily Tribune* for some time and has given entire satisfaction. I regard Dr. O'Hagan as one of the most polished writers with whom I have been associated.—J. Chipman, Bus. Mgr. Duluth *Daily Tribune*."

"Chicago, Feb. 15, 1913. My Dear Dr. O'Hagan: I regret that you have found it to your disadvantage to remain with the *New World* under present salary conditions, for during the period of your editorship the *New World* has attained a standard of literary excellence of which I have cause to be proud. I only hope that in the future under better business management it will continue to hold the high standing in which you leave it. Wishing you every blessing and success in all your undertakings and wherever you may be, I am yours truly in Christ, † J. E. Quigley, Archbishop."

"No Catholic editor in this country has brought higher ideals or riper scholarship to the editorial chair than Dr. O'Hagan."—San Francisco *Monitor*.

"Dr. O'Hagan is a polished writer and during his career as editor of one of our very best papers he has demonstrated that a man can be a gentleman and a Catholic editor."—The late Father Phelan in the *Western Watchman*.

"While editor of the *New World*, Dr. O'Hagan gave it a tone and a prominence that brought it into the front rank of Catholic journalism."—The late Senator Coffey, LL.D., in the *Catholic Record*, London, Ontario.

As far as the writer of this article is concerned in his discussion of our subject in the future he shall take no notice of any personal attack made upon him either openly or by innuendo.

THOMAS O'HAGAN

Toronto, Canada

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Right is so slow in asserting itself that some people doubt that it will finally prevail.

### A Batch of C. T. S. Pamphlets

The Catholic Truth Society of London, the most ably conducted and most active of all the different organizations existing under this name, has recently sent us a batch of new pamphlets, all but one of them, (the first mentioned below, which costs six pence) of the penny variety.

To two or three of these brochures we have devoted, or shall devote, a special notice in our "Current Literature" department. The remainder we will briefly describe here.

In "The Anglican Claim to be Catholic," Mr. C. G. Mortimer traces one or two simple lines of thought through that immense subject known in England as "the Roman controversy." He shows that "a few simple considerations, pressed home, are sufficient to determine the logic of the matter." This is a valuable addition to the many C. T. S. pamphlets dealing with points of Anglican controversy.

Dom Roger Hudleston, O.S.B., enforces "The Duty of Prayer." He says that "it is as necessary to pray as to eat one's dinner," and explains how simple a matter prayer is.

"Russia and the Catholic Church," by the Rev. Adrian Fortescue, is a reprint from *Studies* (June 1915). Dr. Fortescue, as always, writes stimulatingly, and many of his assertions provoke contradiction. If real religious equality obtains in Russia, he says, there is great hope for the future of Catholicism in that country. *If...*

"The Doctrine of the Catholic Church Touching Indulgences" is briefly but lucidly explained by the Rev. Hugh Pope, O. P. This brochure is especially valuable as refuting the ethical difficulty that the doctrine of indulgences diminishes a man's sense of personal responsibility.

"The Sisters of Notre Dame," by a member of that Congregation, describes the origin and spirit of the Notre Dame Sisters of Namur and their activity in

different countries, including the U. S., where, as our readers know, they conduct a number of educational institutions, crowned by Trinity College, Washington, D. C.

The Rev. Henry Tristram, of the Birmingham Oratory, gives a sketch of the life of "St. Stephen Harding (c. 1060-1134)," the founder of Citeaux, the creator of the Cistercian Order, and the spiritual father of St. Bernard. Unfortunately, there is no contemporary biography extant of this saint, and "to us he is a spectral and shadowy figure, haunting the early pages of the Cistercian Annals, always eluding our grasp, yet ever manifesting himself in his life-work."

Another brochure is devoted to "Gregory Martin, Translator of the Douay Bible (1540-1582)," who spent himself to his last breath for the faith, and who, the author (Dyddgu Hamilton) hopes, "in the Kingdom of Heaven has a place of special glory near Campion, his martyr friend."

"Pilgrimage and Relics" is a reprint, in modern spelling, of Father Gregory Martin's famous "Treatyse of Christian Peregrination."

The Rev. H. S. Bowden's "Dante" is a partial reprint of a larger volume by the same author, published by the C. T. S., and briefly rehearses Dante's life and writings, especially, of course, the *Divina Commedia*.

In "Some Protestant Historians on John Knox" an unnamed Scottish priest gives a series of quotations from non-Catholic historians generally accepted as trustworthy and impartial. It follows from these quotations that, "In the judgement of modern scholars, Knox was not a heaven-sent apostle who carried light and peace to Scotland, but a firebrand and a visionary whose teaching and moral conduct were often opposed to charity and to divine truth, a man who bequeathed to his country a legacy of religious dissension, now fast dissolving into infidelity."

## NOTES AND GLEANINGS

A Catholic teacher is wanted in a district school in a Catholic neighborhood in Illinois. Salary \$60 per month, with free dwelling and garden. Apply to Rev. V. D. R., care of the FORTNIGHTLY REVIEW.—Adv.

—o—

A man going under various names is victimizing institutions and individuals by offering a two years' subscription to four Catholic periodicals for \$10. Information regarding him should be sent to the Periodical Publishers' Association, 156 Fifth Ave., New York.

—o—

Mr. Thomas Augustine Daly, the poet and humorist, has left the Catholic press. He now conducts a "colyum" on the editorial page of the Philadelphia *Ledger*, writes books, and gives lectures. The Catholic press is an unprofitable field for one who wishes to make a reputation and money.

—o—

The newspapers are noting "a slump in the movies." It seems the newer and more elaborate productions do not draw as well as the old films that were more simply done. "The movie, when it ceases to be a mere succession of pictures and tries to be a drama, becomes tiresome," says a writer in *Reedy's Mirror* (Vol. 25, No. 3, p. 42). The main trouble with the movies and the theaters in general, however, this writer thinks, is "that the automobile is eating up the money that was formerly spent on other things."

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The London *Month* (No. 619, p. 73), quotes us as saying that "Mr. Paul Fuller, a Senator well acquainted with Mexico, and also with the diplomacy of Washington, has testified," etc. The reference is to page 726 of our first December issue, 1915. The late Mr. Fuller is there referred to as "Mr. Paul Fuller, Sr.," the "Sr." standing for "Senior." There is nothing in our remarks to indicate that Mr. Fuller was a senator, which in fact he was not. He was a Catholic lawyer, whom President Wilson at one time had sent to Mexico as his personal representative to investigate conditions there. This fact, well known to American readers, gave Mr. Fuller's testimony, which we quoted, peculiar value. Mr. Fuller died soon after the publication of the newspaper interview from which we quoted.

The same number of the *Month* (p. 95), contains another curious error in regard to an American celebrity, this time a Catholic theologian. The Rev. John T. Driscoll, in a review of his latest work, "Pragmatism and the Problem of the Idea," is called "an American Jesuit." This mistake on the part of a Jesuit magazine is surprising. English editors are wont to look down upon their American confrères with a *hauteur* not unmingled with contempt. It may serve a useful purpose, at times, to show them that they themselves are anything but infallible. We have often thought that if an American editor of standing made half as many blunders in regard to European matters as the average European editor makes when he writes about America and American affairs, he could not hold his position for twenty-four hours.

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The *Christian Year*, a Catholic weekly published for the past three years by two worthy priests in Covington, Ky., has suspended publication, "owing to a want of proper support." It was a promising little journal, and the Catholics of the Covington Diocese ought to be ashamed of themselves for not keeping it alive. How many a worthy Catholic newspaper has been founded in the course of the last twenty-two years, (since we established this REVIEW), and how few of them survive to-day! It has come to be proverbial in newspaper circles that one of the easiest ways to get rid of one's money is to invest it in a Catholic journal. As we have often pointed out, this is a sign of intellectual, moral, and spiritual decay that is not counterbalanced by the erection of costly new church buildings. These buildings, and what appertains to them, will most probably one day be confiscated by the State, just as has been the case in many foreign (among them several American) countries, if we lack a strong press to defend the Catholic cause when the threatening storm of persecution breaks loose.

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The worst enemies of their country, in the opinion of Father Herbert Thurston, S.J., writing in No. 619 of the *Month*, are the purveyors of false information, especially those who foment by lies and misrepresentations that blind passion of racial hatred which it is so hard to keep under control. An example in point on the English side of the

war is Thomas F. A. Smith, Ph.D., late English lecturer in the University of Erlangen, whose "unreliable and grossly prejudiced volume," "The Soul of Germany," Father Thurston severely and justly criticizes.

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Not the least interesting essays in the recently published collection, "The Will and the Way" (Dublin: Gill & Son), are those dealing with the Irish language, its educational value, and the possibility of saving it as a spoken tongue. The purely Irish-speaking area is gradually becoming smaller. "There is no Irish-speaking territory west from Arran, north from Tory, south from Ring." Yet it seems possible still to save the ancient language. In certain districts English has supplanted Irish in a single generation. Irish-speaking parents insisted on their children learning English, and their grandchildren do not know a word of Gaelic. What has been done once could be done again, if Irish parents could be persuaded of the necessity of the young generation learning Irish, as they were a few generations back of the necessity of learning English. But it is difficult to set back the hands of the clock. If it is to be done, it must be done at once, for should the present trend continue much longer, the Irish-speaking peasantry will be no more.

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"The pacifists are extremists. They are right, of course, in opposing war, but wholly wrong in opposing preparedness." (*Ave Maria*, Vol. II, N. S., No. 4).

We don't like to see Catholic papers denounce or ridicule the "pacifists." Is not our Holy Father Benedict XV himself a pacifist? "The equilibrium of the world," he said but lately, "and the sure and prosperous tranquillity of the nations rest far more upon mutual good will and upon respect of others' rights and others' dignity, than upon the multitude of armed hosts and upon formidable girdles of fortresses."

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The Northwestern University, at Evanston, near Chicago, is a distinctively Methodist institution, yet we learn on the authority of the *Milwaukee Catholic Citizen* (Vol. 45, No. 5) that it is attended by no less than sixty Catholics. The same wide-awake newspaper estimates the total number of Catholic students attending Protestant sectarian colleges and universities at 1000 and that of the Catholic

students in attendance at (ostensibly non-denominational but for the most part distinctly Protestant) State universities and colleges at 5000. This is a disheartening figure, yet we believe it rather too low than too high. In its Vol. 45, No. 9, the *Citizen* gives evidence that rank agnosticism is inculcated at the State University of Wisconsin. The other State universities are not much better. Here is a prolific source of Catholic defection. How is it to be stopped?

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The leading Catholic papers of French Canada, notably the daily *Action Catholique* (until recently *L'Action Sociale*) of Quebec, are vigorously advocating the statutory prohibition of the manufacture and sale of intoxicating liquors.

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According to an incomplete list published by the *Catholic Tribune* there are now forty-four Catholics in Congress—seven in the Senate and thirty-seven in the House of Representatives. The *Pittsburgh Observer* (Vol. 17, No. 28) appeals to these forty-four Catholic members of the Federal legislature to "resolutely cast aside all personal considerations and party affiliations, and be actuated by one sole motive—that of promoting the interests of their Church, which have been ruthlessly destroyed in Mexico through the machinations of sectarian bodies and secret sects who exercise a powerful influence in Washington." Our Pittsburgh contemporary evidently does not know the mental and moral calibre of the average "Catholic politician."

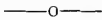
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In an article on the Jew in American college life Mr. Norman Hapgood (*Harper's Weekly*, No. 3082) records this characteristic utterance of a prominent New York minister in a religious meeting at Yale: "This agitation to abolish compulsory chapel is misdirected. Don't you know that compulsory chapel is the only way by which you can keep the Catholic and the Jew out of Yale?"

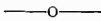
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Mr. Wm. J. Bryan believes that the only way to restore peace to Europe is to get the belligerents to state their terms. "I have believed for months," he says, "that peace could be restored by a request for a statement of terms. There is no reason why they [the belligerent powers] should conceal

their purposes—a statement of terms is simply a statement as to what they are fighting about.” Mr. Bryan is entirely too unsophisticated. Pope Benedict XV, who has also perceived the necessity of a statement of terms by the belligerents, has not stopped there but insisted on each party making reasonable concessions to the other. (Allocution of December 6; see No. 2, p. 19 of this REVIEW). A bare statement of terms without mutual concessions would not restore peace.

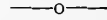


Few of us are probably aware that there is still in circulation in this country “fiat money” in the form of greenbacks to the amount of \$346,000,000. They are a survival of the irredeemable government paper currency of the Civil War, and various attempts have been made to get them retired. The latest plan to this effect is that submitted to the governors of the Federal Reserve Banks by a committee of the American Bankers’ Association. The *N. Y. Evening Post* says that some of the reasons put forward by these bankers will not bear examination, but that the greenbacks ought to be retired because they are an anomalous element in our currency system, have been a source of acute danger in the past, and will present, so long as they are kept in existence, an invitation to demagogues and ignoramuses, at any time of trouble, to propose an increase of the volume of the currency by the simple process of printing additional greenbacks.

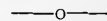


The *Sacramento Catholic Herald* has pretty much the same opinion of Catholic politicians that we have so often expressed in this REVIEW. “There are said to be Catholics in both houses of Congress,” says our esteemed California contemporary (Vol. 8, No. 47); “probably there are. But they certainly are not doing anything that makes their Catholicity anything to boast of. Not one of them has uttered a murmur against the outrages perpetrated upon priests and nuns in the neighboring country of Mexico. Not an investigation has been demanded by any of them, and the President’s private secretary, whose Catholicity was so loudly exploited in the Catholic papers when Wilson took office, showed conspicuously the kind of Catholicity of which he is made when he wrote that letter excusing the administration for its sins of

omission in Mexico and practically telling the Church authorities of this country and Mexico that they misrepresented the facts.” The *Herald* concludes the vigorous editorial article from which we have quoted by warning the Catholic press against “blazoning in print” the names of Catholics in public life, because the majority of them are “men whose Catholicity will probably be more conspicuous at their deathbeds than in any period of their lives.”



Col. Roosevelt recently said before an Americanization Conference what an “unspeakably foolish thing” it would be to refuse to pay heed to the German example in regard to universal military service. Does he not know that large German immigration to this country began at the time when Germans saw the striking contrast between Jacksonian democracy and the taxes, toil, and social hardships involved in the nascent militarism of certain of their States? “Military duty and the hard pressure upon the population,” says Professor Faust in his history of the Germans in America, “had much to do with increasing the immigration.” Government statistics show that in the years just following the Franco-Prussian War—good years for the German workman—there were not less than 10,000 processes annually for evasion of military duty. That the facts are much the same for other countries is well known: thousands have constantly left them for a land free from the military system, and those thousands men of the best character and ideals.



No doubt the primitive American came from the Old World, though *when* he came is a question still in dispute. M. de Quatrefages and others, to make this theory more plausible, have tried to show that even in remote ages the migrations of races took place on a much more extended scale and with more frequency than was believed by any one until recently. (See P. De Roo, “History of America Before Columbus,” Vol. I, p. 25, Philadelphia, 1900). But the coming of the first Asiatics to our shores may well have been an accident, even if conditions had been no more favorable than they are to-day. On Jan. 20th of the present year the daily papers printed a despatch from Washington, giving the story of eight Japanese fishermen who drifted all

the way across the Pacific Ocean in a small fishing boat, landing after twenty-four days of hardships on the British Columbian shore. Only one of the party suffered any serious ill effects from the trip. The boat was of the type common along the Japanese coast, fitted with cooking utensils. It became water-logged in a storm off the harbor of Shimoda, and after one futile attempt the Japanese made no further effort to direct its course but allowed themselves to drift and were driven clean across the Pacific by the currents. They were picked up by a passing steamship on one of the small uninhabited islands along the coast of British Columbia.

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In a recent issue (No. 2, p. 30) we took occasion to recommend the *Christian Family*. That excellent magazine's German *pendant*, the *Amerikanisches Familienblatt und Missionsbote*, has also donned a new dress. The *Familienblatt*, under the editorship of the Rev. Fr. Markert, S.V.D., closely approaches our ideal of a Catholic family magazine. Its contents are varied, well-chosen, and popular in tone, its spirit is frankly and freshly Catholic, the print is clear and readable, the illustrations are attractive and pertinent. In its new enlarged *format* the *Familienblatt* appeals even more strongly than before to the German-speaking Catholics of this country. May its circulation increase, both for the good it does in furnishing sound reading matter to the people, and for the help it gives the missions, to which its proceeds are devoted. The subscription price is only \$1 a year. Sample copies will be cheerfully furnished by the Society of the Divine Word, Techy, Ill.

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It is pleasant to see Herder's *Biblische Zeitschrift* continue on its way despite the war, even though the first number of its thirteenth volume is two or three months behind time. It is even more agreeable to learn from Dr. Götsberger's prefatory remarks that the Biblical Institute at Rome will probably co-operate with the editors of the *Zeitschrift* in the publication of a critical edition of the Latin Vulgate. The Bishop of Ermland, Dr. Bludau, continues his researches regarding the famous *Comma Johanneum* (for a brief account of the history of this text see Pohle-Preuss, "The Divine Trinity," pp. 30 sqq.). Msgr. Bludau shows that the passage is not

to be found in any of the ancient Greek codices, and says it is altogether unlikely that any ancient MS. will yet be found containing it. The Bibliographical Notes of the *Biblische Zeitschrift* continue to be one of its leading and most valuable features. The *Zeitschrift* is published quarterly by B. Herder. Subscription price, \$3.50 per annum.

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The *Church Progress* (Vol. 30, No. 42) calls attention to the fact that the last general assembly of Missouri passed a law referring all disputes arising over the education of children in divorce cases, where the parents are of different religions, to the courts for settlement. Our contemporary points out that this law "destroys the father's heretofore supreme custodianship of the child, . . . establishes instead a co-equal right in the mother," and consequently "is capable of abrogating the natural right of a Catholic child to a Catholic education." We have here an added danger in mixed marriages, which ought to induce Catholic young people to heed the wise admonition of the Church to avoid them. Unfortunately, mixed marriages seem to be rather on the increase.

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The late Ada Rehan is declared by several of our exchanges to have been "a devout Catholic." Mr. Scannell O'Neill, writing in the *Milwaukee Catholic Citizen* (Vol. 45, No. 10), says this is an error. "Miss Rehan was a Protestant, and her funeral was held from St. Thomas Episcopal Church, New York, after which her remains were cremated." Incidentally Mr. O'Neill expresses the hope that the Catholic papers "will drop from their roll of alleged Catholics the names of Roentgen and Marconi."

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The free and open expression of individual opinion—and especially of facts and principles that lie at the back of opinion—is one of the prerogatives of every citizen. There is hardly any question to which there do not exist two sides. And if some people are allowed to express themselves on the one side, other people must be equally allowed to express themselves on the other side. Nor ought the fact that one side of a question is popular, and the other side is unpopular, stand in the way of a free expression of view on the unpopular side. Nay the very fact of unpopularity is almost sure to cause that side

to be ignored. This provides, therefore, all the more reason why those whose convictions are on the unpopular side should come forward and express themselves—if only that the balance of truth shall be maintained. Nor ought the prevalence of passion on the popular side put a closure on utterance. In fact the prevalence of passion affords all the more cogent a demand that reason should be paraded as an antidote and corrective of passion.

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Prof. Richard Green Moulton, in a recently published volume, "Modern Study of Literature," scores one of the evils of present-day journalism when he says: "What some newspapers print, no decent man would put his name to.... More serious still is the removal of every barrier against looseness of statement and unverified information."

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Like every other government, the ecclesiastical polity instituted by the Divine Founder of our religion presses more upon those who in some manner hold office under it. I mean, the clergy are more governed and commanded and controlled than the laity. What binds the laity, binds the clergy: and for every Church precept binding priest and layman alike, there are two others binding the priest alone. No priest who fulfils the obligations of his state can be accused of laying burdens on others and not touching them with a finger himself. The yoke of ecclesiastical discipline and tradition is heaviest of all upon the Pope's shoulders. (Jos. Rickaby, S. J., "The Lord My Light," p. 153).

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Criticizing Mr. Van Wyck Brooks, who in his latest book ("America's Coming of Age;" Huebsch; \$1 net) pours the acid of unjust criticism over the works of Longfellow and others of our best poets, a writer in the *New York Evening Post* (Dec. 16) says: "Why cannot we have critics who admire the robust Americanism of Whitman and yet admit that Lowell, Longfellow, Lanier, Franklin, and Irving all have done something to adorn our life and culture?"

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Was Sir Walter Raleigh the first smoker of tobacco? One's faith in the tradition is somewhat shaken by this quotation regarding William Middleton, ante-dating Raleigh's use of the weed, in G. L. Apperson's "The So-

cial History of Smoking" (Martin Secker): "It is said that he, with Captain Thomas Price of Plâsyollin and one Captain Koet, were the first who smoked, or (as they called it) drank tobacco publicly in London; and that the Londoners flocked from all parts to see them." There is a vague doubt, however, about the date of Middleton.

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The leading members of a newly established parish near Montreal approached their pastor and said to him: "You must build a church, and we are going to help you to the full extent of our means. Tell us how much money will be needed, but for God's sake deliver us from raffles, fortune wheels, card parties, chances, etc." Commenting on this incident, a writer in the *Quebec Vérité* (Vol. 35, No. 20) says: "It goes without saying that the pastor accepted the generous and truly Christian offer of his parishioners. If people would return to the principles of Christian charity, bazaars, euchres, and all those other modern inventions devised for the purpose of raising funds for religious and charitable causes would soon be abandoned. To obtain this result it would be necessary to inaugurate a little crusade in order to lead the faithful back to the principles of true Christian charity, the only kind which will receive a supernatural reward, and to make Catholics understand that they are mistaken if they employ purely human means in performing religious works."

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The Congregation of the *Theatine Fathers* (Congregatio Clericorum Regularium Theatinorum) are represented in but one diocese in this country. They are in charge of a parish of Mexican Catholics in Durango, Colo., diocese of Denver. There are three fathers and one lay brother. They belong to the Spanish province.

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Few of us have any idea of the extent to which belief in a not remote "second coming of Christ" now exists in the Protestant world. Professor Henry C. Sheldon's "Studies in Recent Adventism" (New York: The Abingdon Press; 50 cts.) are an interesting contribution to this subject. His statement of the recent literature of the subject is practically complete, and he gives a strong refutation of the Adventist arguments.



## LETTER BOX

A Catholic organist and choir director writes to us approving our stand against "the ragtime abominations which are corrupting all taste for good music and also the finer moral sensibilities" of the people. "The worst of it is," he says, "that this rotten stuff is fostered in Catholic halls and at Catholic entertainments. Even at children's entertainments and commencement exercises you can hear the orchestra play "O you beautiful doll" and similar monstrosities. Why not teach the children good popular songs? Too many teachers and pastors consider singing lessons a waste of time. In Germany one hour is devoted to singing in school each day, and I have yet to learn that the schools of Germany are inferior to those of other countries. Another nuisance against which the REVIEW ought to raise its voice is the dances given by Catholic clubs, often in Catholic school or parish halls, at which objectionable music is performed. At one of these dances a young fellow said: 'I'm going to give the leader five dollars to play that "rag" over again—gee, it makes the old girls wiggle!' If we cannot do better than that, we might as well let our young people attend the public dance halls."

The venerable Father Ferreol Girardey, C. SS. R., in a recent letter to the editor of the REVIEW, says: "I have read your Dec. 15th number and thank you from my heart for your remarks on my dearly esteemed friend, the late James A. McMaster, and I can vouch for their correctness....McMaster did more for Catholic schools than any one else, whether of the clergy or laity." We are still hoping that some competent writer will give us an adequate biography of the famous editor of the *Freeman's Journal*. He was one of the few great editors this country has produced, and it is a downright shame that his memory is neglected, nay besmirched.

Several communications have reached us apropos of Mr. S. A. Baldus' paper on "Catholic Journalists and Journalism" in our first January issue. One, from Dr. Thomas O'Hagan is printed on pages 53 and 54 of this number. Another, from the venerable Father W. Hinssen, of Bellevue, Ky., a tried friend and supporter and for many years an esteemed contributor to the Catholic press, contains some pertinent thoughts. "Mr Baldus contends," says Fr. Hinssen, "that what is required for a successful Catholic editor is 'ordinary business acumen, good judgment, sound common sense,' 'a little originality,' 'a well rounded education,' and 'a moiety of wit and a sense of humor.' A university training and exceptional scholarship are superfluous. If this view is correct, those of us have been in error who have held that the first and primary requisite in an able jour-

nalist is a first-class intellectual equipment, a thorough training in the classics, general literature, history, economics, philosophy, and even theology, enabling him to defend the Catholic world-view triumphantly against our opponents,—which is certainly no easy thing to do, for the objections are many and fine-spun and not infrequently require for their refutation a very high degree of scholarship, not to speak of extraordinary literary ability. Had the late Dr. Edward Preuss not commanded such a vast amount of knowledge, he would not have been able to make the St. Louis daily *Amerika* so influential and respected. His knowledge compelled respect even among our opponents, especially since his arguments were not only logically irrefutable but couched in a noble and classical style. In pointing to the large circulation of *Extension*, of which he is managing editor, Mr. Baldus should not forget that this is owing not so much to the contents of the magazine as to the charitable object for which it is published."

The point made in the last sentence of Father Hinssen's letter is emphasized by another reverend correspondent, who asks us to withhold his name. This correspondent says that Mr. Baldus himself is not really an editor, but merely a business manager, and that his previous short-lived attempts in the editorial line (*Men and Women*, *the Big Stick*, *the Devil's Advocate*) do not entitle him to consideration. "The FORTNIGHTLY REVIEW is now in its twenty-third year," he adds, "and I honestly believe that to have published it single-handed for so many years is a far greater achievement than Mr. Baldus or Dr. O'Hagan or any of the other gentlemen who have taken part in this discussion can point to. We are willing to listen with respect to Mr. Arthur Preuss, but we have no patience with men like Mr. Baldus and Dr. O'Hagan *et id genus omne*." All of which is extremely flattering to the editor of the REVIEW, but not in accord with the policy of this journal, which is to give a hearing to all who have something to say and who are able to say it strikingly.

A Catholic fellow-editor, writing to us on the subject of Mr. Baldus' article, says: "Mr. Baldus is no doubt right in some of his contentions. But I cannot agree with him on several points. I speak out of my personal impressions and with an editorial experience of at least a few years. I think that, in the first place, Mr. Baldus unduly limits the number of those who are entitled to express an opinion on the subject of Catholic journalism. Secondly, being himself a 'self-made man', he has not sufficient respect for a thorough education and training. It seems to me that no editor can have too much knowledge. The men who raised the Cologne *Volkszeitung* and other eminent Catholic European dailies to their present high level were not merely scholars but men of exceptional learning (Cardauns, Bachem etc.). Of course a scholar, to be a successful editor, must have the jour-

nalistic instinct and journalistic talent. If we accept the present status of the Catholic press in the U. S. as normal, then almost any scribbler makes a passable editor. But we really ought to aim much higher. How many of our Catholic editors were able to treat, *e. g.*, the Bollinger baby case intelligently? What a mass of nonsensical comment was produced on that topic! The report of the bestowal of the red hat on Cardinal Frühwirth by the King of Bavaria was reprinted from the Associated Press dispatches by a number of Catholic weeklies, whose editors should have known that, while the red biretta is sometimes imposed by secular princes, the red hat is imposed only by the Pope. These are small matters, but they could be multiplied from almost every issue of the average Catholic weekly, and in the *ensemble* they betray a very unsatisfactory condition of affairs."

We pass over several other communications because they contribute nothing new to the discussion.

**INQUIRER.**—The outburst of the *Catholic Advance* was no doubt occasioned by a circular addressed to the members of the C. P. A. by Mr. J. P. Chew, requesting them to start a campaign against prohibition. The suggestion is absurd. But it is equally foolish to assert that a Catholic cannot consistently subscribe to legal prohibition in the matter of alcohol. Many good Catholics, including almost the entire hierarchy of Canada, *do* advocate prohibition. Not because alcohol is essentially vicious in itself, but because its use is so closely associated with the besetting passion of tens of thousands of men and women, that nothing but total proscription will meet the evil. "In such a case," as Father Hull, S. J. said some time ago in his *Bombay Examiner*, "the innocent would have to suffer a privation for the sake of the guilty, being forced to abstain from something which is in their case perfectly legitimate, for the sake of the greatest good of the greatest number." No doubt many regard prohibition as a remedy *à outrance*, the adoption of which as a last resort argues the failure of the many other, moral, remedies which the Church has at her disposal, and which ought to be fully effective without legal compulsion. But where, as in the Province of Quebec, the bishops are unanimous in recommending prohibition as the only effective remedy for alcoholism, it would be presumptuous for individual Catholics to oppose the measure on the ground that it is not an ideal measure. In matter of fact the entire Catholic press of the province is heartily supporting the bishops in their advocacy of prohibition. In this country, at the present time, opinions are sharply divided on the subject, and it would be unwise on the part of the Catholic press to make a concerted attack on prohibition, especially in view of the well-known pronouncements of the Third Plenary Council of Baltimore.

## CURRENT LITERATURE

—The London *Athenaeum*, under the stress of war times, has changed from a weekly to a monthly publication. The *Academy*, we fear, has gone under; we have not seen a copy since September.

—Prof. Joseph Otten's Organ Accompaniment to his Parish Hymnal is, on the whole, a good and commendable work. Every organist, even those of medium attainments, will find it both handy and instructive. Most of the Gregorian chants contained therein favor the strict style of organ accompaniment, i. e. the musical setting employs no notes foreign to the tonality of the church mode; a few, however, Nos. 43 and 104, will make the organist acquainted also with the freer style of harmonizing the Gregorian chant. Yet while I recommend the work to our organists, I consider it my duty to call the attention of the author to a few *pia desideria* which might find fulfillment in a later edition of the work: (1) Braces have been employed in some hymns to indicate what notes of the Tenor part can be reached with the right hand. This should be done in all hymns, because the majority of organists have only a reed organ at their disposal. (2) Ties should be used more profusely in the Alto, Tenor, and Bass parts in order to facilitate a Legato performance. Compare for correct tying Nos. 22 and 31. (3) Misprints of the first edition should be corrected. There are not very many, and most of them will be readily noticed and corrected. I call attention to only one in No. 99, where text and notation do not agree. (4) The setting of No. 47 is suited to performance by a mixed choir, and No. 48 should be performed by four equal voices only. While the former may pass for congregational singing, the latter is entirely unfit for a unison performance.—The external make-up, printing and binding of the book is a credit to the publisher, B. Herder. (Price \$2.)—(Rev.) C. BECKER, St. Francis Seminary, St. Francis, Wis.

—Those who would like to see a defence of the neutrality of the Holy See in the present world war, from the British point of view, should get "The Pope and the War" by Cardinal Bourne, and "The Neutrality of the Holy See" by the Bishop of Northampton, two penny brochures published by the English Catholic Truth Society. To a true neutral like Benedict XV, Bishop Keating's bland assumption that the sixty millions of Catholics who are the subjects of the two Kaisers are "wrong-headed," must seem painfully amusing.

—"Strength of Will," by E. Boyd Barrett, S. J., is a welcome volume. In it the author gives a plain account of the nature of the human will and indicates a method whereby it may be improved and strengthened. There is

much sober introspection and a scheme of exercises calculated not only to keep the will healthy and energetic, but to develop its resources and cure its defects. The author owes much to James, Förster, Lockington, and other recent writers. His book is carefully and interestingly written and may be recommended especially to teachers. It has but one serious defect: the lack of an index. (P. J. Kenedy & Sons; \$1.25 net).

—"Chaff and Wheat: A Few Gentle Flailings," by the Rev. Francis P. Donnelly, S.J., is a companion volume to the same author's "Mustard Seed," characterized by the same geniality and lightness of touch. The forty papers constituting the somewhat unduly padded volume have previously appeared in the *New York America*. They deal with such subjects as "The Dogmatist," "Simplifying Life," "Harping on One String," "Antipathy and Sympathy," "Fads and Faddists," etc. Father Donnelly is a gifted essayist, and we hope his work will find the appreciation it deserves. (P. J. Kenedy & Sons; 60 cts. net.)

—Another contribution to the ugly quarrel between the Catholics of France on the one side and those of Germany and Austria on the other, has been published at Paris, under the title, "L'Allemagne et les Alliés devant la Conscience Chrétienne" (Bloud & Gay; 3 fr. 60 net). We have nothing to say with regard to it, except that this quarrel fills us with sadness and we are sure the "Christian conscience" of neutral nations is in no mood just now to listen to one-sided and uncharitable appeals of Catholics against Catholics.

—A brief, pithy, and popular treatise on a subject of practical importance is "Supernatural Merit, Your Treasure in Heaven," by the Rev. F. J. Remler, C.M., which has gone into a new edition. Much instructive material is here brought together; the exposition is clear and simple, and the supernatural truths are at times aptly illustrated by concrete comparisons. (Herder; 15 cts.).

—"Hymns from the Roman Breviary" aims "at providing a selection of the best available translations of the Breviary Hymns for the seasons and feasts of the year and for the Common of Saints." By using these hymns in private devotion one comes to cultivate what the author terms a "liturgical mind;" and there can be little danger of an unsound devotional spirit, as these prayers come straight from the heart of the Church, and hence are "at once virile and beautiful, Christian and Catholic in the highest sense." (English Catholic Truth Society; 15 cts.).

—"One Year With God" is the not exactly felicitous title of a new book of "sermons and meditations for pulpit and pious reading," composed by the Rev. Michael V. McDonough and published by the Angel Guardian Press (Boston) for the benefit of the Poor Clares of that city. There are sixty sermons in all, adapted to the chief Sundays and festivals of the ecclesiastical year. The author says in his preface that he "aims at extreme simplicity," and we think he has attained his aim.

The volume bears the imprimatur of Cardinal O'Connell. (Price \$2; for sale by the Poor Clares, 38 Bennett Str., Boston, Mass.)

—Saints shall never be wanting to show forth the sanctity of the Church. This truth we find emphasized once again in the striking life-story, recently published in German, of Contardo Ferrini, "Ein Glaubensheld der modernen Zeit." The original work was written in Italian by Dr. Carlo Pellegrini. It is a delightful and absorbing picture, this of the saintly Ferrini. An unbounded devotion for the study of Roman law raises him early in life to preëminence among his contemporaries, and, in time, to an international reputation for original research in legal lore. Notwithstanding, there is a total absence of vanity and of aught that savors of the world; in their stead we find rather a charming simplicity of manners and an enthusiast's love for all that is beautiful, more particularly for the incomparable grandeur of the Alpine scenery of his native place, which he ever and anon seeks out for recreation, and for the lessons it teaches him concerning its wondrous Maker. (B. Herder; 70 cts net).

—The series of Linden's catechisms, reviewed and recommended in Vol. XXII, No. 19, pp. 604 sq. of this REVIEW, is now completed, in English, by the publication of a "Small Catechism of the Catholic Religion" (15 cts.) Like the larger catechism, this smaller one can also be had with English and German text on opposite pages (20 cts.). We think the introduction of Linden's catechisms into many of our parochial schools is a mere question of time. These excellent school-books need but to be known to be highly esteemed for their fullness and soundness of doctrine and simplicity of treatment. (B. Herder).

—Canon O'Leary, of Castle Lyons, has just brought out an Irish version of the Four Gospels. (Dublin: Brown & Nolan). The list of subscribers to the work includes nearly the entire Irish hierarchy.

## Books Received

[Every book or pamphlet received by the Editor is acknowledged in this department; but we undertake to review such publications only as seem to us to call for special mention. When the price is not stated, it is because the publishers have failed to supply this useful information.]

### ENGLISH

A Catholic at the Front. I. 24 pp. London: Catholic Truth Society. One penny. (Wrapper).

The Severance of England from Rome. By H. E. Hall. 16 pp. C.T.S. One penny. (Wrapper).

Footsteps of Welsh Martyrs. By the Rev. Joseph Murphy, S.J. 24 pp. C.T.S. One penny. (Wrapper).

Vespers for Sunday. With a Preface by Adrian Fortescue. 68 pp. C.T.S. One penny. (Wrapper).

The Beatitudes. By the Very Rev. Monsignor Benson. 24 pp. C.T.S. One penny. (Wrapper).

A Short Treatise on Prayer. Being a Selection from Instructions of St. Jane Frances de Chantal on the Manner of Conversing with God, Based on the Teachings of St. Francis de Sales. 24 pp. C.T.S. One penny. (Wrapper).

Prayer and Contemplation. A Study of Father Baker's "Sancta Sophia." By the Late Bishop Hedley. 92 pp. C.T.S. Three pence net; in cloth, six pence. (Wrapper).

# BARGAINS IN SECOND-HAND BOOKS

(All orders must be accompanied by cash)

*Preuss, Edw.* Zum Lobe der unbefleckten Empfängnis. Freiburg, 1879. 80 cts. In paper covers 40 cts.

*Pohle, Jos.* Lehrbuch der Dogmatik. Vol. III. (Sakramentenlehre u. Eschatologie.) 3 Aufl. Paderborn 1908. \$2.

*Mader, Joh.* Die hl. vier Evangelien und die Apostelgeschichte übersetzt u. erklärt. Einsiedeln, 1911. (Beautiful copy, like new.) \$3.

*Benedict XIV.* De Synodo Dioecessana. Malines 1842. 4 vols. 16mo. \$3.50.

*Klose, C. L.* Leben des Prinzen Carl aus dem Hause Stuart, Prätexten der Krone von Grossbritannien. Leipzig, 1842. \$1.

*Mommsen, Theo.* Römische Geschichte. Vol. I. 9te Aufl. Berlin, 1903. Vol. II and III, 8te Aufl. Berlin, 1889; Vol. V, 4te Aufl., Berlin, 1894. (Vol. IV never appeared.) 4 vols. complete, like new, \$8.00

*Spalding, J. L., Bishop.* Socialism and Labor, and Other Arguments. Chicago, 1902. 80 cts.

*Anton, H. S.* Studien zur lateinischen Grammatik und Stilistik. 2nd ed. Erfurt, 1869. 8qq. \$1.50.

*Legueu, S.* Sister Gertrude Mary. A Mystic of Our Own Days. London, 1915. 85 cts.

*Die Bekenntnisse des hl. Augustinus übersetzt von G. v. Heytling.* Freiburg, 1905. 65 cts.

*Cathrein, V., S. J.* Philosophia Moralis. Ed. altera. Freiburg, 1895. 75 cts.

*Hughes, Thos., S. J.* Loyola and the Educational System of the Jesuits. New York, 1892. 75 cts.

*Van der Stappen, J. F.* Sacra Liturgia. I. De Officio Divino. Ed. altera. Malines, 1904. \$1.

*Clausewitz, C. von.* Der Feldzug von 1812 in Russland. Der Feldzug von 1813 und der Feldzug von 1814 in Frankreich. Berlin 1835. \$1.50.

*Friedrich, Ph.* Der Christus-Name im Lichte der alt- und neutestamentl. Theologie. Köln, 1905. 50 cts.

*Becker, Jos. B.* Die Weissagungen als Kriterien der Offenbarung. Mainz, 1890. 75 cts.

*Giraud, S. M.* Jesus Christ, Priest and Victim. (Tr. by W. H. Mitchell.) London, 1914. \$1.

*Felder, H., O. M. Cap.* Jesus Christus. Apologie seiner Messianität und Gottheit gegenüber der neuesten Jesu-Forschung. I. Das Bewusstsein Jesu. Paderborn, 1911. \$1.75.

*Officium Parvum B. Mariae Virginis et Officium Defunctorum cum VII Psalmis Poenitent. et Litanis, etc.* Pustet's Pocket Edition. 1912. Bound in flexible leather. 50 cts.

*Specht, T.* Lehre von der Kirche nach dem hl. Augustinus. Paderborn, 1892. \$1.50.

*Ryan, M. J.* Doctrina S. Ioannis circa Baptismum. Dissert. theol.-hermeneutica. Rochester 1908. 50 cts.

*Acta et Decreta Synodi Plenariae Episc. Hiberniae hab. apud Maynutiam A. D. 1900.* 2 vols. Dublin, 1906. \$3.

*Oman, Chs. A.* History of England. New York, 1899. 75 cts.

*Fay, Th. S.* The Three Germanys—Glimpses Into Their History. 2 vols. New York, 1889. \$3.50.

*Fischer, E. L.* Die Grundfragen der Erkenntnistheorie. Mainz, 1887. \$1.

*Seeley, L.* History of Education. New York, 1904. 80 cts.

*Putnam, G. H.* The Censorship of the Church of Rome. 2 vols. New York, 1906. \$3.50.

*Bangen, J. H.* Die römische Curie. Münster, 1854. 90 cts.

*Müller.* Studienbuch. Gedanken und Ratschläge für Studierende. Augsburg, 1901. 50 cts.

*Lury, Aug.* Les Origines du Droit Publique Ecclésiastique d'après l'ouvrage du Card. Satolli. Paris, 1902. \$1.

*Kirsch, J. P.* Die Lehre von der Gemeinschaft der Heiligen im christlichen Altertum. Mainz. 1900. \$1.50.

*Rieder, K.* Zur innerkirchlichen Krisis des heutigen Protestantismus. Freiburg, 1910. \$1.

*Blair's Chronology and Historical Tables from the Creation to the Present Time.* New ed. London, 1851. Binding damaged. \$2.50.

*Janssen, Joh.* Frankreichs Rheingelüste und deutschfeindliche Politik in früheren Jahrhunderten. 2nd ed. Freiburg, 1883. 50 cts.

*Barton, Geo.* In Quest of the Golden Chest. A Story of Adventure. New York, 1913. 75 cts.

*Gray, Mary A.* "Like Unto a Merchant." (Novel.) New York, 1915, 85 cts.

*Rickaby, Jos., S. J.* Free Will and Four English Philosophers (Hobbes, Locke, Hume, and Mill). London, 1906. \$1.

*Linden, J. (S. J.)* Catechism of the Cath. Religion (English and German). St. Louis, 1915. 25 cts.

*Wiseman, Card.* Abhandlungen über verschiedene Gegenstände. Aus dem Englischen. Ratisbon, 1854. \$2.50. (3 vols. bound in one.)

*Donnelly, Rev. Francis P. (S.J.)* Chaff and Wheat. A Few Gentle Flailings. New York 1915. 50 cts.

*Bury, J. B.* The Life of St. Patrick and His Place in History. London, 1905. \$2.

*Espenberger, J. N.* Die Elemente der Erbsünde nach Augustin und der Frühscholastik. Mainz, 1905. \$1.

*Hall, F. J.* The Kenotic Theory. Considered with Particular Reference to its Anglican Forms. N. Y., 1898. 85 cts.

*Ferreres-Geniesse.* La Mort Réelle et la Mort Apparente et leurs Rapports avec l'Administration des Sacraments. Paris, 1905. \$1.25.

*Lebreton, J.* Les Origines du Dogme de la Trinité. Paris, 1910. \$1.25. (Unbound.)

*Hepner, Ad.* America's Aid to Germany in 1870-71. St. Louis, 1905. 65 cts.

*Lochner, G. W. K.* Zeugnisse über das deutsche Mittelalter aus den deutschen Chroniken, Urkunden und Rechtsdenkmälern. 1 Theil. Nürnberg, 1837. \$2. (Contains extracts from the Sachsenspiegel, the Schwabenspiegel, the Lamberger Chronik, the Golden Bull, etc.)

*Belser, J. E.* Das Zeugnis des 4. Evangeliums für die Taufe, Eucharistic und Geistes-sendung. Freiburg, 1912. \$1.

*Eylert, R. F.* Charakterzüge und hist. Fragmente aus dem Leben des Königs Friedrich Wilhelm III. 5 vols. Magdeburg, 1843. \$2.50.

*Granbery, J. C. (Prot.)* Outlines of New Testament Christology. Chicago, 1909. 50 cts.

*Geschichte der Kriege in Europa seit dem Jahre 1792.* Mit Plänen. 13 vols. Leipzig: Brockhaus. 1827 sqq. \$8. (Carriage extra.)

*Roesch, J. F.* Pläne von den 42 Hauptschlachten, Treffen und Belagerungen des sieben-jährigen Krieges, aus den seltensten Quellen. Frankfurt 1790. \$2.

*Rothenburg, F. von.* Schlachten der Oesterreicher, nach allen vorhandenen Quellen bearbeitet, mit vielen Plänen etc. 4to. Berlin 1848. \$5.

*Hausen, H. F. von.* Allgemeine Militär-Encyclopädie. 4 vols. Leipzig 1859 sqq. \$3.

*Keym, F.* Geschichte des 30jährigen Krieges nach neueren Quellen bearbeitet. 2nd ed. 2 vols. Freiburg 1873. (Bindings badly damaged.) \$1.

*Pflug, F.* Der deutsch-dänische Krieg 1864. Illustriert. Leipzig 1865. 75 cts.

*Lebret, Prof.* Feldzug der Franzosen in Egypten 1798-1800. Deutsch vom Grafen von Bismarck. Mit Plänen. Stuttgart 1824. (Binding damaged.) \$1.25.

*Hoyer, J. G.* Geschichte der Kriegskunst seit der ersten Anwendung des Schiesspulvers bis an das Ende des 18. Jahrhunderts. 2 vols. Göttingen 1797. \$2.50.

*Benicken, F. W.* Des Polybius Kriegsgeschichte übersetzt. Weimar 1820. Mit einem Band (separat) Karten und Plänen. \$3.

*Cooke, C.* Englische Kritik über den Krieg in Böhmen 1866. Berlin 1867. 60 cts.

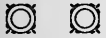
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# The Fortnightly Review

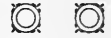
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ST. LOUIS, MISSOURI

MARCH 1, 1916



CHRONICLE AND COMMENT



## The Catholic Hospital and the Small Community

In the second of a series of papers on "The Catholic Hospital and the Small Community," in the *Central-Blatt and Social Justice*, Mr. Louis Budenz, of the Central Bureau of the Catholic Central Society, calls attention to the fact that Catholic hospitals in our smaller cities bring "greater good than the mere quotation of statistics or general statements will reveal." The Catholic hospital, he says, "has, in the first place, strengthened and maintained the moral tone of these localities. The living in the atmosphere of such a place for any length of time cannot fail to have a marked effect upon the thoughts and actions of those who are treated there. They will go forth after their recovery with at least a glimpse of a new ideal, to have some good effect, too, upon their fellows. Physicians in these places will be the more likely to guard against wrongful and immoral practices. . . . The people, too, will come to learn these things and to understand the better the right and wrong of the advice which their physicians give them on certain subjects. The attention to disease prevention receives a renewed stimulus. Education to more sanitary living conditions will almost inevitably accompany the establishment of the hospital. A knowledge of the great danger of contagious diseases will be acquired; the value of fresh air, of exercise, and other practices for the preservation of health will come to be understood. The importance of this fact cannot be overestimated. For, in the small community,

it must be remembered, there are not, as a rule, those agencies engaged in the campaign against disease as in the larger places. Visiting nurses' associations and medical organizations are not to be found. The hospital in its routine duties takes up their work and instructs the public on these necessary matters. The local physician, too, will be greatly benefited by the opportunities which the hospital will afford. . . . Prejudice will also be removed and a more harmonious feeling, as a result, will be developed among the local citizenship. For there is no more powerful contributor to the eradication of irrational religious hatred, so likely to spring up in the small community, than the Catholic hospital. . . . Contact with the Sisters and their work will indeed serve, in a measure at least, to disarm the most bigoted."

It would undoubtedly prove of great benefit to the cause of religion as well as that of humanity if a thorough survey were made of the work of the many Catholic hospitals scattered through the small communities of this country, and the result published in book form.

## The Pope and the Peace Congress

Has the Pope been already excluded from the future peace congress? *Rome* (Vol. 19, No. 3) says it has private information to this effect, and now comes the *Neue Züricher Nachrichten*, a leading Catholic Swiss daily, and declares that it has ascertained from reliable sources that in the pact of London recently signed by Italy, there is a clause opposing any modification whatever of the so-called Law of Guarantees and excluding the intervention, for any rea-

son, of the Supreme Pontiff at the coming peace conference. It is several weeks since this news has been spread by the Roman news agency "Corrispondenza" and printed in all the countries of the world, yet no denial, official or otherwise, has been forthcoming.

As our Roman contemporary points out, the fact that the first peace conference of the Hague, sixteen years ago, from which the Pope was excluded, was followed by a prodigious increase of armaments and a series of bloody wars culminating in the unspeakable horrors through which the world is now passing, ought to be a lesson and a warning. Yet Masonic Italy, in her implacable hatred of the papacy, will evidently neither learn nor be warned. The Pope can wait a century or two; but the world sadly needs peace, which it cannot obtain without the powerful co-operation of him who represents the Prince of Peace on this terrestrial globe.

#### The Famous Norfolk Schism and What Came of It

In a note on Archbishop Maréchal's account to the Propaganda, of Oct. 16, 1818, published in the *Catholic Historical Review* (Vol. I, No. 4, pp. 439 sqq.), the editor gives an interesting account of the famous Norfolk schism.

One of the first appointments of Dr. Neale, the second bishop (and first archbishop) of Baltimore, was that of the Rev. James Lucas to Norfolk, Va. The trustees refused him on the score that they had the right of choosing their own pastor, and, under the leadership of a certain Dr. Fernandez, they excluded Father Lucas from the church. The parish was then placed under the interdict by the Archbishop, who was assailed in a series of pamphlets written by the malcontents. The schism was at its height when Archbishop Maréchal went to Norfolk personally (June 1818) to restore peace. He failed. The schismatics attempted to influence the Rev. Richard Hayes to go to Utrecht and have himself consecrated Bishop of Norfolk by the Jansenist archbishop there. Father Hayes denounced this conspiracy to the

Holy See. Fernandez's abettor in the schism was a Father Carberry, O. S. D., of New York, who so successfully deceived Bishop Connolly of that city that the latter recommended him for the see of Norfolk. Cardinal Litta, prefect of the Propaganda, was also deceived by the turbulent priest and vindicated his position before Maréchal, whose reply to Rome placed the matter in the proper light. Influence, however, had been brought to bear on the Roman authorities from Dublin, and on July 11, 1820, without any warning to Archbishop Maréchal, the two sees of Norfolk and Charleston were erected. Cardinal Litta did not seem to know American geography well, for by this plan the diocese of Baltimore was divided into two parts—a thousand miles apart, with the dioceses of Norfolk and Charleston in between. Bishop Patrick Kelly's short reign of eighteen months (1821—1822) at Norfolk proved the impossibility of the scheme. (Msgr. Kelly was transferred to the see of Waterford and Lismore in Ireland, and died Oct. 8, 1829). Bishop England's episcopate at Charleston, however, was successful, and he left behind him one of the most potent Catholic memories of the South (1820—1842).

#### Worthless War Statistics

It is beginning to dawn upon the pro-British press of this country that the numerical calculations which have been periodically published since the outbreak of the war, regarding the losses of the Germanic allies and the time when their power would be spent, are "the wildest kind of guesswork, whatever display of statistical machinery the calculators may make."

"The only definite figures of any kind," says the *N. Y. Evening Post* of Feb. 11, "are the British casualties, officially announced from time to time. The next in definiteness are the German casualties as calculated from the lists, and even here a wide margin of error exists. A month ago, when the German lists, as studied by neutrals, indicated total casualties close to three and a half millions, an official estimate in the House of Com-

mons placed them at only two and a half millions. . . . How wildly we are guessing at these things is best illustrated, perhaps, by the estimates of the relative strength of the armies in the battle of the Marne. Mr. Perris, in his well-informed history of the early campaign, says the Allies were to the Germans as  $5\frac{1}{2}$  to  $4\frac{1}{2}$ . Mr. Belloc has said that the Allies were to the Germans as 5 to 8. If, therefore, a million men fought under Joffre and French, then, according to one authority, they were confronted by 820,000 Germans and according to another authority, by 1,600,000 Germans. The difference of 100 per cent. just about measures the precision of our knowledge regarding the statistics of the war. Add to this the simple fact that battles and wars since the beginning of time have been won and lost in utter disregard of numbers, and the true value of all our elaborate calculations is apparent."

The press would confer a favor on all thinking people if it would muzzle the calculating and prophesying "war experts," from Mr. Belloc down to the most obscure of the noisy, ignorant band.

#### American History Rewritten Along Economic Lines

The thesis upheld in Beard's "Economic Interpretation of the Constitution," and repeated in his recent volume on the Jeffersonian Democracy, that our Federal Constitution was written by large property owners with a natural and due regard to the interests of themselves and their class, so that "the Constitution was the product of a struggle between capitalistic and agrarian interests," is substantially adopted by so conservative a writer as President Arthur T. Hadley of Yale, in his "Undercurrents in American Politics" (Yale University Press, 1915). Dr. Hadley says (we quote from a summary of his book in the *Catholic Historical Review*, Vol. I, No. 4, p. 458), that a large majority of the authors of the Constitution were men of substance, and a considerable minority men of wealth, and that, as a whole, they viewed with apprehension the tendency of some

of the States to issue paper money, scale down debts, and treat contracts in such a way as "to render large investments of capital precarious." Hence they put into the Constitution those provisions against taking private property without due process of law or without judicial inquiry and full compensation, and against legislation which would impair the validity of contracts. These provisions, moreover, contributed indirectly towards establishing the courts in their present position as "arbiters between the legislator and the property owner." This has been particularly true with reference to corporations. Marshall's decision in the Dartmouth case (1816) that a charter granted by public authority was a *contract* that could not subsequently be abrogated or modified by the granting power, became a precedent to protect the charters of industrial corporations. Seventy years later the Federal courts interpreted the clause of the Fourteenth Amendment which forbids a State to deprive any person of the equal protection of the laws, as applying to corporations no less than to natural persons. Taken in conjunction with the constitutional protection of contract these decisions have conferred upon the joint stock company constitutional privileges that it does not enjoy anywhere in Europe. Another clause of this Amendment, designed for the protection of enfranchised negroes,—the "life, liberty, and property" clause,—has been construed by the courts so as to nullify labor legislation.

The reviewer in the *Catholic Historical Review*, while not formally subscribing to Professor Becker's prophecy that "American history will shortly be rewritten along economic lines," nevertheless thinks that "the economic factor will receive much more attention than it has received." The historical works upon which we have been educated have indeed been extremely defective in this particular.

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Any system of religion that is small enough for our intellectual capacity cannot be large enough for our spiritual needs.— Balfour.

## The Collins-Goldstein Anti-Socialist Propaganda

[In reply to the article "Peter the Boomerang," by Spectator, in No. 3 of the REVIEW, we have received a number of communications, partly *pro* and partly *con*. Their number and almost even division of sentiment shows that Catholic public opinion is sharply and widely divided on the subject in question. As our space is limited, we are able to print only two of the communications received, and for this purpose have selected what we consider the strongest statement on either side of the controversy.—EDITOR].

### I

"Spectator" in No. 3 of the REVIEW bases his protest against the anti-Socialist work of Messrs. Peter W. Collins and David Goldstein upon the contention that the work of these two gentlemen has strengthened rather than weakened the Socialist movement in our country. His witnesses are the *Christian Socialist* of Chicago, a parish priest, the pastor of a congregation, and "a very able" Socialist. The testimonies of these witnesses are not worth a straw. The *Christian Socialist* is the most hypocritical, perfidious, and mendacious paper that ever came to my notice. Its editors never get tired of declaring that Christ was a red-hot Socialist and revolutionist, and that Christianity and Marxian Socialism are identical things. Their mission has been to de-Christianize our churches and to drag jelly-fish Catholics and Protestants into the Marxian camp. They shed tears of joy when they catch a Henry Dubb among the Catholics. The very issue of the *Christian Socialist* which "Spectator" quoted, contains, under the caption "A Testimonial That Brings Tears," a letter from "a dear Comrade," who related how he "used to be a Catholic," how he relegated "orthodox Catholicism" to the scrap-iron and embraced, after he had "suffered a real hell," the message of Karl Marx. While the editors of the *Christian Socialist* proclaimed their

opposition to free love, they not only advertised, but highly praised and recommended Bebel's "Woman and Socialism," the most abominable book that ever has been written in advocacy of free love. They never missed a chance to hurl their filth into the face of the Catholic Church. The testimony of the *Christian Socialist* against Collins and Goldstein equals the testimony of the Pharisees against Christ.

Debs & Co., including the editors of the *Christian Socialist*, recently balder-dashed a great deal about "the phenomenal growth of Socialism in our country." Like "Spectator," they attributed this "phenomenal growth" to the stupid warfare of "the Collinses and Goldsteins." But Walter Lanfersiek, the Executive Secretary of the Socialist Party, threw a bucket of cold water upon the backs of these Socialist liars when he stated in his annual report, (published in the *American Socialist* for January 22, 1916), that the total membership of the Socialist Party had dropped from 117,000 in 1912 to 79,000 in 1915. According to this report, the number of "regular members" was in 1915 only round 64,000. The balance was made up of "dual members" and "exempt members." Having become disgusted with the Debsian jargon anent "the phenomenal growth of Socialism," editor Charles H. Kerr wrote in his *International Socialist Review* for February, 1916, page 483: "The membership has dropped over one-half since 1912 and the membership toboggan goes merrily downward.\*\*\* The loss alone from dues amounted to \$10,733.50 during 1915."

I ask "Spectator" to tell me whether I am right or wrong when I maintain that this tremendous slump in the membership of the Socialist Party is due mostly to the efficient work of Collins and Goldstein. If he says that I am wrong, let him point out the causes of this slump. Note that during the last year the Socialists had many of their



ablest speakers in the field. These speakers were working hard to "avert the attacks of the Collinses and Goldsteins" and to exploit the European war for the purpose of making "converts to the Socialist cause" among the pacifists of our country. It was Debs, the world's champion long-distance wind-jammer, who spread through the *New York Call* for January 31, 1915, and through other papers, the monstrous falsehood that "The Socialist movement is the greatest peace movement ever instituted among men." Collins and Goldstein never failed to expose the falsehoods of Debs and his crew.

Verily, if Collins and Goldstein had succeeded in nothing than in preventing the increase of the Socialist membership, we should gratefully acknowledge the efficiency of their work. But they have done more than that. They have actually paralyzed the Socialist movement in our country. Statistics, furnished by the Socialists themselves, prove this fact.

"Spectator" wants to know, "by what authority do Mr. Goldstein and Mr. Peter W. Collins travel about the country with their meagre equipment of learning to defend the Catholic Church against Socialism and to set forth her true teaching to mixed audiences?" I answer: By the same God-given and inalienable authority which every Catholic and non-Catholic, every priest and layman, has to defend the existence of a personal God, the right to the ownership of private property, monogamous marriage and political government against the furious attacks of our Howling Dervishes. As to Collins' and Goldstein's "meagre equipment of learning," it is easier to criticise these two gentlemen than to prove that they deserve the criticism. They certainly know the fundamental principles of Catholicism, of Socialism, of political economy and of sound logic. This is all they need for their anti-Socialist work. "Spectator"

does not even know the fundamental principle of Socialism, else he would have given a strong answer to the "very able" Socialist who told him that the essence of Marxian Socialism does not consist in the economic interpretation of history. The veriest tyro in the Marxian philosophy knows that the economic interpretation of history, or the materialistic conception of history, is the fundamental principle of modern Socialism. This principle has been proclaimed and taught by every Socialist writer from Marx and Engels to Hillquit and Spargo. Spargo and Arner say in their "Elements of Socialism," New York, 1913, page 76:

"Modern scientific Socialism has for its philosophical basis the Marxian theory of historical development, which many Socialist writers of the present day call the Economic Interpretation of History. Marx and Engels, who were the first to develop the theory, called it the materialistic conception of history."

"Spectator" assures us that "the more thoughtful leaders" of Socialism "have picked their (Collins' and Goldstein's) arguments to pieces in the party press." Where is this "picking" to be found? Give exact references to Socialist papers and magazines, please. I have been closely watching the Socialist press; but so far I failed to see a confutation of Collins' and Goldstein's arguments. All I found were sneers at "the Collinses and Goldsteins." But sneers are no confutation. Occasionally the Socialist agitators deny the fundamental principles of Marxism for the purpose of making converts among decent people. If "Spectator" were acquainted with the Socialist press, he would know the dishonest and contemptible tactics of our Socialist master-politicians. Collins and Goldstein always quote the generally recognized standard works on Socialism. Then they proceed to rip up the Marxian philosophy so powerfully that "Spectator" will have

to wait till the next morning after doomsday to see "their arguments picked to pieces."

"Spectator" quotes with apparent pleasure the following "editorial note" of the *Wichita Catholic Advance*: "What a blessing it would be if the editor of *America* would gently suppress Mother Avery Moore. The good lady is wonderfully ignorant of how woman suffrage works and does not deserve the prominence she is receiving. The Goldstein-Collins-Moore combination has been far too much in the limelight."

This editorial note is in the language of the *Menace*, of the *Appeal to Reason*, of the *New York Call*, etc. It betrays jealousy, animosity, and hatred. The pagans used to say of the early Christians: "Behold how they love one another!" The pagans of our time could truthfully say of many "leading" Catholics: "Behold how they hate one another!"

"The good lady" whom the editor of the *Wichita Catholic Advance* wants to have "gently suppressed," is Mrs. Martha Moore Avery, not "Avery Moore." She published in *America* a series of excellent articles against woman suffrage. Her principal argument was that woman suffrage leads to "feminism" and finally to the disruption of the monogamous family. The editor of *America* opened his columns to the writers who desired to take exception to Mrs. Avery's conclusions. This was the proper policy. But it did not suit the editor of the *Catholic Advance*. After he had "gently suppressed" Cardinal Gibbons, who repeatedly and publicly declared against woman suffrage, he clamored for the "gentle" suppression of "Mother Avery Moore." According to his "liberal" ideas only female suffrage spouters shall have the floor; all the "antis" must be gagged! If "Mother Avery Moore is wonderfully ignorant of how woman suffrage works," the Rev. editor of the *Catholic Advance* should charitably in-

struct her, rather than "gently suppress" her. He should tell her that Kansas, a State sanctified by woman suffrage and prohibition, is the happy home not only of the *Catholic Advance* but also of "the dear little old *Appeal*," which claims to have two million readers and to be "the greatest Socialist propaganda paper in the world." He should remind her of the fact that, at the general elections of 1912, dry and feminist Kansas, with a population of 1,690,949, cast 26,779 votes for Socialism, while wet and virile Massachusetts, the home of Mrs. Avery and of "the Goldsteins," with a population of 3,366,416 (census of 1910), contributed only 12,662 votes to the cause of Marxism, and that, therefore, suffragism, prohibition, and Socialism are good bed-fellows. He should inform her that Topeka, the dry and feminist capital of Kansas, with a population of 43,684 (census of 1910), had during 1915, according to the official report of the police department, 2,140 arrests for various offenses, that of these arrests 9 were for murder and 1,492 for drunkenness and disorderly conduct. This is the proper way to enlighten a poor benighted woman like Mrs. Avery and to pull her into the heaven of glorious feminism.

The testimonies of two or three men whom "Spectator" introduces against Collins and Goldstein, are overruled by the testimonies of thousands of priests and laymen who publicly and privately expressed their admiration for the work of the two great anti-Socialist champions.

I wrote these lines for the purpose of filing a protest against "Spectator's" protest. Let us cease bickering, wrangling, and quarreling among ourselves while we are surrounded by a host of enemies. If we feel authorized to criticize the work of others, let us base our criticism upon truth and justice. Let us appreciate the good that is done no matter whether it be done by Cath-

olics or non-Catholics, by priests or by laymen. (REV.) C. J. KLUSER

Mannington, W. Va.

## II

[The following is from an Iowa pastor, who desires us to withhold his name.—EDITOR].

The communication in the first February edition of the REVIEW entitled "Peter the Boomerang," brings to my mind a few experiences I have had with regard to the matter under consideration.

David Goldstein, Peter Collins, and Rev. Dr. John A. Ryan, then of St. Paul, Minn., have at various times lectured against Socialism in our city. On several occasions I discussed with intelligent friends, clerical and lay, the method employed by Messrs. Goldstein and Collins in combating Socialism, and our verdict has been invariably that, to say the least, the good derived from their lectures is very doubtful. First of all, their pugnacious manner of argumentation is certainly not conciliatory. Their lectures are usually climaxed by a wild and offensive harangue, mortifying to the audience and snubbing to many an honest inquirer. Moreover, the one-sided assumption "that there is nothing good in Socialism" seems unfair to the average, work-a-day Socialist, who does not subscribe to the wild vagaries of Socialistic theorists in advocating the extreme tenets of economic determinism, equal distribution of earthly goods, free love, and so on, but simply clamors for higher wages and better social conditions. He that wishes to combat Socialism successfully might well ponder the words of Father Joseph Husslein, S.J., in the Preface of his work, "The Church and Social Problems:" "With our first problem clearly solved we can then proceed to discriminate between the good and evil in the economic doctrines which Socialism proposes. No heresy has ever been so wholly and hopelessly false that it did

not reflect at least some broken lights of truth. This we may rightly say of Socialism, where truth and error, fact and fiction, are forever blended in an indistinguishable confusion. What is good we must keep and perfect, what is wrong and evil we must relentlessly reject."

The upshot of one of Peter Collins' lectures in our city was that at their next meeting the Socialists gained an additional membership of 25.

Dr. Ryan's lecture, objective and discriminating in form, conciliatory in tone, made such a favorable impression upon the Socialists that at the conclusion several of them pressed to the front, asked me to introduce them to Fr. Ryan, and their leader lustily shook the calm, composed lecturer's hand and said: "Thank you, Father, for your fine lecture; we could learn something from that."

A CALM OBSERVER

## Is Unworthy Communion the Greatest of Crimes ?

The editor of "The Question Box" in the *Extension* magazine (X, 7, 34) overshoots the mark when he says in reply to a query: "An unworthy Communion is such a heinous outrage upon the love of Jesus and His Sacred Body, that a greater crime can hardly be imagined."

In estimating the guilt of unworthy Communion it is necessary to make a careful distinction. St. Thomas explains this with his wonted lucidity as follows: "One sin can be said to be greater than another in two ways: first of all essentially, second, accidentally. Essentially, in regard to its species, which is taken from its object; and so a sin is greater according as that against which it is committed is greater. And since Christ's Godhead is greater than His humanity, and His humanity greater than the Sacraments of His humanity, those are the gravest sins which are committed against the Godhead, such as unbelief and blas-

phemy. The second degree of gravity is held by those sins which are committed against His humanity (such as the kiss of Judas or the crucifixion)... In the third place come sins committed against the Sacraments, which belong to Christ's humanity." (S. Theol., 3a, qu. 80, art. 5).

Dr. Pohle, commenting on this teaching, says: "Unworthy Communion, being a sin against the greatest of all the Sacraments, is no doubt a grave sacrilege; but it is by no means the most grievous sin that can be committed. Sins committed against the Godhead of Christ and against His bodily humanity are objectively much more grievous. 'This sin,' says the Angelic Doctor, speaking of unworthy Communion, 'is specifically graver than many others, yet it is not the gravest of them all.' Regarding the matter from the subjective point of view, it is evident that the gravity of a sacrilegious Communion varies in proportion to the malice actuating the unworthy recipient. No doubt one who tramples the Sacred Host under foot commits a more grievous crime than he who simply communicates in the state of mortal sin. And he who approaches this Sacrament unworthily out of malice, is guilty of a far greater crime than he who does so merely from weakness or fear of his sin being discovered." ("Lehrbuch der Dogmatik," III, 5th ed., pp. 341 sq., Paderborn, 1912).

### Mammon and the War

The gigantic struggle waged across the sea is the logical product of the times. Commerce is the goddess of wealth and earthly comfort, and men have been worshipping at her shrine. The consequence is a general defection from God and the Church. The many inventions of modern times have almost annihilated distance and bound the nations together in a commercial whole. Several of the most powerful of them are now striv-

ing for the commercial supremacy of the world. Each tries to monopolize the world market. If one or the other succeeds in this attempt, what will the advantage be to us? None that I can see. Granted that we are able to create an adequate merchant marine, our European competitors will not permit us to enlarge our commerce. They will tell us to stay at home, or confiscate our goods. To compete successfully, we shall then have to build a navy equal to that of all our competitors combined. Can we do that? Perhaps we can; but it will take more than the accumulated profits from the sale of ammunitions.

It is not Christianity that is the cause of the present life and death struggle. There is not one principle in the Christian system that would lead to war. On the contrary, the teaching of Christ and His Church is opposed to hate, bloodshed, and man-slaughter. It commands us to love our enemies and be good to them. The slaughter of men is due to the spirit of anti-Christ. Christianity has "failed" only in so far as it has not yet been able to convert the minds and hearts of men. If all men were followers of Christ, "the Prince of Peace," war would disappear from the face of the earth.

Meanwhile, by sending abroad death-dealing instruments of war, we Americans are helping to prolong the struggle. Will not the thousands and tens of thousands of men whom we are thus assisting to kill, and their widows and orphans, bring down the vengeance of Heaven upon this fair land of ours?

The more profoundly one goes into the subject, the stronger grows one's conviction that the prime motive inspiring this terrible war is the desire for commercial supremacy. There are other contributing motives, no doubt, but this is the principal one. It is Mammon setting men against one another, and we are sustaining him in the bloody slaughter. "As we sow, thus shall we reap." Have we

not every reason to dread that we shall reap a harvest of destruction?

Sullivan, Ind.

A. J. SPRIGLER

### A Catholic Social Settlement

Catholic social work in this country has now fortunately passed beyond the theoretical and "lecture" stage. Time was when we all listened to eloquent talks on "The Importance of Catholic Social Work," "The Need of Social Study," etc. We are seldom invited to such discussions to-day. For we now realize these needs. We feel that it is absolutely necessary to take part in the great social movement, reconstruction, amelioration, or by whatever name you choose to call it.

Four years ago, a Catholic social service commission was founded in St. Louis at the suggestion of His Grace the Archbishop. Naturally the work of the members of this Commission was largely along theoretical lines,—enlightening the laity on the meaning of "social work," and arousing in them the "social sense."

One of the members of this Commission was Mr. F. P. Kenkel, K.S.G., Director of the Central Bureau of the German Catholic Central Society. More than any other he realized the necessity of combining with theoretical discussion some practical form of social service. He saw a splendid opportunity for undertaking such work in the southern part of the city, which is inhabited by large numbers of foreign, especially Hungarian and Slav, Catholics. A model home devoted to a very important phase of social service work—the care of children whose mothers are compelled to leave their homes every day to go to work—has now been established, and is carrying out its mission under the auspices of the Central Bureau.

The institution is known as the St. Elizabeth Settlement. A visit to it at once brings home the practical nature of the work and the kind of help rendered by this social service agency. Some

thirty to forty children are daily cared for in a two-story dwelling house remodelled to suit the purpose of welfare work for children.

Three Sisters of Notre Dame are in constant attendance on these children, who are brought in by their mothers in the morning and taken home by them after the day's work. The Settlement is fortunate in possessing an energetic field-worker in the person of a young woman, conversant with four languages, who investigates the home conditions of the children and the needs of their mothers, suggests methods of relief, follows up cases requiring medical or pastoral care, and reports her findings on these items, three times a week, to the Director of the Central Bureau.

A card-system has been devised by one of the members of the Bureau to keep a record of all cases cared for in the Settlement. One of these, called the Social Record Card, is intended for the general history of each case. The other, the Medical Record Card, states all factors that might influence the physical well-being and hygienic conditions of the child and the family from which it comes. One of the members of the Bureau calls every day to examine these records and the reports sent in by the field-worker.

From the December number of the *Central-Blatt and Social Justice* we take some interesting data concerning the work done during the preceding November. The number of cases investigated amounted to 110. From thirty to forty-five children were daily cared for by the resident workers. About ten of these children were old enough to attend the adjoining parochial school and return to the Settlement for the noon-day meal. Sixty-four visits were made to families for the purpose of investigating home conditions and removing evils apt to hurt the child's development.

Children are subject to a medical examination before admission into the

home. This is mainly done with a view to guard against the spread of contagious diseases. A physician interested in the work makes daily visits to the home.

The field-worker in the course of her investigations found four poor families who were recommended to the St. Vincent de Paul Society, and who received assistance for coal and food. She also served as interpreter for sick Hungarians in the City Hospital. On Monday, Wednesday, and Thursday of every week volunteer helpers assist in the regular work of the Settlement.

In various other ways the Settlement has been instrumental in bringing much-needed help to individuals and families. A lad who had been brought before the Juvenile Court for theft was, at the suggestion of one of the Settlement workers, given a medical examination. It was discovered that the boy was not entirely responsible, his sentence was remitted, and he was placed under probation. In another case the Settlement investigated a marriage record. An immigrant couple had been married in St. Louis by a priest under the pretext that both of them were single. It was ascertained, however, that the man had a wife in Illinois, having been married there by a minister. The validity of this former marriage is now being inquired into.

The form of social work undertaken in these settlements ought to be taken up by Catholics in other cities, especially those of a cosmopolitan population. There is no reason why Catholics who have the time, money, and opportunity, and whose "social sense" has been aroused, should not have their sympathies enlisted in this most excellent type of organized charity. Our non-Catholic brethren have shown laudable zeal in the establishment of such institutions. Unfortunately, they have used them at times not merely to bring material relief to those concerned, but for proselytizing purposes.

In a recent work on "The Field of Social Service," we find the assertion that the first exponent of the social settlement movement in this country was Dr. Stanton Coit, who founded the Neighborhood Guild in New York, in 1887. It is also said that there now are 435 social settlements scattered throughout the country, all working with the same motive and the same object. How few of these are conducted under Catholic auspices!

The many immigrants of our own faith, especially those of the poorer class, who find it hard to adjust themselves to American conditions, are especially worthy of the assistance that can be rendered by a settlement. If non-Catholic workers favor the social settlement, because its fundamental idea is "service through sharing in the spirit of friendship," Catholics can elevate this idea to a much nobler plane. For they work not merely to alleviate misery and hardship and suffering, but they are taught that social service may be a way of saving immortal souls.

Yet, though the social settlement movement is "the youngest movement in social philanthropy," the kind of service for which it stands has always been rendered by the Church to her needy children, through the religious orders. So-called "crèches," day nurseries or foundling hospitals, have been conducted by the Sisters of Charity ever since their Order was founded by St. Vincent de Paul towards the middle of the 17th century. The Filles de Charité conducted the famous Foundling Hospital which he established at Paris. Hence it is evident that long before our modern sociologists had thought out their scheme for social betterment, the Ancient Church was active in the cause of the poor and the friendless, the sick and the orphan. The establishment of settlements by Catholics is, therefore, merely a continuation of an old form of charity under a new name.

ALBERT MUNTSCHE, S.J.

## NOTES AND GLEANINGS

A good position is wanted by an experienced organist and choir director who has first-class references and is thoroughly familiar with plain chant according to the Motu proprio of Pius X. Address "Organist," care of the FORTNIGHTLY REVIEW.—*Adv.*

The *Christian Cynosure*, of Chicago, official organ of the National Christian Association, devoted chiefly to combating secret societies, announces (Vol. 48, No. 10) that one of its subscribers, the Rev. G. A. Pegram, has entered into an agreement with the publishers by which he pays for the *Cynosure* to the reading room of every college where it will be welcomed and kept on file for the use of the students. The value of the periodical press is recognized and the press supported valiantly almost everywhere, except among American Catholics. They, with but few exceptions, are satisfied with secular journals that undermine their faith and endanger their morals. *Quousque....?*

Father Thomas McMillan, C.S.P., contributes to the February number of the *Catholic World* a paper on "The Catholic Summer School," in commemoration of that institution's silver jubilee. Though written with a hopeful optimism, the paper reads a good deal like a necrologue. The Catholic Summer School is declining because its original and strongest promoters, the Catholic reading circles, have failed. The reading circle movement, in Fr. McMillan's opinion, ought to be revitalized and reorganized through an endowment fund.

The Rt. Rev. Msgr. Joseph Rainer is performing a valuable service for the cause of historical research in publishing in the *Salesianum* the letters of the late Archbishop Heiss of Milwaukee. We have read the successive instalments with interest. The letters most recently published were written during the Civil War. "The war still continues to rage," writes Father Heiss, then a young professor in St. Francis Seminary, under date of June 21, 1862; "it is hard to tell how peace can be made and how the Union is to be restored. Thousands and thousands have fallen and every day they

are expecting a fearful battle at Richmond, where 100,000 soldiers are arrayed on each side.... There are many Catholics in both camps. The principles of right have been so much confused by false theories that both parties claim to be perfectly right. The South is in a bad plight just now, but there is no sign of compromise; it seems that they will rather perish than surrender. Their chief commander is a Catholic and as they claim, not only a Catholic in name." Can it be that it was believed in Northern Catholic circles that General Robert E. Lee, who was in command of the Confederate Army of Northern Virginia when this letter was penned, was a Catholic? Lee had succeeded General Joseph E. Johnston, June 1, 1862, after the latter had been severely wounded in the battle of Fair Oaks. Or is the reference perhaps to General Beauregard, who took command of the Department of Kentucky after General Albert Sidney Johnston had lost his life at Shiloh, April 6, 1862?

We regret to see the *Rosary Magazine* repeat its offence against good taste and Catholic ethics (cfr. the FORTNIGHTLY REVIEW, No. 2, page 21) by republishing the full-page advertisement of Mühlbach's Historical Romances in its issue for February. In recommending these sensational and salacious stories to its unsuspecting readers this pious magazine is making itself guilty of little less than a crime, and we call upon the Dominican Order, which is responsible for its publication, to put an end to the scandal.

The venerable Father George M. Searle, C.S.P., who has a well-earned reputation as a missionary and a scientist, is telling in the *Missionary* the story of his "Fifty Years in the Catholic Church." The interesting series of papers begins in the February number of the magazine mentioned, which is published monthly by the Paulist Fathers at the Apostolic Mission House, Washington, D. C., and is "devoted to the conversion of America."

Father Dorsey, a colored priest, of the Jesuit community, is devoting himself wholly to giving missions to the non-Catholic Negroes of the South. "Wherever he goes," says "a white Catholic priest," writing to the *Missionary* (Vol. 29, No. 2, p. 97), "crowds

of his people flock to hear him," and "his success is the best illustration of the vast good that would result from a more numerous colored priesthood."

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A decree of the Holy Office, published in the *Acta Apostolicae Sedis* for Dec. 31, 1915 (Vol. VII, No. 21, p. 594), forbids all further public discussion in print of the so-called "Secret of La Salette." Our readers know that we have never taken any stock in this alleged secret (cfr. the FORTNIGHTLY REVIEW, Vol. XIV, pp. 502 sq.; 613 sqq.; Vol. XV, p. 24). The decree expressly adds that devotion to Our Lady of La Salette is not forbidden.

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Commenting on a newspaper rumor that Bishop Muldoon of Rockford, Ill., is "slated" for the vacant see of Los Angeles, the *Denver Catholic Register* (Vol. 11, No. 27) remarks: "Papers propose, but Rome disposes when it comes to bishoprics. Recent American selections have been a series of surprises...."

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A writer in the *Denver Catholic Register* (Vol. 11, No. 27) says that, returning from a funeral mass lately, he heard a non-Catholic school teacher say: "I was surprised when Father X did not preach in Latin." He adds that "thousands of Protestants.... cannot grasp where our use of Latin starts and ends, nor do they know that our prayer-books are so arranged that a Catholic can easily follow the Latin service through an English translation." Unfortunately, not all our prayer-books are thus arranged, nor do all Catholics hold correct notions with regard to the use of Latin in the liturgy.

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The official *Columbiad* (Vol. 23, No. 2) reports that on the occasion of a recent lecture at Richmond, Va., "Brother" Peter Collins was introduced by Mr. Dabney, "a very prominent Mason." A similar service, it will be remembered, was performed by a prominent Freemason for "Brother" W. Bourke Cockran at Chicago, not long ago. "Brother" Collins, by the way, according to the *Illinois State Register* of Feb. 1, 1916, is, or at least was during his residence at Springfield, Ill., a member of the B. P. O. Elks. "One might ask," writes the Rev. Wm. A. Pachlhofer in a letter from Troy, Ill., to the FORTNIGHTLY

REVIEW, "can a Catholic who is inconsistent and compromising enough to affiliate with a ritualistic secret order discountenanced by the Church, logically be regarded as a suitable exponent of the Church's attitude in such a delicate and important matter most vitally concerning human society as Socialism?"

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About the best comment we have yet seen on that class of modern novels of which "The Salamander" is the type, is this utterance of a young woman who had been playing with the Sixth Commandment: "There are no salamanders. Anybody that plays with fire gets burned. They're in luck if they don't get frizzled up completely." Yes, "he that loveth the danger shall perish in it." Wonder how some of these writers square their consciences with St. Paul's advice that certain things should not be as much as named amongst good Christians.

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The Rome correspondent of the Catholic Press Association recently reported that "an authentic case" of a miracle had come to his personal notice in the shape of a cure experienced by a nun at the temporary tomb of the late Pope Pius X. Which leads the *Toronto Catholic Register* (Vol. 23, No. 55) to observe, quite justly, that the correspondent in question "ought to be sufficiently well informed to understand that it is not within his province to decide upon the authenticity of a reported miracle."

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The Board of Directors of the Leo House have issued an appeal to American Catholics, especially to those of German extraction, requesting their aid in behalf of this home for Catholic immigrants and travellers. The Leo House is now over twenty-five years old and, as the *Festschrift* issued last year on the occasion of its silver jubilee shows, has done an immense amount of good. Just at present the managers find it impossible to meet expenses and ask all charitably inclined Catholics to assist the good work by direct gifts or by joining the St. Raphael's Society. The annual membership fee of this society is only fifty cents. Those who pay a dollar will receive a gratis copy of the *Festschrift*. There can hardly be a doubt that after the war, sooner or later, immigration to this country will again assume larger proportions. This



will mean that there will be many poor helpless Catholics landing in New York harbor. It is to assist these that the Leo House has been established, and as long as the need continues, American Catholics ought to see to it that the institution remains in existence and in a position to accomplish its object. Donations and communications should be addressed to the Board of Directors of the Leo House, 6 State Str., New York City.

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 "When some of our lay editors turn theologian[s] they become a spectacle for men and angels," truly observes Father J. F. Duggan in the *San Francisco Monitor* (Vol. 57, No. 38). Just as curious a spectacle, we might add, as some theologians when they turn editors.

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 The Spanish Trails Association recently held a meeting in Mobile, Ala. According to a report in the *San Francisco Monitor* (Vol. 57, No. 38), this organization has for its object the construction of a highway across the continent from the eastern seaboard in Florida to the west coast of California, taking in on its route all the more important cities along the border that have ancient mission ruins in their vicinity. We are not told anything about the eastern portion of the route, but from El Paso, Tex., the Old Spanish Trail Route, as it is to be called, will run through Bisbee, Tucson, Douglas, to San Diego, and thence on to San Francisco.

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 The January number of the *Catholic Historical Review* completes the first volume of that excellent quarterly, devoted to the study of the Church history of the United States. This number contains papers on the "Chronology of the Catholic Hierarchy in the United States" by the Rt. Rev. O. B. Corrigan, "The Preservation of Ecclesiastical Documents" by Mr. J. C. Fitzpatrick, the first instalment of a life of Msgr. Concarén, the first bishop of New York, a paper on "The Rise of National Catholic Churches in the United States" by the Rev. Dr. N. A. Weber, S.M., Archbishop Maréchal's Account to the Propaganda, Oct. 16, 1818, with many instructive notes, and a number of interesting miscellaneous items and book reviews. There is also a very full index to the entire contents of Volume I. The *Review* is published by the Catholic University of America. The annual subscription price

is \$3.00. No cultured Catholic should shirk the duty of cooperating in the good work performed by this scholarly and withal extremely entertaining magazine.

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 Our good friend M. le Chanoine Huard devotes No. 6 of his interesting little journal, *Le Naturaliste Canadien*, to the late Henri Fabre, who is justly called "the Homer of insects." Among other things we read there the Abbé F. Plissonneau's account of Fabre's last illness and death. It appears that the famous entomologist, like most really great scientists, was a believing Christian and a loyal Catholic. When he felt his end approaching, he called for the Abbé Plissonneau, his pastor, and devoutly received the last sacraments. M. Plissonneau relates several little anecdotes of the aged scientist. Unfortunately, his otherwise edifying account is disfigured by an echo of the war. The Abbé says that M. Fabre refused to permit his writing to be translated into German because he thought that language was "too harsh" and would "sully his work" ("la langue allemande a trop de dureté et ternirait mon oeuvre"). If this utterance is genuine, it merely proves that M. Fabre did not know German. To quote such an expression in a necrologue, seems to us to betray a lack of good taste.

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 Mr. Thomas E. Farish, historian by commission of the Arizona legislature, in a recent volume on the history of that State, recalls that in 1855 Congress made an appropriation for the purchase of camels to be used for transportation across what was then called the Great American Desert. Army and navy officers actually brought two large herds of these animals from Cairo and Smyrna. They did well under the charge of Oriental drivers, easily traversed stretches covered with sharp volcanic rocks, and with packs climbed mountains where mules found it difficult to go. But the Great American Desert proved less infertile than it had been supposed, native drivers and Indians distrusted the camels, and they were finally turned loose, to become extinct.

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 Among the living descendants of Benjamin Franklin, according to Mr. Scannel O'Neill, are eight Catholics, one of them, the Rev. John LaFarge, of Leonardtown, Md., a priest and member of the Jesuit Order.

## LETTER BOX

In response to our recent appeal (No. 2, p. 23), the pastor of a congregation in far-off California writes: "I am making it my business for 1916, as per your request, to procure for you at least one new subscriber. Please send your valiant journal to St. J's Sodality.... Many of the intelligent men and young men of our Sodality have occasionally read with marked pleasure some copies of the FORTNIGHTLY REVIEW and will undoubtedly be as delighted as I am to have it as their regular 'bill of fare.' I shall be pleased to do what I can 'towards enabling the REVIEW to resume weekly publication or at least towards placing it on a more permanent basis.'" That the writer of this letter knows what he is recommending is evident from the fact that he adds to his signature the words "A Reader of the REVIEW from its very beginning." It is pleasant to know that a learned and discriminating priest who has read the REVIEW for twenty-two years, has such a good opinion of it, and we thank him most cordially for complying with our request. Are there not others who feel the same way towards the REVIEW as this reverend pastor does? And if there are, may we not ask them to follow his example? To obtain one or two new subscribers is a small matter for the individual reader, yet in the aggregate, it means much to the REVIEW.

—o—

An Illinois pastor sends us an interesting correspondence which he recently had with the editor and manager of one of our leading Catholic weekly newspapers. The priest had censured the editor for "puffing" the Elks. He got this explanation and excuse: "The picture.... was given to me by a few Catholic members of the local lodge of Elks. Out of 1200 members there are 450 Catholics. The Elk who brought [the picture]... has been a very good friend of the [name of the paper] and has brought many subscriptions to our office. It was suggested [that we puff the Elks] also by Col. X., a past Exalted Ruler of local lodge and the only Catholic that ever held that position. Through him the Elks have done more than any other agency to squelch the Guardians of Liberty and Bigotry in our city. Under these circumstances, I ask, what would you do?" We quote a few strong sentences from the pastor's answer to this remarkable plea,—which, we may add by the way, throws a lurid flash-light on the motives by which some Catholic editors allow themselves to be guided. "To my mind," says the pastor to the editor, "you made a decided mistake, as the editor of a Catholic family weekly, in publishing the Monster Flag picture together with the very flattering remarks of commendation for the Elks. Indeed, even under the circumstances related in your letter, your words of felicitation, 'May their [the

Elks'] tribe increase and may Lodge No. 37 have prosperity during the coming year,' strike me as a rather startling expression in a supposedly staunch Catholic—even 'official' diocesan paper. You well know the adverse attitude of the Church in regard to secret orders or fraternities, not only the nominally forbidden ones, but also kindred secret societies having rituals and whose ultimate object and pervading spirit are highly favorable, yes even subservient, to the spirit and aims of the Masonic Order, and, directly or indirectly, consciously or unconsciously,—as the frame of mind of their members and promoters may be,—detrimental to the work of the Church in general and to sound Catholic sentiment in their 'broadminded' members—many of them 'good fellows'—in particular. Reading in a recent issue of a valiant Catholic periodical I come across the well-weighted assertion: 'Practically all lodge rituals suggest the Masonic influence which governed those by whom they were prepared.... This is one, though by no means the only reason why the Catholic Church is so unalterably opposed to all secret societies,'—words which the editor of a loyal Catholic paper would hardly attempt to gainsay." After some more remarks to the same effect, the pastor concludes: "The fact that an ever increasing number of ostensibly 'leading' Catholics.... are flocking to the standards of secret fraternal orders,—whether for political, commercial or social reasons—is a lamentable sign and further cause of weakening faith and religious indifference in such 'liberal' members themselves and a steadily flowing source of leakage in both the body and soul of the Church. It seems to me to be an ominous sign, indeed, of conditions in Catholic centres that, for instance, as you state, your local lodge of Elks numbers as many as 450 Catholic members. Whilst it may be momentarily gratifying to note that some individual Catholic Elks are promoters of the Catholic press and that the Elks in some cities, no doubt in deference to their strong Catholic membership, have taken a more or less fair and favorable stand against the anti-Catholic wave of bigotry.... by discountenancing the activities of the Guardians of Liberty, the *Menace*, etc.; this fact seems to me to be no sufficient excuse for a general endorsement of such a secret ritualistic order or a particular lodge thereof. Why, quite a few fair-minded and kindly disposed Masons, Odd Fellows, and Knights of Pythias have disapproved and, in some localities, publicly denounced this anti-Catholic agitation. Would you, for this reason, venture to lavish upon these orders or any of their local lodges such encomiums as you have given your Elks, even though many of them might, perchance, favor you in business affairs? What is wanting is a decidedly stauncher support of the Catholic press and Catholic social work."

If necessary, we can give the name of this model editor and that of his newspaper.

## CURRENT LITERATURE

—The ever-present social problems of life here and now are exemplified by one set of characters and discussed by another in Richard Aumerle Maher's novel, "The Heart of Man," so that one might say they are treated academically and practically at the same time. The story is a stirring one, dramatic in plot and well told. We are sure it will interest all readers, even though it does not completely solve the social question. (Benziger Bros.; \$1.35).

—If the verdict of a real boy may be taken as a fair judgment of a juvenile book of adventure, "The Camp on the Copper River" should become Father Henry S. Spalding's most popular story. The volume is, we believe, the seventh in the author's interesting and instructive series of tales for boys. Incidents of adventure abound to sustain a lively interest, while a touch of the spirit of social work on the part of a zealous priest, and of modern scientific progress in the clever boy-operator of a wireless telegraph station, make the story all the more attractive and up-to-date. (Benziger Brothers; 85 cts.)

—A timely Catholic contribution to the approaching four hundredth anniversary of Luther's apostasy is the Rev. Lucian Johnston's pamphlet, "Luther's Claim to a Divine Mission," published by the International Catholic Truth Society. The price (5 cts. a copy; \$3 per hundred) brings it within the reach of all.

—We read in a necrology of the late Frank H. Dodd, in the Book Section of the *N. Y. Evening Post* (Jan. 15), that the best beloved undertaking of this eminent publisher (head of Dodd, Mead & Co.) was the *New International Encyclopedia*, which he "modelled chiefly upon German lines" and elaborated "in frequent contact with Brockhaus." Mr. Dodd was more of an idealist than the average American publisher. "I think," he said on one occasion, "we ought to publish every year twenty or thirty books of which we know in advance that they cannot possibly pay, but of which we feel sure that they will be a credit to our house."

—The prophet and his wife in Anna C. Browne's novel "The Prophet's Wife" (Benziger Bros.; \$1.25), take life very seriously, and also themselves. The prophet is a lawyer who is determined to live up to his ideal. Some of his difficulties are straw men, and he sometimes deals with them in a melodramatic manner; but on the whole he is sincere and deserves the reward which his manufacturer bestows upon him.

—Willibald's "Vita S. Bonifaci" has just been done into English by G. W. Robinson (Harvard University Press; \$1.15). This is the first English translation of one of the most important documents for the history of the early Middle Ages.

—"Mary" is the title of "A Romance of West County," by Louise M. Stacpoole-Kenny (B. Herder; 75 cts. net). The entertaining and vivacious manner in which the story is written almost causes the reader to forget certain highly improbable features of the plot and to forgive a tendency to sentimentality observable now and then. Mary is almost wholly delightful, but Mary's father remains a disagreeable anomaly even after he is nicely converted. The scene and the characters are Irish.

—In "The Modernist," a tale by Francis Fleming Hoyt (Lakewood Press, Lakewood, N. J.; \$1.25 net), an attempt is made to show the danger of present-day modes of dress and amusement. The writer lacks the knowledge and the skill necessary in order to produce an acceptable novel. If a good purpose were sufficient, then the present work would be admirable indeed. As it is, even the title is a misnomer.

—The scene of "The Red Circle," a story by Gerard A. Reynolds (P. J. Kennedy & Sons; 75 cts.), is the interior of China, the time, 1900. The plot centers around the Boxer uprising of that year. The story is well told and of great interest. A comparison is drawn between Catholic and Protestant missions, but this comparison is not in the least invidious. The book is not only entertaining, but furnishes much valuable information.

## Books Received

[Every book or pamphlet received by the Editor is acknowledged in this department; but we undertake to review such publications only as seem to us to call for special mention. When the price is not stated, it is because the publishers have failed to supply this useful information.]

The Life of St. Columban (St. Columbanus of Bobbio). A Study of Ancient Irish Monastic Life. By Mrs. Thomas Concannon, M. A. xxxii & 338 pp. 8vo. Dublin: The Catholic Truth Society of Ireland; St. Louis, Mo.: B. Herder. 1915. \$2 net.

The Story of the Catholic Church. By the Rev. George Stebbing, C. S. S. R. xii & 704 pp. 8vo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1915. \$1.80 net.

Christology. A Dogmatic Treatise on the Incarnation. By the Rev. Joseph Pohle, Ph. D., D. D. Authorized English Version (Based on the Fifth German Edition and Compared with the Sixth), with Some Abridgment and Numerous Additional References by Arthur Preuss. Second Edition. iii & 311 pp. 12mo. B. Herder. 1916. \$1.50 net.

History of Dogmas. By J. Tixeront. Translated from the Fifth French Edition by H. L. B. Vol. III: The End of the Patristic Age (430—800). vi & 558 pp. 12mo. B. Herder. 1916. \$2 net.

The Church and Civilization, by the Rev. Ernest R. Hull, S. J.—Large Families of the Poor, by Austin O'Malley, M. D.—Automobilia, by M. J. Riordan. (The Catholic Mind, Vol. XIV, No. 2). New York: The America Press. 1916. 5 cts. (Wrapper).

"The Mother of My Lord," or Explanation of the Hail Mary. By Rev. Ferreol Girardcy, C. S. S. R. vi & 196 pp. 12mo. B. Herder. 1916. 75 cts. net.

The State and Education. By the Rev. Msgr. P. R. McDevitt, Superintendent of Parish Schools, Philadelphia, Pa. (Bulletin of the Catholic Educational Association, Vol. XII, No. 2). 30 pp. 8vo. Columbus, O.: Office of the Secretary General, 1651 E. Main Str. 1916. (Wrapper).

# BARGAINS IN SECOND-HAND BOOKS

(All orders must be accompanied by cash)

- Preuss, Edu.* Zum Lobe der unbefleckten Empfängnis. Freiburg, 1879. 80 cts. In paper covers 40 cts.
- Pohle, Jos.* Lehrbuch der Dogmatik. Vol. III. (Sakramentenlehre u. Eschatologie.) 3 Aufl. Paderborn 1908. \$2.
- Mader, Joh.* Die hl. vier Evangelien und die Apostelgeschichte übersetzt u. erklärt. Einsiedeln, 1911. (Beautiful copy, like new.) \$3.
- Benedict XIV.* De Synodo Dioecesana. Malines 1842. 4 vols. 16mo. \$3.50.
- Klose, C. L.* Leben des Prinzen Carl aus dem Hause Stuart, Präzidenten der Krone von Grossbritannien. Leipzig, 1842. \$1.
- Mommsen, Theo.* Römische Geschichte. Vol. I. 9te Aufl. Berlin, 1903. Vol. II and III, 8te Aufl. Berlin, 1889; Vol. V, 4te Aufl., Berlin, 1894. (Vol. IV never appeared.) 4 vols. complete, like new, \$8.00.
- Spalding, J. L., Bishop.* Socialism and Labor, and Other Arguments. Chicago, 1902. 80 cts.
- Anton, H. S.* Studien zur lateinischen Grammatik und Stilistik. 2nd ed. Erfurt, 1869. sqq. \$1.50.
- Leguey, S.* Sister Gertrude Mary. A Mystic of Our Own Days. London, 1915. 85 cts.
- Die Bekenntnisse des hl. Augustinus übersetzt von G. v. Hertling.* Freiburg, 1905. 65 cts.
- Cathrein, V., S. J.* Philosophia Moralis. Ed. altera. Freiburg, 1895. 75 cts.
- Hughes, Thos., S. J.* Loyola and the Educational System of the Jesuits. New York, 1892. 75 cts.
- Van der Stappen, J. F.* Sacra Liturgia. I. De Officio Divino. Ed. altera. Malines, 1904. \$1.
- Clausewitz, C. von.* Der Feldzug von 1812 in Russland. Der Feldzug von 1813 und der Feldzug von 1814 in Frankreich. Berlin 1835. \$1.50.
- Friedrich, Ph.* Der Christus-Name im Lichte der alt- und neutestamentl. Theologie. Köln, 1905. 50 cts.
- Becker, Jos. B.* Die Weissagungen als Kriterien der Offenbarung. Mainz, 1890. 75 cts.
- Felder, H., O. M. Cap.* Jesus Christus. Apologie seiner Messianität und Gottheit gegenüber der neuesten Jesus-Forschung. I. Das Bewusstsein Jesu. Paderborn, 1911. \$1.75.
- Officium Parvum B. Mariae Virginis et Officium Defunctorum cum VII Psalmis Poenitent. et Litanis, etc.* Pustet's Pocket Edition. 1912. Bound in flexible leather. 50 cts.
- Specht, T.* Lehre von der Kirche nach dem hl. Augustinus. Paderborn, 1892. \$1.50.
- Acta et Decreta Synodi Plenariae Episc. Hiberniae hab. apud Maynutiam A. D. 1900.* 2 vols. Dublin, 1906. \$3.
- Oman, Chs.* A History of England. New York, 1890. 75 cts.
- Fay, Th. S.* The Three Germanys—Glimpes Into Their History. 2 vols. New York, 1889. \$3.50.
- Fischer, E. L.* Die Grundfragen der Erkenntnistheorie. Mainz, 1887. \$1.
- Seeley, L.* History of Education. New York, 1904. 80 cts.
- Putnam, G. H.* The Censorship of the Church of Rome. 2 vols. New York, 1906. \$3.50.
- Bangen, J. H.* Die römische Curie. Münster, 1854. 90 cts.
- Müller.* Studienbuch. Gedanken und Ratschläge für Studierende. Augsburg, 1901. 50 cts.
- Lury, Aug.* Les Origines du Droit Publique Ecclésiastique d'après l'ouvrage du Card. Satolli. Paris, 1902. \$1.
- Kirsch, J. P.* Die Lehre von der Gemeinschaft der Heiligen im christlichen Altertum. Mainz. 1900. \$1.50.
- Janssen, Joh.* Frankreichs Rheingelüste und deutschfeindliche Politik in früheren Jahrhunderten. 2nd ed. Freiburg, 1883. 50 cts.
- Barton, Geo.* In Quest of the Golden Chest. A Story of Adventure. New York, 1913. 75 cts.
- Rieder, K.* Zur innerkirchlichen Krisis des heutigen Protestantismus. Freiburg, 1910. \$1.
- Blair's Chronology and Historical Tables from the Creation to the Present Time.* New ed. London, 1851. Binding damaged. \$2.
- Gray, Mary A.* "Like Unto a Merchant." (Novel.) New York, 1915, 85 cts.
- Richaby, Jos., S. J.* Free Will and Four English Philosophers (Hobbes, Locke, Hume, and Mill). London, 1906. \$1.
- Linden, J. (S. J.)* Catechism of the Cath. Religion (English and German). St. Louis, 1915. 25 cts.
- Wiseman, Card.* Abhandlungen über verschiedene Gegenstände. Aus dem Englischen. Ratisbon, 1854. \$2.50. (3 vols. bound in one.)
- Espenberger, J. N.* Die Elemente der Erbsünde nach Augustin und der Frühscholastik. Mainz, 1905. \$1.
- Hall, F. J.* The Kenotic Theory. Considered with Particular Reference to its Anglican Forms. N. Y., 1898. 85 cts.
- Ferretes-Geniesse.* La Mort Réelle et la Mort Apparente et leurs Rapports avec l'Administration des Sacrements. Paris, 1905. \$1.25.
- Hepner, Ad.* America's Aid to Germany in 1870-71. St. Louis, 1905. 65 cts.
- Lochner, G. W. K.* Zeugnisse über das deutsche Mittelalter aus den deutschen Chroniken, Urkunden und Rechtsdenkmälern. 1 Theil. Nürnberg, 1837. \$2. (Contains extracts from the Sachsenspiegel, the Schwabenspiegel, the Limburger Chronik, the Golden Bull, etc.)
- Belser, J. E.* Das Zeugnis des 4. Evangeliums für die Taufe, Eucharistic und Geistesendung. Freiburg, 1912. \$1.
- Eylert, R. F.* Charakterzüge und hist. Fragmente aus dem Leben des Königs Friedrich Wilhelm III. 5 vols. Magdeburg, 1843. \$2.50.
- Granbery, J. C. (Prot.)* Outlines of New Testament Christology. Chicago, 1909. 50 cts.
- Geschichte der Kriege in Europa seit dem Jahre 1792.* Mit Plänen. 13 vols. Leipzig: Brockhaus. 1827 sqq. \$8. (Carriage extra.)
- Roesch, J. F.* Pläne von den 42 Hauptschlachten, Treffen und Belagerungen des siebenjährigen Krieges, aus den seltensten Quellen. Frankfurt 1790. \$2.
- Rothenburg, F. von.* Schlachten der Oesterreicher, nach allen vorhandenen Quellen bearbeitet, mit vielen Plänen etc. 4to. Berlin 1848. \$5.
- Hausen, H. F. von.* Allgemeine Militär-Encyclopädie. 4 vols. Leipzig 1850 sqq. \$3.
- Pflug, F.* Der deutsch-dänische Krieg 1864. Illustriert. Leipzig 1865. 75 cts.
- Lebrét, Prof.* Feldzug der Franzosen in Egypten 1798-1800. Deutsch vom Grafen von Bismarck. Mit Plänen. Stuttgart 1824. (Binding damaged.) \$1.25.
- Hoyer, J. G.* Geschichte der Kriegskunst seit der ersten Anwendung des Schiesspulvers bis an das Ende des 18. Jahrhunderts. 2 vols. Göttingen 1797. \$2.50.
- Benicken, F. W.* Des Polybius Kriegsgeschichte übersetzt. Weimar 1820. Mit einem Band (separat) Karten und Plänen. \$3.
- Cooke, C.* Englische Kritik über den Krieg in Böhmen 1866. Berlin 1867. 60 cts.
- Bougaué, Msgr.* Life of Bl. Margaret Mary Alacoque. From the French. New York, undated. 40 cts.
- Houch, Rev. Frederick A.* Our Palace Wonderful, or Man's Place in Visible Creation. 3rd ed. Chicago 1915. 75 cts.
- Barrett, E. Boyd (S.J.)* Strength of the Will. New York 1915. \$1.
- Williams, J. Herbert.* The New Pelagianism. London 1915. 60 cts.
- MacDonough, Rev. M. V.* One Year With God. Sixty Sermons and Meditations for Pulpit and Pious Reading. Boston 1915. \$1.50.
- Poulain, Rev. A. (S.J.)* Spiritual Journal of Lucie Christine (1870-1908). Translated from the French. London 1915. \$1.25.

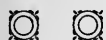
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# The Fortnightly Review

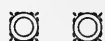
VOL. XXIII, NO. 6

ST. LOUIS, MISSOURI

MARCH 15, 1916



CHRONICLE AND COMMENT



## The "Secret of La Salette"

In our No. 5 (page 76) we briefly mentioned the recent decree of the Holy Office forbidding all further public discussion of the so-called "Secret of La Salette." Besides the previous articles of the REVIEW, there noted, the curious reader will find it interesting to peruse a Roman letter lately written by Msgr. Battandier ("Don Alessandro") to the *Semaine Religieuse* of Montreal and reproduced in the *Quebec Vérité* of Feb. 26. Msgr. Battandier gives a résumé of the whole controversy. Like ourselves, he takes no stock in the famous "secret" revealed by Melanie and Maximin to Pius IX and later (in 1879) divulged by the girl in a brochure. But he explains a point that was not quite clear to us when we read the recent decree. What occasioned such a decree at this late hour, when the "secret" itself and the controversy regarding it were little more than "ancient history"? Msgr. Battandier tells us that, as the "secret" consisted largely of a prediction concerning dire chastisements to be inflicted upon France, the discussion naturally revived at the beginning of the present war, and presently grew so hot that the Bishop of Montpellier, Cardinal de Cabrières, had to issue a letter on the subject. The matter was taken to Rome and the Cardinal's conclusions are now confirmed by the Holy See.

Msgr. Battandier also comments on the significant fact that the versions of the "Secret of La Salette," as published by Melanie Calvat in 1879 and in later revised editions of her pamphlet, differ in many details. The "secret" grew in

volume with each new edition. "This shows," he says, "that her memory was no more faithful in 1879 than it was thirty years later, when she added new communications to those which she claimed to have received in 1849. It was to put an end to the publication of such literature,—which may fitly be characterized as morbid,—that the Holy Office rendered its recent decree, which, let us add, is in accordance with sound theology, reinforces the practice of the Church as to private revelations, and reminds the faithful of the rules laid down in the Constitution 'Officiorum et munerum' by Leo XIII (1897) in regard to writings dealing with revelations and theological subjects generally."

## Fostering the Missionary Spirit

In No. 3 of its current volume the FORTNIGHTLY REVIEW called attention to the good work of the Capuchin Fathers of St. Augustine's parish, Pittsburgh, in raising funds for the missions. With reference to that note, a Jesuit missionary writes to us:

It is well to point out such shining examples, *pour encourager les autres*. I can give a few more instances. The Rt. Rev. Msgr. Oechtering, of Fort Wayne, has raised thousands of dollars for the missions by an annual bazaar, held every year during Pentecost week. At this bazaar all kinds of articles made by the women of the parish are sold for the benefit of the foreign missions. The Rt. Rev. Monsignor, in this manner, raises about \$1000 or more annually for the noble purpose mentioned.

The rector of St. Ann's parish, Buf-

falo, N. Y., told me not long ago that he is going to place in each family in his congregation a little savings-bank, in which the members are invited to place alms for the missions during Lent. All are encouraged to offer for this purpose what they would otherwise spend for luxuries—theatres, moving pictures, cigars, drinks, etc.

Where there is a will there is a way. How much could be done by ever so many parishes, which are out of debt, and how great would be the blessings of God upon such parishes! A pastor who has once fostered the missionary spirit, need never worry about the support needed for his own parish. Like every other virtue, the missionary spirit must be acquired by frequent individual acts. Those who have acquired it as a rule feel a great consolation in helping others for God's sake.

#### Catholics and Prohibition

A very fair and sane editorial article is published by the Canadian *Catholic Register* in its Vol. 24, No. 5, on the subject of prohibition in its relation to the Catholic Church. The writer protests against the divulgation, by popular newspapers, of a certain one-sided article recently published in an American periodical intended for the use of the clergy and as a forum for discussion among them. The editor of the *Register* puts the whole case into a nutshell as follows: To assert that the use of liquor is in itself sinful (apart from the danger of excess or other accidental circumstances) is contrary to Catholic doctrine. But no sane Catholic advocates prohibition on that ground. The Catholic prohibitionists—and their ranks include many bishops and priests, especially in the Province of Quebec—advocate prohibition as, in their belief, the only effectual method of dealing with what in actual practice has proved to be a source of great moral and physical evil. "In this they may be right or they may be wrong," says the *Register*: "but whether right or wrong on this question of civil jurisprudence, they are in no manner at variance with any teaching of the Catholic Church, whose only

concern would be that no such law should deprive her of the means of procuring the necessary wine for use in the Sacrifice of the Mass."

This view is in conformity with our own conclusions on the subject, as expressed, for instance, in Vol. XXIII, No. 4, of the FORTNIGHTLY REVIEW. We may add that we are among those who regard prohibition as a remedy *à outrance*, the adoption of which, as a last resort, argues the failure of the many other, moral, remedies, which the Church has at her disposal and which ought to be fully effective without legal compulsion. But it will not do to make prohibition a religious issue. Those Catholics who oppose prohibition may fight it as vigorously as they please. If it carries, however, they should console themselves with the thought that it is salutary for "the innocent to suffer privation for the sake of the guilty by being forced to abstain from something which is in their case perfectly legitimate, for the sake of the greatest good of the greatest number." To do this voluntarily, and from supernatural motives, we know from Leo XIII's letter to Archbishop Ireland, is a virtuous practice recommended to all, especially the clergy.

#### Mexico and the "Diabolical Leadership" Theory

A learned priest-professor of international reputation writes to us on the alleged absence of a "social question" in Mexico:

I was glad to see your criticism of the papers in the "Catholic Mind" (Vol. XIII, No. 22) on the Mexican situation. The one by the "Mexican Lawyer" seemed to me especially lame and inadequate; for the practical question is not whether the masses of the poor and exploited Mexicans are apparently satisfied with their condition, but whether that condition is socially desirable or tolerable.

My meagre knowledge of history has never permitted me to accept what I think of as the "diabolical leadership" theory of social disturbances as an adequate explanation. Doubtless there would be no revolution were it not for

the initiative of leaders who are not themselves members of the oppressed class; but in the absence of a downtrodden class, the leaders would not get very far in their efforts to make a revolution. Without the lawyers and other members of the bourgeoisie there would not, I suppose, have been a French Revolution, but their activity, as we now know, was not the whole of the Revolution; it merely made articulate and gave direction to the sufferings and latent resistance of the oppressed and exploited masses.

Possibly something of the same kind is true of Mexico to-day. And I have no doubt that there were French lawyers in the years immediately following 1789, who could and did make quite as edifying, and quite as futile and shallow, an apology for existing conditions as this naive gentleman from Mexico.

### **American Catholics and the Mexican Policy of the Administration**

The Editor of the FORTNIGHTLY REVIEW spoke with his usual keenness and knowledge when he said, in the second November issue for 1915, that the hands of American Catholics are tied, so far as their brethren in Mexico are concerned, and that existing circumstances make it most difficult, if not impossible, to help these brethren in a political way.

Not a few of us distrust the obvious efforts that are being made, and that apparently will be extended and systematized, to unify the Catholic vote against President Wilson on account of his Mexican policy. Not a few of us believe that such a movement will hurt more than it will help the Catholic cause. First, because those who lead in this movement will be unable to defend successfully an alternative policy that the President was clearly and certainly bound to adopt. Second, because to advocate a programme of voting against the administration solely or mainly on the ground that it has pursued a course

which has been unfavorable to Catholic interests in Mexico, will leave the advocates open to the charge of preferring Church to country. They will be told that they are voting as Mexican Catholics rather than American citizens.

As a matter of fact, I do not recall in any of the bitter denunciations of the administration by Catholic papers any intelligent attempt to relate the Mexican policy to the welfare of the American people. The welfare of the Church in Mexico seems to have been the only test by which the President's policy was judged and condemned. This is a dangerous method of attack. It raises the question whether we Catholics feel obliged to oppose a policy which may be for the good of our country merely because it unfavorably affects the Church in some other country. To be sure, if those who advocate such a course of opposition can show that the administration policy in question has been injurious to the public good of the United States as well as the interests of the Catholic Church in Mexico, the danger will have disappeared; but I am very sceptical about this possibility. The only alternatives that can be suggested are Huerta and armed intervention. I do not believe that either of these can be presented to the American people in a convincing manner in the coming presidential campaign. OBSERVER

### **A Study in Socialism\***

So numerous and varied are the works dealing critically with Socialism that any addition to the list can justify itself only by exhibiting a new phase of the subject, or a fresh method of treatment. The possibility of presenting anything new under the former head is rather remote; but the book before us follows other than the customary

\* "A STUDY IN SOCIALISM." By Benedict Elder. St. Louis: B. Herder, 1915. xviii & 328 pp. \$1 net.

lines and gives us a discussion that is on the whole unusually stimulating and suggestive. It is divided into three main parts: "The Principles of Socialism," "The History of Socialism," and "The Aims of Socialism." Probably the second part is better done than either of the other two. Of the first part, the chapters on the philosophical, religious, and moral principles of Socialism are more effective and satisfactory than those which deal with the economic and political principles. So far as I am aware, Mr. Elder's criticism of the labor theory of value is original, but it is not entirely convincing. According to the author, the root fallacy of this theory is the assumption that, "in the course of exchange, the parties demand equivalents" (p. 15). If this were true, he says, an exchange could never take place; for the very reason of an exchange is that each of the exchangers thinks that he gains something, and therefore that the articles exchanged are not of equal worth to him. The error in this argument is the failure to distinguish between the general or social estimate of exchange-equality and the individual estimate of the relative importance of the two articles in question. If a bushel of wheat is generally exchanged in a given community for a pair of child's shoes, the values of the two things are regarded as the same, and the one is held to be the equivalent of the other. Why, then, is the one exchanged for the other? Simply because there are some individuals in the community who think that a bushel of wheat is worth more than a pair of shoes to them, while other individuals value the articles in exactly the reverse order; therefore, the two sets of valuations offset and supplement each other, exchanges take place at this ratio, and the two articles are regarded as social equivalents. If the two groups of individuals did not value the articles differently, there would be no exchange, in-

deed; but there would be no equal valuation of them either. The latter merely registers the fact that the varying individual valuations are in some kind of equilibrium. Now this fact that exchange supposes the social equivalence of the things exchanged is not affected by any theory of value. The Socialist maintains that labor is the common measure of the equivalence; most economists hold that the determining factors are utility and security. Both realize that if things are not socially regarded as the equivalent of each other, there will be no exchange. The author seems to perceive this (p. 16), but he asserts that non-Socialists "allow that other characteristics than value attach to commodities," while the Socialist can measure the importance of articles only by applying the test of value. Again the author is confusing general social value with the particular valuation by the individual. While the Socialist confines the factors determining social or exchange value to labor, he is not prevented logically, nor in any other way, from considering "other characteristics," when he is confronted with the question of exchanging a bushel of wheat for a pair of child's shoes. This question he answers by referring to the exceedingly concrete fact of his present comparative need of wheat as against shoes. It is in no way dependent upon his theory of social or exchange value. Consequently the labor theory of value is not refuted by the fact that it holds things exchanged to be equivalent, nor by the erroneous assumption that the Socialist has no other measure of determining his personal valuations of things than his highly abstract theory of exchange value. As a matter of fact, the argument of the author can be used quite as logically as in his pages to refute any theory of value whatever; for they all assume that commodities which exchange for each other are socially equivalent, and that this social equivalence is determined by



a single and unvarying set of factors.

The reviewer has thought it worth while to examine at this length Mr. Elder's attempted refutation of the labor theory because he has always believed that neither the theory nor its refutation is of any great importance to Socialist philosophy, or economics, or propaganda. An increasing number of Socialists no longer accept it, but the fact does not seem to have diminished their zeal for Socialism. Let the labor theory of value be as false as you please: the Socialist can still contend that the laborer is deprived of a part of the *product of industry* by the capitalist and the landowner who receive "workless" incomes; and that this condition would be abolished by a system of Collectivism.

Despite this and a few other mistaken criticisms of Socialist economics, Mr. Elder's book is well worth reading for many of the suggestions and viewpoints it contains, which are not found in the average treatise on the subject.

JOHN A. RYAN

Catholic University of America

### K. of C. Fraternizing with Freemasons

[The author of the subjoined protest is a prominent lawyer. He says in an accompanying letter to the editor of the REVIEW, that he does not wish to have his name published, and adds: "I am genuinely concerned in regard to the K. of C. I have been a member since 1901. Many of the objections made to the organization by you and others have struck me as without force. But I can only condemn the mental attitude of anyone writing such items as the one quoted from the *Columbiad*. It is not Catholic. I deplore any inclination to slight and ignore the position of the Church even in little, much more in grave, matters. I believe this to be the attitude of the overwhelming majority of the members of the Order; yet I well know how a little leaven can act on a mighty mass." This communication, we need hardly point out, confirms other statements on the same subject that have recently appeared in the REVIEW; cfr. Vol. XXII No. 19, pp. 582 sq., No. 21, pp. 657 sq., No. 24, pp. 740 sq., Vol. XXIII, No. 1, p. 14.—EDITOR.]

There is printed, without a word of comment, the following news item in the current number of the *Columbiad*, the official organ of the Knights of Columbus (Vol. XXIII, No. 2, page 20):

"Responding to an invitation from the Masonic bodies of the city, members of Saratoga Council [Saratoga, N. Y.] to the number of seventy-five visited the new temple of the Masons on New Year's Day and inspected it, together with other fraternal bodies. The Masons were delighted with the visit of the Catholic men, and the latter felt, after the visit, that they had done a great deal towards the promotion of good feeling between the Orders, and the attainment of a better understanding."

As a member of the Order of the Knights of Columbus for many years, I must voice my surprise and disapproval of the mental attitude here expressed. I have the kindest and most charitable regard for the gentlemen who are members of the Masonic Order, but as a Catholic I have only words of condemnation for the Order as such. This item recalls to my mind other recent incidents, which, if well intentioned, were at least discomfiting to one who wishes well for the K. of C.

One of the Supreme Officers of the Order, not long ago, in conversation with me, made statements which I felt it my duty to censure at once. He said that there was no logical or valid reason why the Church should condemn the Masons in this country and forbid Catholics to join them; that the prohibition should be, and in his judgment would soon be, done away with.

I trust those in authority in the Order will set their faces sternly against these un-Catholic statements and opinions. A KNIGHT OF COLUMBUS

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The older the man, the longer he looks at a paper before signing it.

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Sometimes, when a man talks about his principles, he means his prejudices.

## The Anti-Catholic Motive in American History

Cardinal Gasquet has recently suggested (*London Tablet*, July 20 and 27, 1912) that the loss of the American colonies was the price which England paid for granting religious toleration to the French Catholics of Canada. Mr. Ammi Brown, who has devoted much study to "The Influence of the Quebec Act on the American Revolution," in a brief paper on that subject in the first annual report of the American Catholic Church History Seminar (see the FORTNIGHTLY REVIEW, Vol. 23, No. 2) shows that the Cardinal's view is one-sided. "If the spirit of '76 were gauged solely by the anti-Catholic utterances which were spoken in the London Parliament, in the Provincial Council Chambers of the colonies, and especially from the Protestant pulpits of the leading American cities, Philadelphia, New York, and Boston," he says, "it would indeed be difficult to see in the American Revolution anything else than a protest against the toleration granted to the French Catholics of the newly acquired territory of Canada and the Northwest."

Mr. Brown says that in considering the intolerance of the English colonists we must not forget that "they were men who still remembered the Revocation of the Edict of Nantes, the tyranny of James II and Andros, the invasion of England by 'Bonnie Prince Charlie,' and the freebooting crusade, led by that canny master of a host of New England trawlers, Sir William Pepperill, against the Papist fishermen around them." They were governed by an "inextricable mixture of religious and economic motives," without a careful study of which it is impossible to understand the subsequent history of the colonies.

"One group of American colonists in their antipathy to the French were chiefly influenced by material aims; another, chiefly by religious intolerance; but when

Lord Chatham, who was violently opposed to the act on religious grounds, denounced the toleration it gave as the establishment of Popery in Canada and a violation of the intolerant acts of Henry VIII and Elizabeth, he struck the popular chord of his time. . . . 'The common word [says the Rev. Daniel Barber, who became a Catholic in 1818] then was: No King, no Popery.'"

But the wave of anti-Catholic sermons, pamphlets, and books was not the dominant motive in the rebellion, although, as Cardinal Gasquet says, "ample evidence that an active motive of the Americans in taking up arms against Great Britain was the belief of large and influential numbers that the Protestant religion was being assailed and threatened with suppression," is only too visible in the colonial press of this period.

"Canada remembered this wave of bigotry," says Mr. Brown, "when the hypocritical attempt was made afterwards to induce the French colonists to join in the war. The 'No Popery' element in Revolutionary circles died down after the coming of the French and Polish Catholics to the aid of the American colonies, but this tare in the garden of American independence has never wholly been uprooted, and the long stretch of nearly 140 years has often been disgraced by a recrudescence of the anti-Catholic spirit with which the Revolution began."

## Religion and Literature in War Time

We have often wondered how Catholics of the belligerent nations can forget the common bond that unites them. Their fellowship in religion and literature ought to preserve them from the violent outbursts of hatred with which the present war, unfortunately, has made us familiar. It is refreshing to see this point of view emphasized by an English priest, the Rev. William H. Kent, the "W. H. K." of the London

*Tablet's* weekly "Literary Notes," in a paper contributed to the *Catholic World* (No. 610).

"For the Catholics on our side," he says, "it might well be a help to dwell more especially on the large Catholic element in the multitudinous ranks of our enemies. Can we forget that Austria is the greatest Catholic nation now left in the world? Can we lose sight of the many millions of faithful Catholics among the Germans of the Empire? . . . How can we forget the part that Germany played in the great Catholic Revival? How can we forget all that we owe to the fruitful labors of our German brethren in the rich fields of Catholic theology and Church history, and philosophy and Biblical criticism? . . . The memory of these good deeds might surely serve as a safeguard against hatred and bitterness of heart. It might do something to mitigate the evils of the war, and even to prepare the way for a real peace and renewed friendship when at length the struggle is over. . . . But if any of us really hoped to see our scholars and leaders of religion giving due weight to the facts, and helping, in some measure, to mitigate the bitterness of the struggle, those hopes have been doomed to disappointment. For instead of religion and literature being left as a neutral ground, a sanctuary where we could seek peace and refreshment in the heat and stress of war time, the passions of war have been suffered to disturb these peaceful fields. With a perverted ingenuity worthy of a better cause, some Catholic writers have busied themselves in giving the world new and original versions of German history, and of the tangled tale of movements in philosophy and religion in the last four hundred years. By the simple process of neglecting awkward facts and confining their attention to a few which, with a little manipulation, may be made to serve their purpose, these writers have apparently satisfied themselves that

the Germans are acting under the evil inspiration of a godless philosophy which comes, in the last resort, from Martin Luther, through the later and more developed writings of Kant and Nietzsche. . . . What is even more startling is their sublime disregard of the facts that tell against their theories. If we could manage to forget that there had ever been any heresy before Luther, or any rationalism and skepticism before Kant, if we could imagine for the moment that atheism was wholly in France and England, and that Catholic and religious literature was equally unknown in Austria and Germany, we should be ready to allow that there was, to say the least, some plausibility in these theories. But, then, we cannot all reconcile ourselves to this ruthless rejection of historical evidence. And when we remember that the 'Morning Star of the Reformation' arose not in Germany but in England, that unbelief and false philosophy were rife in the Italy of the Renaissance, that open enemies of revealed religion were conspicuous in France and England long before the rise of the new German philosophy, and that English and Scotch Protestantism owes more to Calvin than to Luther, we feel the absurdity of seeking the *fons et origo mali* in one land alone. If it be true that neither Germany nor any other nation can fairly lay claim to a monopoly, or even to a supremacy, in science and literature, or that civilization which is at once the work and the common heritage of all; it is no less true that no one nation of them all can be justly charged with a monopoly of folly and evil. *Semel insanivimus omnes. . . .*

"It may be right and necessary, at some more suitable season, to study the darker pages in the history and literature of nations that are now our enemies. But, assuredly, this will serve no good purpose now. And on the other hand, we may find a real help in recalling all that is best and brightest in Ger-

man literature, and German story, and German religion. . . . Why should scholars stoop to the mean and petty patriotism which shows itself in blackening German history and disparaging the great literature to which they all owe so much, whether they acknowledge it or not? There are few things more contemptible than the spirit in which some, on both sides, extend their hostility to the very language and literature of the nations with whom they are at war. Happily there are some of us who even in the heat of battle still hold these things as sacred. There are some who having once learned to know and love the treasures of German literature cannot so lightly forego them. The dust of battle cannot dim the light of science, and the music of the poets can still be heard amid the tumult and confusion. And, yet more, in the deep wisdom of the religious literature of Germany there is much that makes us hope for brighter days, when justice shall be done, and the broken friendship shall be renewed, and the great nations now wasting their strength in ruthless war shall again work together in the peaceful fields of religion and literature."

### The Question of Catholic Leakage

In Volume XXIII, No. 2, of the FORTNIGHTLY REVIEW, the Rev. Albert Muntsch, S.J., writes interestingly on Catholic defection, or, as it is commonly called, "our leakage." He says that in England bishops and priests are much concerned about this problem. In America there does not seem to be so much alarm on the subject, though the actual situation is fully as bad as, if not worse than, in England. We have become accustomed to glory in our real and imaginary perfections and to shut our eyes to defects. We have followed the advice of the professional "booster": "Sell your hammer and buy a horn!"

The statistics given by Father Muntsch show that in England and Wales more

than a million souls have drifted away from the Church, mostly young people who failed to keep up the practice of their religion after being dismissed from school. The situation is no better, nay it is undoubtedly worse, in this country. Only a short time ago Judge D., of the Chicago Boys' Court, assured me that 10,000 delinquent boys are haled before this tribunal annually and that 71 per cent of them are of Catholic parentage. I verified the statement for myself by speaking to many of the boys in the court-room as well as in the lockup. Most of them frankly admitted they were Catholic but had neglected church and the sacraments for years.

A curate in an eastern city of approximately 600,000 inhabitants told me he could hardly find a house in the parish without one or more apostates. Everywhere the percentage of Catholics among delinquents and criminals is much larger than it should be.

Father Muntsch asks: Have we begun any constructive work to save our young people? Hardly. Attempts have been made sporadically, but what little enthusiasm was displayed, soon died for want of sympathy and cooperation. Again: Is our catechetical instruction sufficient? Whoever raises this question places his finger upon a very sore spot. Religious instruction is largely left to the Sisters, and in very many cases is both insufficient and impractical. How can anyone be expected to love and make sacrifices for a religion with the tenets of which he is but poorly acquainted?

Father Muntsch suggests, *inter alia*, that our Catholic societies start research clubs for teaching apologetics. Such clubs, by developing the catechetical instruction of the schools, could no doubt accomplish a great deal of good. I know from experience that boys and young men relish addresses on apologetical subjects if these addresses are interesting and delivered in a popular style. But where are the societies that will under-

take this hard and thankless work? One man, a dozen men, cannot accomplish much. The systematic organization of a whole diocese, however, would be productive of good results. Where is the diocese that will take the lead in a serious and systematic endeavor to save the young?

Meanwhile the tempest is raging and stripping the Church of some of its choicest fruits. AUGUSTINUS

### The Diplomatic History of the War

Now that all the principal powers involved in the Great War have published their white, orange, red, gray, blue, and yellow papers, it is possible to subject the diplomatic documents to an analysis with the hope of reaching fairly just conclusions as to how the terrible conflict came about. This is what Mr. Ellery C. Stowell has done in a recently published volume, entitled "The Diplomacy of the War of 1914. I: The Beginning of the War" (Boston: Houghton Mifflin Co. \$5 net).

The author divides the whole subject into topics according to countries, and under each topic gathers together all pertinent extracts from the documents, connecting and explaining them with criticism of his own and others. In appendices he reprints conveniently many other documents which bear on the subject.

Mr. Stowell regards as the chief underlying cause of the war the disturbance of the balance of power between the Triple Alliance and the Triple Entente. The agreement of the English and the Russians in Persia, the co-operative Anglo-French naval arrangement, the military reorganization of Russia, and other factors had strengthened the Triple Entente at the expense of the Triple Alliance. Furthermore, the Triple Alliance had been weakened by Italy's desertion of Germany at Algeciras, by Italy's attack in 1911 on Germany's Turkish friend, and by the sentiment of the Aga-

dir affair, which Germans regarded as a diplomatic defeat. Another blow was dealt the Triple Alliance when the Balkan allies carved up the Turkish territory in Europe. The crime of Serajevo came as a last straw. Germany and Austria felt that they were face to face with a dilemma: either they had to resign themselves to further loss of prestige and to the increase of Russian influence in the Balkans, thus endangering the existence of Austria, or they had to regain prestige by teaching Serbia a lesson, even though, in so doing, they were risking the peace of Europe. The German Foreign Office did not know the exact terms of the Austrian note to Serbia before it was presented and took the ground that the dispute was purely between those two countries and ought to be localized. "It seems most probable," says Mr. Stowell, "that Germany did not really wish to force a war, and that her real purpose was to secure a diplomatic triumph and force the Entente powers to recognize the paramount influence of Austria in Serbia" (p. 123).

Regarding the immediate responsibility for the war, Mr. Stowell, strangely enough, holds that Serbia was blameless. As to Austria and Russia, either, he thinks, might have obviated the conflict, Austria by consenting to modify the terms of her note to Serbia, Russia by refraining from her premature and unnecessarily hasty steps towards mobilization. "By this premature mobilization Russia did, I believe, throw away the last remaining chance of peace" (p. 486). This is all the more to be regretted as Russia had, up to July 29, maintained a conciliatory attitude.

One of the most interesting chapters in Mr. Stowell's book is that on the complicated question of the origin, character, and obligations connected with the neutralization of Belgium. He makes it clear that it is not accurate to say that England came into the war because of Germany's violation of Bel-

gian neutrality. For Grey's formal pledge to France, on August 2, that England would protect the French coast against a German attack, may be looked upon as a conditional declaration of war. "A more accurate statement is that when Germany violated Belgium's neutrality, England decided to change from partial and specially restricted intervention to a general engagement of all her forces against Germany" (p. 351). And this change was owing as much to the necessity of protecting England's vital interests as to her obligation to maintain her guarantee of Belgium's neutrality.

Not all readers will agree with Mr. Stowell's deductions because he does not always take sufficiently into account the facts lying beyond the diplomatic documents. But on the whole, his book is the most helpful one on the immediate causes of the war which has so far appeared in English. Here, at any rate, the documentary evidence is allowed to speak for itself.

If the British staff officers are as proficient in their technical duties as they are in the command of the German language, then the disappointments of Neuve Chapelle and Loos are explained. The *Frankfurter Zeitung* gives the text of a circular thrown inside the German lines from British aeroplanes, calling upon the Germans in the trenches to surrender—a procedure common enough on all sides of the war. This is the way the compiler of the appeal uses the language of Goethe and Lessing:

EIN OFFERN ZU DER FLEISSIG DEUTSCHER  
SOLDATEN

From

der Officier Commandeering der englische Soldaten vor  
sie

Ich weiss sie sind soldaten das sind sehr fleissig. Wir kahnem mutig soldaten sehr leiden aber sie mussen jetzt wissendas sorge machen unsere. Sie sind sehr mutig, mein kameraden, aber warum wollen sie krieg machen, wenn sie kann der friede haben.

If the text has not been falsified by the *Frankfurter Zeitung*, this exercise affords another proof that Britons never, never will be slaves to any foreign rules of spelling and grammar.

## NOTES AND GLEANINGS

The *Revista Católica*, of Las Vegas, N. M., in its edition of Feb. 13, gives an account of the last days of Victoriano Huerta, who was forced to resign the presidency of Mexico by the revolutionary and Masonic powers with the coöperation of the Wilson administration. General Huerta made a public profession of the Catholic faith a few days before his death in the presence of his family and intimate friends, some eighteen persons in all. He pardoned all those who had offended him and asked forgiveness of those whom he had wronged. With manifestations of deep piety he finally received the sacred Viaticum. The *Revista* says that during the stressful days of his brief rule Huerta never forgot his God and religion, and that perhaps some day our country will realize the fact, expressed by the *Public Ledger*, that the conduct of our government towards Huerta is rather a cause of shame than a cause of joy to self-respecting Americans.

Hans Schmidt has suffered the penalty of his crimes. His electrocution teaches a terrible lesson of the dishonored vows of the priesthood. The poor man died repentant, but the ghost of his crime will remain to plague Catholics for many a day.

We see from the Sacramento (Cal.) *Catholic Herald* (Vol. 8, No. 52) that according to an opinion handed down by the Supreme Court of Arizona the importation of liquor for personal use is no violation of the prohibition law. This makes it possible to import mass wine into the State without running the risk of arrest and punishment

When Mr. Ford started on his famous peace trip, with no Catholic priest in his piebald party, suspicion whispered that he was an anti-Catholic bigot. The Little Rock (Ark.) *Guardian* recently learned (Vol. V, No. 50) that at least two professors of the Catholic University of America were invited to join the peace party but refused.

Mr. George C. Wright, of St. Louis, in a letter addressed to the *Post-Dispatch* (Feb. 22), says that he was cured of tuberculosis by

spending seven months in the open air in Texas. Mr. Wright advises all consumptives to go at once to the latitude of San Antonio, or preferably somewhere near El Paso, and take a great deal of outdoor exercise. He says he has a lot of land, near El Paso, five miles from the Rio Grande River, upon which anyone may "put up a shack and make himself at home" free of charge. Mr. Wright's address is 3869 Magnolia Ave., St. Louis, Mo.

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Several people have discovered that the Kaiser is anti-Christ. "Under this interpretation," observes *Harper's Weekly* (No. 3088), "a new element comes into the biography of his grandmother, Queen Victoria."

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The St. Louis *Globe-Democrat*, in a large heading on the first page of its daily edition of Feb. 23, refers to the Cardinal Archbishop of Baltimore as "the Very Right Rev. Gibbons." Fame counts for little with headlines unless a man happens to be a politician, a prize-fighter or a baseball champion.

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It is a distinct relief to be assured by Msgr. Kelly that the now famous "poison soup banquet" at Chicago, given under the auspices of the Catholic Extension Society, was not, as had been supposed by many, paid for from the funds of the Society, but "by a few gentlemen of Chicago who are interested in the Society, and for the sole purpose of having the Archbishop meet the city's leading business and professional men, but chiefly the employers of labor." The suspected poisoner, Jean Cronos, has not yet been apprehended, though he is reported to have written several impudent letters to the *N. Y. Times*.

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In view of the persistent reports that cancer is increasing at an alarming rate, it is important to note the declaration of Dr. Francis C. Wood, Director of Cancer Research at Columbia University, in the *American Journal of Public Health*, that "it is impossible at the present time to make a definite statement as to any increase" in the prevalence of this dread disease. "Equally able men," he says, "hold that there is a demonstrable increase and that there is none."

The words "pacifist" and "pacifism," or, preferably, "pacificist" and "pacificism," have come into use since the war began. They are not to be found in the dictionaries and seem to have sprung into being by common consent. The form has not yet been settled, for both the longer and the shorter spelling are to be found in the newspapers, though "pacificist" and "pacificism" seem to be favored by the majority. There were words already in existence that could have been fitly applied to Messrs. Bryan, Ford, etc., and their work,— "pacificator," "pacificatory," "pacificous," for example; and why these were neglected is not quite clear. But it must be said that the new words are making their way more rapidly than the men and ideas they represent. Peace at any price, by whatever name, is not meeting with wide approval.

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In stores where escalators or moving sidewalks have been installed, it is often noticed that people, instead of resting a moment and allowing themselves to be carried up, insist on "hurrying up the escalator." Thereby they save perhaps a quarter of a minute and expend a definite amount of energy. This energy in itself may be a small matter, but in the run of a month or a year such hurrying has its effect on the life of a city. Visitors from other countries have commented on the fact that Americans are always in too much of a hurry. In every sphere of action we are doing the same thing,—needlessly "hurrying up the escalator." And then we wonder why we feel old at forty and why so many of us drop dead from "heart failure."

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The Rev. A. J. Halbleib, 153 Holbrook Str., Danville, Va., in an appeal to the Catholic press, asks for Catholic newspapers for distribution among the poor people of his missions.

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The Newark (N.J.) *Monitor* recently announced that its editorial page would "experience a transfusion of new blood from a corps of bright young writers from the ranks of the priesthood." Which moved the veteran editor of the *Louisville Record*, Father Deppen, to say (Vol. 38, No. 7): "This has been attempted by the Catholic weekly press in this country from time to time in the last

seventy-five years, but the grace and virtue of perseverance were wanting. One by one such volunteer writers dropped away, until, and in a short time, none remained but the poor editor himself." The *Monitor*, by the way, is one of those diocesan organs which are forced upon the parishes. One Newark pastor recently told his people from the pulpit that if they would not take a certain number of copies off his hands, the subscriptions would have to be paid from the church treasury. One of the consequences of this new method of propaganda is that many people subscribe for and receive a Catholic paper who do not want it and never read it. It would seem that with the circulation some of these papers have managed to acquire by dint of episcopal pressure, the editors could afford to pay their contributors liberally enough to command a permanent staff. We were lately assured by a priest who is in a position to know, that one of these official organs (not the Newark *Monitor*) last year made a net profit of \$25,000. The paper in question bears no traces of exceptional editorial ability, and we understand that, despite its undoubtedly large subscription list, it is not widely read. If the official organ idea, thus carried into practice, is the right way of making the Catholic press a strong engine of Catholic public opinion and a real power among thinking men, then we must confess that our own notions on the subject are all wrong.

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A Washington correspondent of the *Pittsburg Observer* (Vol. 17, No. 30) reports that Masonic clubs have recently been organized in all the executive departments of the Federal government, and adds that, "unless one belongs to one of those clubs it is becoming increasingly difficult to get along in a government position here."

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Wm. A. Brady, a leading theatrical "producer," is quoted by the *Sacramento Catholic Herald* (Vol. 8, No. 42) as saying, in a talk before the Women's Press Club, that the American public will not patronize the clean drama, but demands the other kind. From the point of view of the box office, he declared, "it does not pay to be decent." Brady added that he knew what he was talking about. „The only producers getting rich to-day are

those who trade in indecency, and the public is to blame." Experience and observation unfortunately bear out the truth of these assertions. It is still more deplorable that, as we see from a note in the *Jesuit America*, some of these scoundrelly producers are nominal Catholics.

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The decision of the subcommittee of the Senate to hold public hearings on the fitness of Louis D. Brandeis for the Supreme Court, to which he has been appointed by President Wilson, shatters all precedents. The custom has been to consider appointments in executive session. The new departure amounts practically to a newspaper trial of the appointee and is fraught with possibilities of great harm. The Catholic press has generously hastened to declare that it does not object to Mr. Brandeis because he is a Jew. This is probably the chief objection made against him. Another is that he is opposed to the capitalistic system. This in the eyes of all thinking and justice-loving citizens is a point in his favor. The third objection made is really the only one worth considering: Has he the judicial temperament? In regard to this important qualification there is some room for doubt.

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We are indebted to the V. Rev. Benedict Roth, O.S.B., director of St. Leo College, near San Antonio, Fla., for a pamphlet setting forth the attractions of the colony of San Antonio, in Pasco County, which, in the words of the bishop of St. Augustine, Rt. Rev. Dr. Curley, "is the only Catholic colony worthy of the name in the State of Florida." Florida is famous for its climate, its citrus fruits, and its winter vegetables, and to till the fertile soil there, within easy distance of a Catholic church and Catholic schools, parochial and higher, conducted by the Benedictine Fathers and Sisters, respectively, should prove tempting to many a northern farmer who wishes to escape the rigors of a severer climate. Those interested may obtain reliable information by writing to the Benedictine Fathers of St. Leo Abbey, St. Leo (adjoining San Antonio), Florida.

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"The power of iteration, which the journalist possesses," says James Ford Rhodes, the



historian, in his "Historical Essays," (p. 271, New York, 1909), "is great, and, when that power is wielded by a man of keen intelligence and wide information, possessing a knowledge of the world, a sense of humor, and an effective literary style, it becomes tremendous." It was said of the late Edwin Lawrence Godkin, for many years editor of the *Nation*, that the only escape from his terrible power was—to stop the *Nation*.

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The Rev. L. Peschong, of St. Francis Seminary near Milwaukee, writing in that institution's quarterly organ, the *Salesianum* (Vol. II, No. 2), describes three model Catholic country schools which he found in the course of a recent visit at Salem, Farmer, and Emery, S. Dak. These parishes are small rural congregations and the schools were built up under exceptionally difficult conditions. Father Peschong gives some details to show what sacrifices our Catholic people are ready to make if properly inspired and encouraged by zealous shepherds. "How many far better situated and larger parishes are there," he exclaims, "which have no Catholic school! How many children, especially [among] those living in the country, are therefore deprived of the most necessary instruction in their religion!" As an example of the ignorance of some children when admitted to Confirmation Father Peschong cites an experience he had on another occasion in a comparatively large congregation. There was no Catholic school at the place, and several children, fourteen years of age, to whom he addressed a few simple questions, admitted that they knew nothing about Jesus Christ or how to go to confession. As long as the rule of the Third Plenary Council that every congregation should have a Catholic school is not obeyed wherever there is the least possibility of enforcing it, we cannot hope to stop the fearful leakage.

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A friend of ours engaged in pastoral work on the Pacific Coast writes to say that if any reader of the REVIEW doubts that secret societies estrange Catholics from their religion, "let him come out to the coast States and he will have his eyes opened. In this city there are as many fallen-away Catholics as actual church members, and the religious fervor of eighty-five per cent of the latter is very near zero. Our only hope is in an influx from the

East of practical Catholics raised in Catholic schools. Conditions out here are not half so roseate as Easterners have been made to believe." Since this letter reached us we have noted two distinct facts that seem to confirm the writer's view. The first is from the Sacramento (Cal.) *Catholic Herald*, which says (Vol. 8, No. 52), that the report of the pastor of one of the Sacramento parishes—presumably the cathedral—shows for 1915, "marriages 25, of which 13 were mixed." The second is from the San Francisco *Monitor*, which complains (Vol. 57, No. 40) that "the number of Catholic girls who elope and are married by a justice of the peace is growing."

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One of the minor facts incidentally brought out by Prof. Charles A. Beard in his new book, "The Economic Origins of Jeffersonian Democracy" (Macmillan) is that George Washington, far from standing aloof from party considerations, as we have been taught to believe, not only consistently favored the party programme, but also worked, through appointments and personal influence, to obtain in length.

—o—

We hear from a reliable source in Los Angeles that articles published in certain newspapers and a circular addressed to a portion of the clergy show that there is wire-pulling going on there with some ulterior object as yet not quite discernible. The diocese is heavily in debt, and the new bishop, whoever he will be, will have a heavy cross to bear. Probably there will be a division of the diocese, which is nearly six hundred miles support for it.

—o—

A correspondent facetiously asks: "Why do you find fault with the comic supplements of our Sunday papers? Are they not the best part of these voluminous and gaudy issues with their immense stretches of trash and buncombe? Why not advocate a reduction in size, better reading matter, and a more orderly arrangement, so that one who is after the real news of the day does not have to waste valuable time in trying to find what he is looking for?" We have advocated both reforms long and vociferously but without success. Perhaps the advance in the price of printing materials and the threatening paper famine will compel a reduction of the blanket sheets.

**CURRENT LITERATURE**

Professor Roland G. Usher, in his "Rise of the American People," justly observes that most of our historians have been afraid to tell the truth about the Revolution for fear of being "charged with disloyalty and a disposition to destroy patriotic ideals." This is a fact to which the REVIEW has repeatedly called attention, and we are pleased to see Professor Usher and other modern writers make a serious effort at re-establishing the historic truth. No serious student now denies that we won the war with an army much less numerous and efficient than the British, and with generals certainly not comparable to Caesar and Cromwell, as Professor Usher puts it. We lost, with a few striking exceptions, every battle of note. The English marched where they pleased, and, except at Saratoga, the Americans retreated before them or followed. The English were never driven out of the country. Professor Usher is by no means alone in concluding that they ended the war not because they were defeated, but because they were convinced that they could not hold the country without subduing it and that it was impracticable to try to conquer and hold in subjection a land of continental dimensions, 3,000 miles distant from their own source of supplies.

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A notable diary has recently been added to the manuscript division of the Library of Congress. It comprises twenty-five volumes and covers the eventful ten years from 1856 to 1865. The author, Edmund Ruffin, was a scientific farmer on a large scale, an author, a slaveholder, and a firm believer in the economic system of the South. As a member of a South Carolina regiment he fired the first gun against Fort Sumter, April 12, 1861. His diary gives the march of events and his own views upon them, from day to day. At the close of the war, on June 18, 1865, being then seventy-one years of age, poor and infirm in health, and not wishing to live under the government which had conquered his beloved State, Ruffin committed suicide. The last entry in his diary was made on the day of this tragic event. It is likely that parts of the diary will be published.

—o—

Many a man makes so much noise blowing his own horn, observes *Judge*, that he can't hear Opportunity when she knocks at his door.

—A new historical quarterly has been established at Lancaster, Pa., by the Association for the Study of Negro Life and History. It is called *Journal of Negro History* and edited by Mr. Carter G. Woodson. The first number contains, *inter alia*, papers on "The Negroes of Cincinnati prior to the Civil War" and "The Passing Tradition and the African."

—In a valuable paper in No. 619 of the *Month*, on "Ireland's Contribution to English Hymnody," Mr. W. H. Grattan Flood incidentally points out the need of a comprehensive Dictionary of English Catholic Hymnology. The only available reference work on the general subject, Canon Julian's Dictionary of Hymnology, in its revised edition of 1907, devotes little more than five pages to the subject of "English Roman Catholic Hymnody"! Even the bibliography is sadly deficient. Mr. Flood thinks that "a well-equipped student of English Catholic hymnody should be able to produce a satisfactory volume that would meet a real want."

—It appears from "That Office Boy" (Benziger Bros.; 85 cts.) that Father Francis J. Finn, S.J., of boys' book fame, determined to write a story which would show our Catholic people, old and young, how childish and risky and unworthy are most of the methods in vogue for obtaining funds for extraordinary parish expenses. Father Finn (we surmise) was certain that by the time five or six hundred thousand boys, with their fathers and mothers and sisters and brothers and friends, had read of Michael Desmond and his adventures with the newspaper coupons, church euchres and tea-parties and minstrel-shows and raffles and picnics would be obsolete methods, and our people would no longer need an indirect tax. But, alas! "That Office Boy" and his accomplices are such attractive characters, and they are so soon forgiven and so delightfully rewarded for being sorry, that it is to be feared that they will not lack imitators, and that the merit of giving, without getting will be as seldom acquired as ever.

—"The New Pelagianism," by J. Herbert Williams (London: Sands & Co.), is an earnest but unsatisfactory little book. For a criticism of it see the article "Are They Few That Are Saved?" by the Rev. J. Keating, S.J., in the January number of the *Month*, pp. 59 sqq. Mr. Williams' attack, says Father Keating, "is really directed in the supposed interests of orthodoxy against the current teaching of Catholic schools of theology, and, vague, unscientific, and undocumented as it is, it is not only quite beyond his [the author's] province, but it can only do harm by suggesting that the *Ecclesia docens* itself is suspect and in need of the help of the orthodox laity."

—*Truth* (New York, Vol. 20, No. 2) warns the Catholic public against Robinson's "History of Western Europe" because the book swarms with phrases and epithets and innuendoes "likely to stick in young minds and to stand as a kind of first principles in later years, to the detriment of tenacity of faith." The writer of the criticism gives some specimen passages to sustain his contention.

—The London *Nation* quotes the following verse in derision of the *vers libristes*, remarking that our wealth of poetical literature is far greater than we had believed:

Children  
Under five years of age  
Will be carried free  
When accompanied by parent  
Or guardian;  
Five years of age and under twelve,  
Half fare;  
Twelve years of age  
Or over,  
Full fare.

—The second revised edition, just issued, of Vol. IV of the Pohle-Preuss Series of Dogmatic Text-Books, "Christology", has been compared with the sixth edition of the German original and contains some emendations in the text, a number of new bibliographical references, and an appendix dealing with the recent controversy in regard to the Christological teaching of Nestorius. Dr. Pohle holds with the majority of Catholic savants that no matter how the Christology of the unfortunate Patriarch be interpreted in the light of his own writings, recently unearthed, he certainly did deny that Christ was true God from the moment of his conception and, furthermore, drew so sharp a line between the divine and the human attributes of our Lord that they can no longer be ascribed to one person. (B. Herder; \$1.50 net).

—The fourth volume of Father Thomas Hughes' "History of the Society of Jesus in North America, Colonial and Federal," we see from a note in the *Catholic Historical Review* (Vol. I, No. 4, p. 446), has been held up on account of the war, but will be out shortly.

—The publication of volume III of Tixeront's "History of Dogma" completes the English translation of this learned and useful work. This volume covers the period from 430-800 and has for its sub-title, "The End of the Patristic Age." We have nothing to detract from the praise we have given to this work upon the publication of the preceding two volumes; on the contrary, we have something to add to that praise. It is that this third volume of the English translation has been more carefully revised than the other two and, in consequence, is less "Frenchy" in style and diction and reads much more agreeably. (B. Herder; \$2 net).

—Dr. Mogyorossy's latest literary feat is the translation into lively Latin of Burton E. Stevenson's up-to-date detective story "Mystery of the Boule Cabinet." The volume, titled

"Mysterium Arcae Boulé," (we are at a loss to account for the acute accent), appears as No. III of the Mount Hope Classics and can be ordered from the publisher, 38 Wall Street, New York City. Among the new words in the text we note "convolvulus," which is explained as follows in a note: "Apud Latinos modernos nicotianam significat in modum digiti convolutam, cuius accensi fumum exsugimus, sive fumamus."

—The latest by-product of the busy pen of Dr. Ludwig von Pastor, the historian of the popes, is a biography of the Chief of the General Staff of the Austrian army, who is not only an eminent military leader but a staunch Catholic as well. Dr. Pastor's book is entitled, "Conrad von Hötendorf: Ein Lebensbild nach originalen Quellen und persönlichen Erinnerungen entworfen," and is published by the firm of Herder, which has a branch in Vienna.

—The "Children's Encyclopaedia," against which, when it first began to appear in monthly parts, objections were raised by Catholic critics, in its completed form is declared by no less an authority than the *Dublin Review* (No. 376, p. 208) to be "both in tone and in substance acceptable to Catholic taste."

## Books Received

[Every book or pamphlet received by the Editor is acknowledged in this department; but we undertake to review such publications only as seem to us to call for special mention. When the price is not stated, it is because the publishers have failed to supply this useful information.]

Roma. Ancient, Subterranean, and Modern Rome in Word and Picture. By Rev. Albert Kuhn, O. S. B., D. D. Part XIII. Benziger Bros., 1916. 35 cts.

The Holy Sacrifice of the Altar. Methods of Hearing Holy Mass Prepared for the Daily Use of School Children. 48 pp. 16mo. New York and Cincinnati: Fr. Pustet & Co. 1916. 10 cts.; \$5 per hundred.

Lessons in Scholastic Philosophy. By Michael W. Shallo, S. J., Former Professor of Philosophy, University of Santa Clara, California. 398 pp. 8vo. Philadelphia: Peter Reilly. 1915. \$1.75 net.

A Divine Friend. By Henry C. Schuyler, S. T. L. With a Preface by the V. Rev. Msgr. R. Hugh Benson. New Edition, x & 142 pp. 16mo. Philadelphia: Peter Reilly. 50 cts.

The Expansion of Christianity in the First Three Centuries according to the Conclusions of Harnack. Authorized Translation from the French of Rev. Jean Rivière. 127 pp. 16mo. B. Herder. 1915. 50 cts.

Oak-Leaves. Gleanings from German History. Vol. I, No. 2. 32 pp. 16mo. B. Herder. 1916. 10 cts. (Wrapper).

Christian Feminism. A Charter of Rights and Duties. By Margaret Fletcher. (Vol. VIII of Catholic Studies in Social Reform, Edited by the Catholic Social Guild). 88 pp. 8vo. London: P. S. King & Co.; St. Louis, Mo.: B. Herder. 1915. 20 cts. net. (Wrapper).

## MUSIC

Missa Choralis tribus vocibus aequalibus concinenda. organo comitante, et alternante cantu populari a Presb. Licinio Refice, moderatore cappella S. Mariae Majoris, Romae. atoue in Pont. Schola Musicae Sacrae magistro composita. Editio Fischer No. 4035. J. Fischer & Bro., New York 1916. Score, 60 cts.; unison chorus part, à 15 cts. net; T. T. & B. parts (in score form) à 35 cts.

# BARGAINS IN SECOND-HAND BOOKS

(All orders must be accompanied by cash)

*Preuss, Edw.* Zum Lobe der unbefleckten Empfängnis. Freiburg, 1879. 80 cts. In paper covers 40 cts.

*Pohle, Jos.* Lehrbuch der Dogmatik. Vol. III. (Sakramentenlehre u. Eschatologie.) 3 Aufl. Paderborn 1908. \$2.

*Mader, Joh.* Die hl. vier Evangelien und die Apostelgeschichte übersetzt u. erklärt. Einsiedeln, 1911. (Beautiful copy, like new.) \$3.

*Benedict XIV.* De Synodo Diocesana. Malines 1842. 4 vols. 16mo. \$3.50.

*Klose, C. L.* Leben des Prinzen Carl aus dem Hause Stuart, Prätextenden der Krone von Grossbritannien. Leipzig, 1842. \$1.

*Spalding, J. L., Bishop.* Socialism and Labor, and Other Arguments. Chicago, 1902. 80 cts.

*Anton, H. S.* Studien zur lateinischen Grammatik und Stilistik. 2nd ed. Erfurt, 1869. sqq. \$1.50.

*Legueu, S.* Sister Gertrude Mary. A Mystic of Our Own Days. London, 1915. 85 cts.

*Cathrein, V., S. J.* Philosophia Moralis. Ed. altera. Freiburg, 1895. 75 cts.

*Hughes, Thos., S. J.* Loyola and the Educational System of the Jesuits. New York, 1892. 75 cts.

*Van der Stappen, J. F.* Sacra Liturgia. I. De Officio Divino. Ed. altera. Malines, 1904. \$1.

*Clausewitz, C. von.* Der Feldzug von 1812 in Russland. Der Feldzug von 1813 und der Feldzug von 1814 in Frankreich. Berlin 1835. \$1.50.

*Friedrich, Ph.* Der Christus-Name im Lichte der alt- und neutestamentl. Theologie. Köln, 1905. 50 cts.

*Becker, Jos. B.* Die Weissagungen als Kriterien der Offenbarung. Mainz, 1890. 75 cts.

*Felder, H., O. M. Cap.* Jesus Christus. Apologie seiner Messianität und Gottheit gegenüber der neuesten Jesus-Forschung. I. Das Bewusstsein Jesu. Paderborn, 1911. \$1.75.

*Officium Parvum B. Mariae Virginis et Officium Defunctorum cum VII Psalmis Poenitent. et Litanis, etc.* Pustet's Pocket Edition. 1912. Bound in flexible leather. 50 cts.

*Specht, T.* Lehre von der Kirche nach dem hl. Augustinus. Paderborn, 1892. \$1.50.

*Acta et Decreta Synodi Plenariae Episc. Hiberniae hab. apud Maynutiam A. D. 1900.* 2 vols. Dublin, 1906. \$3.

*Oman, Chs.* A History of England. New York, 1890. 75 cts.

*Fay, Th. S.* The Three Germanys—Glimpses Into Their History. 2 vols. New York, 1889. \$3.50.

*Fischer, E. L.* Die Grundfragen der Erkenntnistheorie. Mainz, 1887. \$1.

*Seeley, L.* History of Education. New York, 1904. 80 cts.

*Putnam, G. H.* The Censorship of the Church of Rome. 2 vols. New York, 1906. \$3.50.

*Bangen, J. H.* Die römische Curie. Münster, 1854. 90 cts.

*Müller.* Studienbuch. Gedanken und Ratschläge für Studierende. Augsburg, 1901. 50 cts.

*Lury, Aug.* Les Origines du Droit Publicque Ecclésiastique d'après l'ouvrage du Card. Satolli. Paris, 1902. \$1.

*Kirsch, J. P.* Die Lehre von der Gemeinschaft der Heiligen im christlichen Altertum. Mainz, 1900. \$1.50.

*Barton, Geo.* In Quest of the Golden Chest. A Story of Adventure. New York, 1913. 75 cts.

*Rieder, K.* Zur innerkirchlichen Krisis des heutigen Protestantismus. Freiburg, 1910. \$1.

*Blair's Chronology and Historical Tables from the Creation to the Present Time.* New ed. London, 1851. Binding damaged. \$2.

*Gray, Mary A.* "Like Unto a Merchant." (Novel.) New York, 1915, 85 cts.

*Linden, J. (S. J.)* Catechism of the Cath. Religion (English and German). St. Louis, 1915. 25 cts.

*Wiseman, Card.* Abhandlungen über verschiedene Gegenstände. Aus dem Englischen. Ratisbon, 1854. \$2.50. (3 vols. bound in one.)

*Espenberger, J. N.* Die Elemente der Erbsünde nach Augustin und der Frühscholastik. Mainz, 1905. \$1.

*Hall, F. J.* The Kenotic Theory. Considered with Particular Reference to its Anglican Forms. N. Y., 1898. 85 cts.

*Ferreres-Gienesse.* La Mort Réelle et la Mort Apparente et leurs Rapports avec l'Administration des Sacrements. Paris, 1905. \$1.25.

*Hepner, Ad.* America's Aid to Germany in 1870-71. St. Louis, 1905. 65 cts.

*Lochner, G. W. K.* Zeugnisse über das deutsche Mittelalter aus den deutschen Chroniken, Urkunden und Rechtsdenkmälern. 1 Theil. Nürnberg, 1837. \$2. (Contains extracts from the Sachsenspiegel, the Schwabenspiegel, the Limburger Chronik, the Golden Bull, etc.)

*Belser, J. E.* Das Zeugnis des 4. Evangeliums für die Taufe, Eucharistic und Geistes-sendung. Freiburg, 1912. \$1.

*Eylert, R. F.* Charakterzüge und hist. Fragmente aus dem Leben des Königs Friedrich Wilhelm III. 5 vols. Magdeburg, 1843. \$2.50.

*Granbery, J. C. (Prot.)* Outlines of New Testament Christology. Chicago, 1909. 50 cts.

*Geschichte der Kriege in Europa seit dem Jahre 1792.* Mit Plänen. 13 vols. Leipzig: Brockhaus, 1827. sqq. \$8. (Carriage extra).

*Roesch, J. F.* Pläne von den 42 Hauptschlachten, Treffen und Belagerungen des sieben-jährigen Krieges, aus den seltensten Quellen. Frankfurt 1790. \$2.

*Rothenburg, F. von.* Schlachten der Oesterreicher, nach allen vorhandenen Quellen bearbeitet, mit vielen Plänen etc. 4to. Berlin 1848. \$5.

*Hausen, H. F. von.* Allgemeine Militär-Encyclopädie. 4 vols. Leipzig 1859 sqq. \$3.

*Pflug, F.* Der deutsch-dänische Krieg 1864. Illustriert. Leipzig 1865. 75 cts.

*Lebret, Prof.* Feldzug der Franzosen in Egypten 1798-1800. Deutsch vom Grafen von Bismarck. Mit Plänen. Stuttgart 1824. (Binding damaged.) \$1.25.

*Hoyer, J. G.* Geschichte der Kriegskunst seit der ersten Anwendung des Schesspulvers bis an das Ende des 18. Jahrhunderts. 2 vols. Göttingen 1797. \$2.50.

*Benicken, F. W.* Des Polybius Kriegsgeschichte übersetzt. Weimar 1820. Mit einem Band (separat) Karten und Plänen. \$3.

*Cooke, C.* Englische Kritik über den Krieg in Böhmen 1866. Berlin 1867. 60 cts.

*Bougaud, Msgr.* Life of Bl. Margaret Mary Alacoque. From the French. New York, undated. 40 cts.

*Houck, Rev. Frederick A.* Our Palace Wonderful, or Man's Place in Visible Creation. 3rd ed. Chicago 1915. 75 cts.

*Williams, J. Herbert.* The New Pelagianism. London 1915. 60 cts.

*MacDonough, Rev. M. V.* One Year With God. Sixty Sermons and Meditations for Pulpit and Pious Reading. Boston 1915. \$1.50.

*Poulin, Rev. A. (S. J.)* Spiritual Journal of Lucie Christine (1870-1908). Translated from the French. London 1915. \$1.25.

*Maguire, Rev. Edw.* Is Schism Lawful? A Study in Primitive Ecclesiology. Dublin 1915. \$1.50.

*Wiseman, Cardinal.* Lectures on the Real Presence of Our Lord Jesus Christ in the Bl. Eucharist. New Edition. Dublin s. a. 40 cts.

*Quinn, Don Daniel* Helladian Vistas. (The Land and People of Greece described by a priest who knows them well). Yellow Springs, O. 1909. \$1.

*Schirp, F. M.* A Short History of Germany. St. Louis 1915. 75 cts.

*Pellican, B.* Annette von Droste-Hülshoff. Ein Bild ihres Lebens und Dichtens. Freiburg 1906. 50 cts.

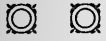
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# The Fortnightly Review

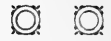
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CHRONICLE AND COMMENT



## The Bishop of Savannah on the Watson Case

The Bishop of Savannah, commenting on the Watson case, in a vigorous letter to the New Orleans *Morning Star* (Vol. 49, No. 3), says that he does "not believe that the [Federal] government can ever secure a perfectly fair and impartial trial of this man in Georgia." He bases his opinion on the anti-Catholic sentiment of the people and on the fact that Watson's case cannot be separated in the minds of any Georgia jury from the Frank case. "To the lay mind," says Dr. Keiley, "the question seems to be: Is the matter of those editorials [published by Watson in his magazine] obscene or indecent?" But to the Georgia jury the controlling factor is: "Was Watson trying to get that fellow, Frank, who killed the little girl in the pencil factory, hanged?" If they are satisfied that the answer is an affirmative one, then a verdict of not guilty is pretty certain." The same kind of a verdict, the Bishop explains, would be certain, if Watson were tried on his anti-Catholic attitude: "If the issue was his anti-Catholic attitude, I have every reason to feel convinced that, no matter what evidence was produced, his conviction was impossible."

Towards the end of his letter the Bishop tells an incident which happened forty years ago, illustrating the Georgia attitude towards the Catholic Church:

"Forty years ago Bishop Gross delivered a lecture in the town hall of Washington, Ga. The following morning Mr. Toombs, one of Georgia's greatest sons, was met by a group of lawyers, and one of them asked him if he had heard the Bishop's lecture. Mr. Toombs replied that he regretted to say that it

had been impossible for him to attend it. 'Well, Mr. Toombs,' said one of the lawyers, 'the Bishop says that the Catholic Church is historically the oldest Christian Church and that it could be proved that the doctrines it taught today were taught and believed in the first three Christian centuries, and that her story could be traced back to when the Saviour, on Olivet, commissioned His Apostles to go and teach all men whatever He had told them.' 'Well,' said Mr. Toombs, 'that's all true; but the Catholic Church is d—n unpopular in Georgia.'"

To this Msgr. Keiley adds the significant comment: "Times have changed but little." The conclusion is that the government in justice ought to try Watson outside of Georgia.

## Mobocracy in Georgia

Speaking of the Frank case, the Bishop of Savannah, in the letter from which we have quoted, says:

"In Fulton County (in which is the capital of Georgia) a crowd paraded the streets threatening to lynch one of the best governors that Georgia has had, merely because he believed that Frank did not have a fair trial—a belief shared by nine-tenths of the bar—and therefore commuted the death sentence. In Cobb County, where Frank was taken by a number of citizens in automobiles and murdered, nothing was done to the murderers. Were the people of the State so enraged by the indignity heaped on their Chief Executive as to demand a vindication of the State's authority by the punishment of those guilty of lawlessness in Fulton County? I have never heard of any such demand. One

man, Thomas Loyless, editor of the *Augusta Chronicle*, denounced the crime and its instigators, and the silence of the majority of the papers was oppressive. I believe that a candidate for the position of dog-catcher would stand little show of election if he was known to entertain the opinion that Governor Slaton did his duty in commuting the sentence of Frank."

How is that for "Kultur" in one of the oldest American communities, one of the original thirteen States, and one of the first to ratify the Constitution, which forbids the States to "deprive any person of life, liberty, or property, without due process of law"!

We Catholics have one consolation: the Georgia mobocracy cannot be blamed upon the Church, which Tom Watson and his fanatic congeners hold responsible for pretty much every other evil with which the world is infested.

#### The Ambiguous Language of Diplomacy

The reader of the numerous diplomatic exchanges concerning the European War, which have been published in handy and convenient form by the American Association for International Conciliation, must be bewildered at times by the vague statements of the statesmen and the frequent repetition of pet phrases.

The Italian notes preceding the declaration of war upon Austria, are full of statements about satisfying "national aspirations." The Servian replies to Austria constantly refer to the inability of yielding to demands which "are not consistent with the national honor."

What is the reason for this ambiguity of expression? Mr. Walter Lippmann in his recent work, "The Stakes of Diplomacy," hints at it as follows: "The real facts of any diplomatic situation are not contained in the official notes. Almost always there is a personal conference between the ambassador and the Secretary of State; something is done to give a human tone to the guarded language of the document. Diplomats do not mumble and stutter as much as their written dispatches make

them seem to. They add something in conversation intended to lead or mislead. But they do not rely on the inexpressive language they use when they write to each other. . . . . The personal side of diplomacy cannot be published. It may consist merely of an inflection in the voice or a gesture of the hand, which nevertheless gives the real meaning of a document. Then, too, every document which is to be published is written with an eye to its publication. The diplomat has to consider not only what he means, but what different people will think he means, and how they will feel about what they think he means. All this sounds very Machiavellian and not at all democratic, but there is no use pretending that it doesn't occur."

In further illustration of the ambiguity of diplomatic correspondence, Mr. Lippmann recalls that when, at the end of July, 1914, Sir Edward Grey was repeatedly asked by the Russian Premier and by the French Ambassador to Germany, where England would stand in case of war, the reply was of the vaguest: "He could not promise intervention without a grant from Parliament." "That hesitancy of his," says Mr. Lippmann, "was undoubtedly sincere, but it made all the negotiations immensely difficult. No one was certain what England would do, and the complaint of Germans that England fell upon them, has that much foundation."

All this goes to show that, as has already been pointed out in this REVIEW, many a day must pass before we shall get the inside history of the Great War.

#### The Evils of Trusteeism

The editor of the *Catholic Historical Review* (Vol. 1, No. 4, pp. 482 sq.) speaks our own opinion, gained mainly from the writings of the late Martin I. J. Griffin, when he says apropos of a disappointing paper on the "Evils of Trusteeism" which lately appeared in Dr. Herbermann's *Historical Records and Studies*:

"The article. . . . . gives a valuable synthesis of what was already known on this stormy subject, but it does not go

to the root of the trouble. That the Catholics along the Atlantic seaboard were influenced by the vestry system of the non-Catholic churches is open to question. This would postulate a condition of affairs which is not verifiable in other respects. But where the reader may be entirely thrown off his guard is in the statement that the great majority of American Catholics who had come from Europe had lived under the *fabrique de l'église* system, whereby laymen administered the church property. The system *fabrique de l'église* and the systems of *trustees* are not precisely the same. Moreover, in over half the cases where the 'thorny crown' of Trusteeship was pressed upon the bishop's brow, it was not the children of countries where the *fabrique* existed, but the children mostly of another land, where, if anyone ruled, it was certainly the clergy. In the schisms among the German churches mentioned by Father Tracey [the author of the article under review] it would be difficult to blame the origin of all the difficulties on the lay trustees. In the schism among the Irish churches it would be hazardous in the light of our sources to blame the lay trustees for the evils which followed. From an entirely justifiable standpoint it could be held that the discontented lay element had leaders other than lay, who encouraged them for personal reasons. . . . . The whole question must be treated from a different angle than that of presumptuous, arrogant, and disobedient lay-folk in the congregations where the trouble arose. The resultant account might be a more unpleasant one than the traditional view, but it would be nearer the historic truth."

We congratulate the *Catholic Historical Review* upon its uncompromising devotion to the truth.

#### The Grave of Fathers Bréboeuf and Lalemant

*L'Action Catholique* (Quebec, Feb. 5th) informs us that Father Arthur Jones, S. J., of Montreal, has published an interesting brochure, entitled "Martyrs' Hill, the True Site of St. Ignace II." St. Ignace II is the name of the Huron village where, in March, 1649, Fathers

Bréboeuf and Gabriel Lalemant were put to death after having endured horrible tortures. Hence the name of "Martyrs' Hill," given to this place, which deserves to be clearly fixed for the edification of future generations.

In his great work "Huronica," published in 1909, by order of Parliament, Father Jones had already clearly indicated that Lot 4, Concession 7, in the Tay district, was the site of St. Ignace II.

The author supported his assertions with strong documentary evidence. His book proved almost conclusively that Martyrs' Hill could exist nowhere else. But yet Father Jones was not satisfied, and in the present pamphlet he presents us with a "Restatement of Proofs." There is nothing to change in his first conclusions. He wished merely to supply what was wanting in his former work. He does this by giving in greater detail certain evidence already touched upon in the earlier publication. One of these points he calls "a unique corroborative fact."

Father Jones won his spurs as an archaeologist several decades ago. He is still offering us fruits of his learned studies. All those interested in the history of the early missions will be pleased to learn that the venerable Jesuit historian and archaeologist has now firmly established the site of the village where the two heroic champions of the faith, in March 1649, gave their blood for Christ.

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A good position is wanted by an experienced organist and choir director who has first-class references and is thoroughly familiar with plain chant according to the Motu proprio of Pius X. Address "Organist," care of the FORTNIGHTLY REVIEW.—Adv.

## A Catholic Economist and Theologian on Prohibition

[In response to a request from the Editor, the Rev. John A. Ryan, D.D., Professor of Political Science in the Catholic University of America, has written for the FORTNIGHTLY REVIEW the following concise statement of his views on the subject of Prohibition].

I am in favor of prohibition wherever it can be reasonably enforced. If the amount of liquor-consumption is reduced by three-fourths, I should call that condition one of "reasonable enforcement." The State of Kansas exemplifies, I think, that situation. To be sure, there is a considerable difference between rural and urban observance of the law. A State may so enforce the law that only quite exceptional persons get liquor in the country and the small towns, the great majority of the young growing up without any knowledge or thought of intoxicating drink, while a considerable proportion of the city dwellers get it, either from outside the State or through illegal sellers within the city. Even then, I think the law may be on the whole desirable and beneficial. It will help greatly the class that can least afford to drink, the working people, and it will not greatly hurt those who have more money to spend, and who want to take the extra trouble to obtain liquor. Even this class will drink less on the whole than if the traffic were legal, and the supply places more convenient.

Assuming that the law is enforced to the extent indicated, I cannot see that anyone's moral rights are violated. The right to drink liquor is not as important as the right to marry, or to own property, or to enjoy freedom of speech, or any of the other fundamental rights. For the public good it may be annulled, just as the right to carry concealed weapons, or to play cards for money in public, or to mingle with one's fellows when afflicted with a contagious disease. Of course, there is or may be a considerable

difference of degree between the right to sell, or buy, or drink liquor and the last named rights, but I can see no difference of essence or principle. Rights are necessary and valid in proportion to the importance to human welfare of the spheres of action which they cover; they are not, with the exception of the right to life, ends in themselves. Now I do not believe that drink is so important to the welfare of men in general, or of any man in particular, that the assumed right thereto may not disappear in the face of the great social good that may be effected by the abolition of the opportunity to drink.

You perceive that I am putting the desirability of prohibition almost entirely upon economic grounds. The thing is not worth while. The utility does not counterbalance the disutility. It is this viewpoint more than any conviction regarding the moral aspects of the question that is so potent in the present prohibition movement. I have been frequently surprised to hear hard-headed moderate drinkers say that they would vote for prohibition tomorrow if they were assured that it would be fairly well enforced. They believe that the overwhelming majority of drinkers would be better off without liquor, even though the majority do not drink to excess in any fair sense of the term. That is the way I feel about it myself, and I am not a total abstainer.

Of course, the motives, the viewpoint, the undemocratic spirit, and the false philosophy of the professional prohibitionists and the Anti-Saloon Leaguers, are quite another matter. For these features of the prohibition movement I have nothing but detestation and contempt. But I do not believe that the enforcement or the success of prohibition will be determined by these men. Without the support of the great masses of sensible people, these extremists would not get anywhere in their campaign for the enactment of prohibition



legislation, and it is the sensible people that will determine ultimately the carrying out of the legislation.

JOHN A. RYAN

Catholic University of America

## Secret Society Notes

### *Order of Rameses*

The recently organized Order of Rameses, according to the *Texas Freemason*, quoted in Vol. 48, No. 10, of the *Christian Cynosure*, is the "shrine" for royal arch-Masons.

### *Acacia Fraternity*

Masons attending colleges and universities have formed among themselves the Acacia Fraternity, which, to judge from accounts, is growing. It is an organization in the nature of a club, with social features predominating.

### *Damages for Injuries Received at a Lodge Initiation*

A case which has been fought through the courts for some time and which, according to the Oakland, Cal., *Tribune* (Dec. 25, 1915), "has been watched by secret orders generally as likely to establish a precedent," was decided by the Texas Supreme Court. The court ordered the Grand Temple and Tabernacle of the Knights and Daughters of Tabor to pay the \$12,000 damages awarded to Smith Johnson by a lower court for permanent injuries inflicted during his initiation into a lodge of the order. Johnson tripped during the ceremony and a sword blade entered his body. The order contended that the ritual did not specify the use of a sword on the part of the officiating officer and that, if he wore one, he was individually responsible.

### *The Cincinnati*

One of the earliest secret societies in America was the Order of the Cincinnati. It was a brotherhood of officers

of the American army, organized before their final separation after the war of the Revolution, May 13, 1783. The avowed objects of the order were to promote and cherish national honor and union, but more particularly to keep the war memories green and afford mutual succor. In 1787, George Washington was elected president-general and re-elected till his death. The ensign selected was a golden eagle with emblematic devices, to be suspended by a deep-blue ribbon edged with white. There were proposed State societies to meet each fourth of July, and a general society to hold annual meetings in May. "In times not remote from the 'Sons of Liberty,'" (says James Schouler in his "History of the United States under the Constitution," Vol. I, revised edition, New York, 1894, p. 20 sq.), "a secret organization so extensive might fairly be suspected of political, if not warlike proclivities, and certainly the Cincinnati speedily became an object of popular distrust. What chiefly offended the general public, however, was a birth-right succession in favor of each oldest male descendant of an officer, supplemented by a provision for conferring a limited membership upon citizens of talent and patriotism in the respective States. It was charged that the founders intended to create a privileged and hereditary class in America, a new order of knighthood. 'Melt down your eagles,' was the cry. Whether because of this violent assault to which the order partially succumbed or the really harmless designs of its founders, the Cincinnati exerted but a moderate public influence, which declined with years, as must every society formed to perpetuate the memories of a war."

According to the *Encyclopedia Americana* (Vol. IV, s. 7.), the Order of the Cincinnati was revived in 1893 and still exists in thirteen States. Some of its branches issue publications.

## The School as the Social Center

It seems somewhat strange that in our country efforts for social betterment should now frequently center about the schoolhouse. Wisconsin has required the school boards to make free and adequate provision for the use of schoolhouses as neighborhood headquarters for political discussion. Mr. E. J. Ward, who has contributed a volume on "The Social Center" to the National Municipal League Series, holds that the schoolhouse, being community property, "should be utilized for community purposes. It should be the polling place, and before that the place for the discussion of political ideas. It should be the social center of the community for adults and children alike. In fact, it should be the animating civic factor in the community."

He defines the social center of any community as the common gathering place, the head-and-heart quarters, of the society whose members are the people of that community. There should be absolutely no objection whatever, he thinks, to the use of the school for the widest social activity. He brushes aside one difficulty as follows:

"As to the disturbance of the children in the regular school work, this has been found easily obviated, even where class-rooms are used. But all of the difficulty in improvising the voting place is temporary, for the tendency to regard no school building as complete which has not a community hall in connection with it is so strong that not only are new schoolhouses being built with such rooms included in the plans, but in several places in the country ground-floor combination assembly halls and gymnasiums are being added to existing schoolhouses."

Voters will readily agree with Mr. Ward when he maintains that the neat and prim public school is a better place to cast one's vote than a barber shop or

a livery stable. But some will question whether the school building ought really to become the center for practically every manifestation of social activity. Many citizens may accept his reason why the schoolhouse, rather than a specially constructed building, should be used as the place of civic cooperation in *voting*. This reason is not merely because of the economy of the plan, which has been demonstrated in large cities as well as rural communities, nor because of the convenience in using an easily accessible building whose location is known, but because, even though a building to house the civic headquarters were constructed with all the triumphant architectural dignity which this institution of the voting place suggests, it could never gather about itself the significance of common obligation for the future which is embodied in the schoolhouse." But we doubt whether this building should in all cases serve also as public art gallery, music center, festival center, motion picture theatre, recreation center, employment bureau, etc.

Mr. Ward entitles the chapter in which he gathers together all these arguments for the widest possible use of the school, "Discovery—Not Creation." He has "discovered" the best use of the school. He predicts a rosy future if his plan is universally followed: "When the ballot box is placed in the school house, this building becomes, for all its possible wider uses, the real social center; and the way is clear and the means are at hand for supplying the fundamental and supreme lack in the machinery of democracy."

Perhaps the author's eloquent plea for "socialization" of the schools may suggest to us some practical way of utilizing for wider purposes our parochial schools and parish halls, and making them a "center" for larger parish, civic, and social activity.

ALBERT MUNTSCH, S.J.

### The Question of a Catholic Daily

Dr. Lawrence F. Flick, of Philadelphia, has been for some time vigorously agitating the establishment of a Catholic daily newspaper in that city. During the past year he has, at his own expense, published two pamphlets on the subject. In No. 2, dated November, 1915, he points out the radical defect of our existing daily newspapers. No matter on how high a plane some of them may have started, he says, to-day they are practically all commercial enterprises, that "appeal to the baser side of human nature and depend upon cleverness to carry them through. . . . The daily press, like the baronage of old, holds the people under its sway. It cements them into a responsive mass for any purpose that controls it, making it a leverage for shaping destinies. Catholics are imbedded in this mass like blocks in a mosaic, helping to make a picture which disedifies and degrades them and often is used for their bewitchery. Individually Catholics cannot lift themselves out of this mass, but collectively they could escape it by cementing themselves into a separate mass through the same instrumentality of the press."

Speaking of the cost of a daily newspaper, Dr. Flick, who has evidently investigated the subject with some care, calculates that a ten-page paper of 100,000 copies daily would cost approximately \$1,000 a day. To make expenses, a Catholic daily, no matter how large its circulation, would have to depend mainly on advertisements. Dr. Flick underestimates the difficulty of obtaining the necessary advertising for a Catholic daily. Many influences would militate against the paper's getting its due share of the local advertising patronage. One of these influences is the anti-Catholic sentiment existing, openly or latently, in all our cities. Another, and perhaps the most powerful influence, is the incurable apathy of Catholics. Without a large circulation, a daily

could not get the necessary advertisements. Dr. Flick thinks, "One might well count upon Catholics taking a Catholic daily newspaper from the newsstand upon the prompting of that instinct in human nature which makes one seek that which is most in harmony with one's own ideas on matters of sentiment and in the serious things of life." The Doctor is inexperienced, else he would not speak thus confidently. In matter of fact our Catholic people are spoiled. The vast majority of them, even if all other things (size, price, etc.) were equal, would *not* take a clean Catholic daily, if it were offered, in preference to a sensational non-Catholic one. Even now there is a steady complaint that in cities like New York and Chicago the yellowest of the yellow journals batten on Catholic support. Pulitzer's *World* and Hearst's *Journal* are read by thousands of Catholics, while clean, conservative, and refined papers like the *N. Y. Evening Post* receive hardly any Catholic support.

Dr. Flick hopefully adds to his brochure a card to be returned to him by prospective subscribers for shares in the Morning Star Publishing Company of Philadelphia, which intends to start a Catholic daily newspaper as soon as a capital of two million dollars is assured. We advise every well-to-do Catholic who is interested in the good cause of Catholic journalism, to risk in the Philadelphia enterprise a little of the wealth wherewith God has blessed him. But we have no confidence in the success of the venture. We make bold to repeat what we told the late Archbishop Corrigan eighteen or twenty years ago, and what we suggested to the present Archbishop of St. Louis in 1904, and to the late Archbishop Quigley of Chicago in 1909,—viz.: that *there is no earthly chance for a Catholic daily newspaper in the English language* (no matter how enthusiastically founded and no matter how large the capital at its command),

—to succeed unless the clergy and the laity are first thoroughly roused to an adequate understanding and appreciation of the great need of a Catholic daily press and convinced of the duty of supporting it to the full extent of their ability. It means sacrifices on the part of thousands to build a great cathedral; it will mean larger and continuous sacrifices on the part of tens of thousands of Catholics to found and support a great Catholic daily. Unless the need is keenly felt and the spirit of sacrifice effectively kindled by those whose office involves the duty of instruction and leadership in all great things appertaining to God and the faith, no Catholic daily press is possible, and the periodical attempts of such noble enthusiasts as Dr. Flick are destined to die aborning'.

### The K. of C. Commission on Religious Prejudice

There has been some obscurity regarding the manner in which the much-advertised Committee on Religious Prejudice of the Knights of Columbus is pursuing its task, and what are the precise objects of its inquiry. We may gather a little light on the subject from an article by the chairman of that Committee, Mr. P. H. Callahan, printed in Vol. 23, No. 1 of the official *Columbiad*. Mr. Callahan says:

"The basic principle of our American government is religious liberty. Upon that rock our government was founded. Our forefathers came here to escape religious persecution. Long before free speech was established in England, long before it was agitated in this country, the right to worship God according to the dictates of one's conscience was inculcated as a cardinal principle of American democracy. It was, of course, violated then, as it is sometimes violated now. To that principle every American must be true, not only in spirit but in letter, if he hopes to be a good American. He cannot be a good American and say to himself, 'I will discriminate against this man because of his belief, or lack of belief, in any form of religious worship.' If he discriminate against a man in this way, either in his heart secretly, or openly and above board, he violates the first principle of American citizenship. He

is a poorer citizen than the man who, for example, votes for one of his own religious persuasion merely because he is one of his own religious persuasion, and without regard to his fitness for office; because the latter, though a poor citizen, does not violate the letter of the constitution of his country, however he may violate its spirit. And the man who publicly agitates religious hatred is doubly blameable, for he not only violates the letter and spirit of the constitution, but he stirs hatred in the hearts of other men, and teaches them the same un-American lesson.

"This applies not only to Catholics, but to non-Catholics; and the instruction is, I fear, needed among Catholics as among non-Catholics. It would be an unfortunate thing if the Commission on Religious Prejudice should assume that bigotry is sectarian, or that all uncharitableness of heart is to be found among non-Catholics, and none among our own people. Such an assumption would hamper the work of the Commission, retard its progress, and lessen the results which it is to be hoped will flow from its labors."

This statement is not as lucid as we might desire. The American who discriminates against another, secretly or openly, because of his belief or lack of belief in any form of religious worship cannot be a good citizen and is inferior to him who votes for one of his own religious persuasion merely because he is one of that persuasion, without regard to his fitness for office????... What does Col. Callahan mean? Am I a traitor to my country and on a level with "the man who publicly agitates religious hatred" when for reasons of conscience I vote against an office-seeker because he is a rank infidel? Col. Callahan's ideas on religious liberty and toleration are painfully vague, and we would advise him, before going farther, to study one or two such standard works as "Tolerance" by the Rev. Arthur Vermeersch, S. J. Among the many new things he would find out in the course of such study would be that the Catholic principle of civil toleration, more modest and less dogmatic than the pompous Declaration of the Rights of Man that inspired our Constitution, was not learnt from "American democracy" but derived by the Church herself from her conception of the duties

of men and of society, and that it has given and still gives much more real liberty than the spurious formula of modern Rationalism.

The insinuation that Catholics as well as non-Catholics are guilty of a publicly agitating religious hatred" is gratuitous. There may be an ignorant fool among us here and there who is tinged with fanaticism and intolerance; but Catholics of this rare stripe are very poor Catholics indeed, because the Church strongly condemns such aberrations and abuses.

In seeking within the Catholic pale for the causes of the existing religious intolerance, Col. Callahan and his Committee are "barking up the wrong tree."

A K. of C.

### The True History of Ireland

On the 140th anniversary of the birthday of Daniel O'Connell, Dr. Kuno Meyer, the famous Gaelic scholar, delivered an address at San Francisco on the history of Ireland.

The true history of Ireland, he said (we base this synopsis on a report in the *Leader*, Vol. 14, No. 33), yet remains to be written, if for no other reason, for this, that all those who have attempted the task hitherto, were ignorant of the Irish language and literature. To write the history of a nation without a knowledge of its language and literature is impossible.

For the time before the conquest, English writers of Irish history, unable to deal with the facts, invented the myth that before the coming of the English the Irish were a semi-barbarous people, to whom their conquerors brought the first rudiments of civilization. The truth is that Ireland can look back upon an ancient civilization of which any country could be proud. It will always remain a cause of wonder how an island in the Atlantic, so far removed from the continent, was able to play so important a part in general

European affairs. We shall never understand it unless we realize that the English conquest and English policy have completely altered the natural and historical position of Ireland with regard to the rest of the world. England has usurped the trade of Ireland, has cut her sister island off from all direct communication with the continent, and keeps her, as it were, concealed from the world, while so long as Ireland was free and independent, she, lying in the direct route of trade, carried on a thriving commerce with Spain, France, and Scandinavia, and was as much a part of Europe as any other country on that continent. By this intercourse, which goes back to the earliest times, it came to pass that Ireland, though never conquered by Rome, shared in the general civilization of Europe. This we can best see from Irish art, in which Roman, Greek, and even Oriental influences are plainly traceable.

When, in the fifth century, Ireland had become the heiress of the classical and theological learning of the Western Empire, a period of culture was ushered in which reached its climax in the sixth and following centuries, "the golden age of Irish civilization."

The charge that is so often levelled against Irish history, that it has been, as it were, in a backwater, where only the fainter wash of the larger currents reaches, cannot apply to the period just mentioned. For once, at any rate, Ireland drew upon herself the eyes of the whole world, not, as so often in later times, by her unparalleled sufferings, but as the one haven of rest in a world overrun by barbarians, as the great seminary of classical and Christian learning, the quiet habitation of sanctity and literary culture. Her sons, carrying Christianity and a new humanism over Great Britain and the continent, became the teachers of other nations, the tutors of princes, and the counsellors of kings. For once, if but for a century or two,

the Celtic spirit dominated a large part of the western world, and Celtic ideals imparted new life to a decadent civilization.

Since the conquest it has been the chief object of English diplomacy to keep the Irish people in a slavish subjugation and to exploit the rich resources of the country for the benefit of England. No attempt was ever made to build up a common civilization. From the time of Henry VIII into the last century the history of Ireland is a tale of unmitigated woe. No country, no people ever suffered so long and so much. But we see with astonishment and admiration the resistance of the people, their wonderful recuperative powers, and the survival of the national spirit through it all. In the words of the French historian Thierry: "This indomitable persistency, this faculty of preserving through centuries of misery the remembrance of lost liberty, and of never despairing of a cause always defeated, always fatal to those who dared to defend it, is perhaps the strangest and noblest example ever given by any nation."

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## NOTES AND GLEANINGS

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The Boston *Pilot*, which we do not see regularly, on Feb. 19th, printed an "official announcement" of State Deputy Louis Watson and State Secretary Daniel Gallagher of the Knights of Columbus, in which these gentlemen stated that they had undertaken the distribution "throughout the order at large," of an address delivered by Cardinal O'Connell at a Federation meeting. The announcement closes as follows: "Every Catholic can confidently submit this address as an authentic statement of the Catholic position on the 'Separation of Church and State,' which by the way, has always been a Catholic doctrine." Separation of Church and State always a Catholic doctrine? This conclusion is pretended to be drawn from a public address of the Archbishop of Boston, and the K. of C. circular scattering the doctrine throughout the land to all

the members of the society, is advertised in the official organ of His Eminence! Shades of the Syllabus of Pius IX (Prop. 55) and of the "Immortale Dei" of Leo XIII!

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At a recent K. of C. celebration in New Orleans, according to the *Times-Picayune* of March 6, the Rev. P. Wynhoven, vice-chancellor of the diocese and manager of the *Morning Star*, declared that the Knights of Columbus in New Orleans had lost almost one-third of their membership and had to reduce their initiation fee considerably to gain new members. At the same time the Freemasons were growing at an alarming rate from the Catholic young men of the city, and even from the ranks of the K. of C. "He said the knights could lay no more claim in works to being the handmaid of the Catholic Church than could the Pickwick Club," etc. A similar condition of affairs obtains in many other cities besides New Orleans, and is the subject of frequent comment in Catholic circles, though it is seldom brought to the attention of the K. of C. themselves from the pulpit. Father Wynhoven deserves credit for his courageous frankness. His suggestions for bettering existing conditions may be reduced to two: Catholic schools for Catholic children (in New Orleans, as in not a few other cities, the majority of Catholic children attend the public schools), and better provision for the young people, especially the young men, after they are dismissed from school.

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In reply to the criticisms made against the Knights of Columbus one often hears the remark: Why blame the Knights? Why saddle upon them, the responsibility for all things that are not as they ought to be? The answer is furnished by an utterance of Father P. J. O'Callaghan, C.S.P., quoted in the official *Columbiad* for March, 1916, page 5: "*The Knights of Columbus have broken up the older, smaller organizations. They have made organizations along other lines difficult, if not impractical. They should meet the responsibility that they have thus assumed,—do the work those societies were doing and trying to do—otherwise they will not justify their existence and had better dissolve.*" That this responsibility is accepted by the leaders appears from the fact that Father O'Callaghan's utterance (which we have italicized

because we want to impress it upon our readers, in order that our own attitude in the matter may be better understood), has been incorporated in the official report of the recent Washington meeting of the K. of C.'s Commission on Religious Prejudice.

The papal condemnation of "Americanism" still rankles in the breasts of some of those who were infected with that deadly heresy. The editor of the Hartford *Catholic Transcript* (Vol. 18, No. 38) sees "in the present conflict among the Catholic publicists of Europe [France and Germany] a just retribution for their unwarranted and impertinent intermeddling in the affairs of the Catholic Church in the United States." It was owing to this intermeddling, and not to actual conditions in America, that Leo XIII was led to issue his famous letter to Cardinal Gibbons. "What Americanism was, or was supposed to be," says our contemporary, the "official organ of the Diocese of Hartford,"—"not one Catholic in ten thousand throughout these States was in a position to say," and it adds, with delectable delicacy, that "Later on the Holy See learned how unfair and how unjust were the accusations entered against the faithful of this country and their spiritual leaders." In matter of fact the Holy See learned nothing of the kind, and not a syllable of the papal condemnation of "Americanism" was ever revoked or modified in the slightest. That the official organs of American bishops are suffered to speak thus disrespectfully of the Holy See, is one of the standing scandals of Catholic journalism in America.

Ralph Pulitzer, who gives his experiences in the war zone in his recently published book, "Over the Front in an Aeroplane," relates an anecdote illustrating the activity of the German intelligence department. "One day," he says, "when the Belgian army was being re-uniformed in khaki, a certain regiment of chasseurs were ordered to leave their trenches after dark that night to march to the rear for the purpose of having their new uniforms issued to them. An hour or two after they had received this order, the Germans right opposite them hoisted a great placard above their trenches. On it was a sign painted, 'Goodby, brave chasseurs! Run along to get

your new uniforms at seventeen francs fifty apiece!'"

Speaking of some of the books published by Catholics in France and Germany on the religious aspects of the war, a writer in the Jesuit *America* (Vol. 14, No. 17) says: "For [of] all such books, no matter whence they come, we have but one word to say: Whatever might be alleged in defense of their patriotic motives, the general effect and impression are not wholesome. Catholic writers and especially priests should be slow and guarded in composing them. Love of country is a noble virtue. But few virtues are so easily warped from truth, justice, and self-control."

The real victims of the war have not been the Belgians or the Poles, but the Austrians and the Turks. The San Francisco *Leader* (Vol. 15, No. 9) calculates from the reports in the daily press that eight months ago there were only nine Austrians left, and since then at least a million more have been killed. The Turks are in an even worse condition, for "they lost two hundred and thirty-four transports, according to the same source, and several of their battleships have been sunk seven or eight times and their losses in men have been commensurate."

Commenting on the "dope" printed by the daily papers during "Better Baby Week" recently, (how to save babies by giving them pure air, pure milk, and so forth), the Cleveland *Catholic Universe* sarcastically (Vol. 42, No. 26) observes: "Yes, by all means, save those dear little babies, so that they may grow up and increase the circulation of the newspapers that will poison their souls if not their bodies."

Syndicated editorials is the latest thing in the Catholic press. For some time we have noticed that a number of our contemporaries printed identical editorials. The only indication of the provenance of these articles is the heading under which they appear in the Syracuse *Catholic Sun*, viz.: "By Father O'Reilly." Who this Father O'Reilly is, or what motives impel him to send half a dozen articles weekly to a dozen or more Catholic papers throughout the country, is a mystery

to all except the initiated editors. Aside from the intrinsic merit of these syndicated articles, (which is not high), the introduction of this feature into the Catholic press is no more a hopeful symptom than the adoption by a number of papers, twenty or more years ago, of patent insides and stereotyped plates. The syndicated editorial, like the patent inside and the stereotyped plate, is a badge of inferiority and therefore cannot prove a permanent institution.

Why is Boston "the most Catholic city in America"? The expression is found on the editorial page of the Little Rock (Ark.) *Guardian* (Vol. 5, No. 52). The very fact of which the writer complains, namely that Boston's most representative daily newspaper, the *Transcript*, in its religious page almost entirely ignores the Catholic Church, is proof sufficient that Boston is by no means as Catholic a city as some have been led to believe. A very eminent Catholic churchman of the New England metropolis not long ago assured us that the Catholic influence in public life there is practically nil.

It is with sincere regret that we chronicle the death of the Rev. Joseph Fischer, pastor of St. Agnes Church, Buffalo, N. Y. Father Fischer was an enthusiastic friend of the FORTNIGHTLY REVIEW from its first issue, and for a while used to contribute to its pages under the pen-name of "Rota." The Buffalo *Echo* (Vol. II, No. 5) says of him that he "was a kind and unassuming priest who devoted his life entirely to the objects of his sacred calling." Higher praise could hardly be given. May he rest in peace!

A writer in the Chicago *New World* (Vol. 24, No. 36), commenting on the way in which people pass from one social condition to another, often from wealth to extreme poverty, says that the best way of providing against need in old age is not to put money into the bank, because banks occasionally "break," but to give it to one of the many Catholic homes for the aged. Perhaps, he says, "you will never need it. But supposing you do? When the hour comes that you join the ranks of the dependent old, you can then march with your head high in the air to the door of one of these Catholic homes for the aged and accept the kindness and aid offered

you with the same spirit that you would withdraw your desposit from the bank." And if one never comes to need the aid thus prepared, let the money given to the Catholic institution be employed for others less fortunate, and there will accrue to the provident donor the additional merit of having performed an act of charity. This is an excellent suggestion, and the Catholic press ought to spread it broadcast.

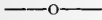
The see of Newport, recently adorned by Dr. Hedley, O.S.B., has been raised to archiepiscopal rank. It will henceforth be known as the Archdiocese of Cardiff. The newly appointed Archbishop, Msgr. Billsborow, hitherto Bishop of St. Louis, Mauritius, will be the first Welsh archbishop since the "Reformation." No wonder that, according to a Roman letter to the C. P. A., "the ultra-Protestants [of Britain] are furious at what they term this new incursion of Rome."

Henry Austin Adams, the once celebrated convert, who abandoned his wife and children and disappeared with a young girl whom he styled his "mystic soul mate," is again receiving considerable publicity on account of the recent production of two sex plays, "The Bird Cage" and "God and Company," in which, it seems, he attempts to justify his lax notions of marriage. Our press ought to beware of adding to the notoriety which the secular dailies are giving to this unfortunate man and his doings.

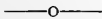
In an article on "The Perfect Girl," in the Baltimore *Sun* for Feb. 27th, Miss Margaret Edwards condemns basket ball and gymnastic apparatus and declares that "sweeping, dusting, and other tasks of housework are as good for the physical development of girls as a regular course of exercise." The editor of the Baltimore *Catholic Review*, to whom we are indebted for the quotation, adds the remark (Vol. III, No. 15) that "the world will thrive better if it [will] let all new-fangled notions alone and go back to the methods, principles, customs, and ideas of our ancestors." There is much truth in this, though, of course, the new ideas and methods are not reprehensible in every respect and should not be rejected *in globo*, but only in so far as they are wrong or unprofitable.



The Rome correspondent of the *Baltimore Catholic Review* writes to his paper (Vol. III, No. 15) that while the Holy Father has not expressed himself publicly on the matter, it is the belief of "prudent and well-informed persons" in the Eternal City that the rumored "Pact of London" really exists. This pact, as our readers know, contains a promise by the Allied Powers to Italy, that the Pope shall never enter the peace conference and that the Law of Guarantees shall not be placed upon an international basis. No doubt we shall hear something authoritative on this subject by and by.

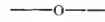


A reader sends us the annual reports for 1915 of the Society for the Propagation of the Faith in the Archdioceses of New York and Boston. These reports show how the different parishes of the two great dioceses, under proper direction, are contributing generously to the sacred cause of foreign missions. If all dioceses in the country would do according to their circumstances, what New York, Boston, and Philadelphia are doing, how much it would mean for the missions, without any loss to the dioceses themselves! Would that every bishop would follow the example of the late Archbishop Williams of Boston, the first American prelate to organize systematically diocesan work for the foreign missions! All that is necessary is that a priest be appointed to direct the work throughout the diocese; the people will do the rest. This is a subject preëminently worthy of the attention of the Catholic press.

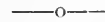


Dr. W. Schesser, of Berlin, concludes a remarkable article in a recent number of the *Berliner Tageblatt* with a protest against the spread of international hatred. "We ought never to forget," he writes, "that we owe a great deal of our scientific and technical knowledge to the countries which are at present our enemies. No man of honor and fine feeling will forget the intellectual and spiritual gifts we have received from other lands. Our intellectual leaders ought quite clearly to show their disapproval of the poets of hatred and the postcard scribblers with their gory caricatures and all the other backbiters and revilers who give such a detestable picture of these great times."

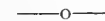
Dr. Frederick Zahn, an eminent statistician of Munich, estimates the number of Germans just before the war at about one hundred millions. Of these 68,000,000 lived in the German Empire, 13,000,000 in Austria, Switzerland, and Luxemburg, 2,500,000 in Hungary, 2,000,000 in Russia, 12,000,000 in the United States, and so forth. Of the twelve millions credited to the U. S. scarcely a million can be called Germans in any strict sense of the term; in fact the great majority of them are not Germans except ethnically, i. e. in as far as they are of German descent. In language, character, sentiments, etc., they are thoroughly American. It is well to emphasize this fact, not in rebuttal of the charge that these German Americans are "hyphenated citizens," but to eradicate some erroneous notions that seem still to prevail in the "old country."



The editor of the *Missionary* (Vol. 29, No. 2) says a good word in favor of the Puritans. He remarks that we Catholics, who resent wild charges against ourselves, are specially bound to be just and charitable to others. It is not true that the Puritan was a degenerate stock from the beginning. Some of the best characteristics that have been woven into the life of this nation are owing to him. Whatever the truth as to the charge of race suicide among their descendants, the New England Puritans were a strong and prolific race. Many of their ideals were almost Catholic. Thus they loved education. They generously reared schools and universities, and these institutions were religious in character and aim. Their hearts always went out to those staggering under any sorrow or crushed by any species of tyranny. The Puritan tried to establish a theocracy in America and let go of his ideal of a union of Church and State with great reluctance. It cannot, however, be truthfully asserted that the immediate descendants of the Puritans are living up to the noble traditions of their faith and race. And we must not forget that the traits which the Puritans infused into the national compound are by no means all admirable.



"Bad luck" is often the result of trusting too much to luck.



Some people do a lot of talking about how they suffer in silence.

The Religious Educational Association recently held a meeting in Chicago. From a report published in the *New World* (Vol. 24, No. 36) we see that American Protestants are awakening to the fact that there is no genuine education without religion, that religion is more important than a purely intellectual training in secular subjects, and that in some way or other it is imperative to solve the difficulty of bringing religious teaching back to the school. It does not, however, appear from our contemporary's report that the Association is any nearer to the practical accomplishment of its noble aim than it was a decade ago. The Gary plan, which was at first hailed as a solution, offers many difficulties that remain to be solved. We can see no satisfactory solution of the problem except that invented and practiced by the Catholics. In the words of Msgr. McDevitt, who addressed the Chicago convention, the Catholic parochial school is "the most highly organized, and consequently the most potent, agency for remedying the deficiencies of the home and the Sunday school."

—o—

Did Gen. Sherman say that "war is hell"? T. A. Weisner, late captain of the Fourteenth Illinois Infantry, in a letter to the *St. Louis Globe-Democrat* (Jan. 22), says the utterance is genuine and he himself heard it. Capt. Weisner explains the circumstances as follows: On a raid made in February, 1864, from Vicksburg to Meridian, Miss., the confederate cavalry harried Sherman's advance. The Fourteenth Illinois Infantry returned fire. While they were shooting, a woman with a babe in her arms ran out of a house in the line of fire and was instantly killed. Gen. Sherman jumped off his horse and knelt down by the woman. With tears streaming down his face, he exclaimed: "O God! war is hell!" Capt. Weisner says that the story was confirmed to him in 1913 by Capt. Brown, of Charleston, Ill., who said that Gen. Sherman had later told him that he had sent the three children of the unfortunate woman to school in Cincinnati, where the two girls had married, while the boy had gone to West Point and become an officer of the U. S. army.

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If you count the sunny and the cloudy days of the whole year, you will find that the sunshine predominates.—Ovid.

## LETTER BOX

A pastor, who is a member of a religious order, writes to us; 'I am surprised at Rev. C. J. Kluser's temper at *Spectator* for venturing to express his opinion concerning the methods employed by Messrs. Collins and Goldstein in combating Socialism. *Spectator's* "authorities" may be considered rather poor; however, is Father Kluser so sure "that this tremendous slump in the membership of the Socialist Party is due mostly to the inefficient work of Collins and Goldstein"? First of all, is there a "tremendous slump" among the devotees of Socialist principles? It may be that Socialism has suffered losses in some of the Eastern States; however, there can be no doubt among careful observers that it is assuming greater dimensions in the West. Not all Socialists by any means belong to the Party. The "slump" in the membership of the Socialist Party may be accounted for by the fact that the Party has lost its novelty, is internally disrupted, and has not been able to redeem its promises. Finally, assuming that the work of Messrs. Collins and Goldstein has been inefficient, does this fact in itself put the imprimatur upon the methods employed? Those who have attended the discussions of Messrs. Collins and Goldstein must admit that the main issue is oftentimes lost sight of. Attacks upon the Church and rebuttals, discussions of the Galileo and Giordano Bruno cases, even the seeming contradiction between two of the synoptic Gospels with regard to the genealogy of our Saviour, take up much of the precious time set aside for the discussion of Socialism. Collins and Goldstein have each a series of perhaps 4, 5, 6 lectures, which they repeat the country over, and pocket, as I am told on first-class authority, \$4000.00 salary per annum, over and above their travelling expenses. I have no quarrel with these two gentlemen, whom I know personally and consider well-meaning laymen. Perhaps they do influence some weak-kneed Catholics from joining Socialism; however, I cannot get myself to approve the methods they employ and I believe, and know this belief is shared by many good Catholics, laymen, priests, and even bishops, that whatever advantages may be gained by these and similar tactics, are neither real nor permanent, and that the whole propaganda of which the Collins-Goldstein lectures form a part, will ultimately prove a boomerang and react to the detriment of the Catholic Church, who is by no means an upholder of the capitalistic system and condemns in Socialism not its good features, but its errors and excesses.'

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In every man there is a little of the instinct of a slave, the instinct to cringe before power.

## CURRENT LITERATURE

—Under the title, "The Mother of My Lord, or Explanation of the Hail Mary," the venerable and indefatigable Father Ferreol Girardey, C.S.S.R., has compiled, for devotional purposes, an explanation of the Hail Mary, with special reference to her maternity. "To enhance and corroborate his explanations," he has added a few apt selections from Bossuet's sermons on the B. V. M., from Bronchain's meditations, and from the Church histories of Darras and Rohrbacher. The book is well adapted for spiritual reading, especially in religious communities, during the month of May and on the principal feasts of Our Lady. (B. Herder; 75 cts.)

—"Is Schism Lawful?", a thesis for the doctorate presented to the Maynooth theological faculty by the Rev. Edward Maguire, is described in the subtitle as "a study in primitive ecclesiology with special reference to the question of schism." The author shows, first, that historical Christianity was more than a mere glad-tiding or a tendency; that it was a society—one, organic, and autonomous. He devotes special attention to the personal teaching of Jesus and the ecclesiology of St. Paul. He continues the study through the ante-Nicene period. The Christianity of the New Testament everywhere appears as a single external society, secession from which (schism) is never lawful. The concluding chapter of the book is devoted to a rather lame comparison between the Church of Christ and the British Empire. The book contains much useful information, but the style is scrappy and diffuse. The author ought to study the art of compression, and he might learn a great deal from contemporary French theologians in the matter of lucidity and attractiveness of style. But perhaps we are applying too severe a criterion to a thesis for the doctorate. (Dublin: M. H. Gill & Son; St. Louis, Mo.: B. Herder, 1915, \$1.80 net).

—We fear some of our contemporaries, in their notices of the new illustrated edition of Macaulay's "History of England," are recommending that brilliant but unreliable work too unreservedly. After all is said about the book as a classic, its style and pageantry, it remains true, and Catholic readers ought never to forget, that Lord Macaulay lacked philosophical insight, that he was animated by a party spirit and by personal prejudice, and that he is woefully inaccurate. It is his inaccuracy, due to the use of uncritical methods, that is perhaps his greatest fault. "His methods of statement," observes a recent critic, "contain a subtle inaccuracy which goes beyond anything that can be justified by authority and so constitutes a fault which is almost as serious as actual blundering." (London *Tablet*, No. 3943).

—"The Dream of the Soldier Saint," by Leo H. Mullany, S.J., is not a biography of St. Ignatius in the more ambitious sense of the term, but a bright little story of how the Soldier of Pampelona left the ways and byways of a frivolous world and turned his hand to what at first might have looked like a fanciful dream, but eventually proved to be a very real thing, the foundation of the Society of Jesus. The story is beautifully told. Very naturally stress is laid on the necessity of following the divine call. (Loyola University Press, Chicago, Ill. Price 10 cents.)

—It is worth while to call attention repeatedly to the excellent pamphlet publications of the Catholic Truth Society of London. Would that we had a publishing concern willing to put forth such timely and excellent publications at such a moderate price! There is room for a long series of up-to-date brochures, treating in the same way as do the publications of the London Catholic Truth Society, important questions of controversy and Catholic doctrine. As samples of some recent C. T. S. pamphlets we mention: "Footsteps of Welsh Martyrs," by the Rev. Joseph Murphy, S.J.; "The Severance of England from Rome," by H. E. Hall, M. A.; "The Beatitudes," by the V. Rev. Msgr. Benson. All are penny publications.

## Books Received

[Every book or pamphlet received by the Editor is acknowledged in this department; but we undertake to review such publications only as seem to us to call for special mention. When the price is not stated, it is because the publishers have failed to supply this useful information.]

England and the Catholic Church under Queen Elizabeth. By Arnold Oskar Meyer, Professor in the University of Rostock. Authorized Translation by the Rev. J. R. McKee, M.A., of the London Oratory. xxi & 555 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1916. \$3.60 net.

The New Psalter of the Roman Breviary. Text and Translation, with Succinct Notes by the Rev. L. C. Fillion, S.S., Consultor of the Biblical Commission. Authorized Translation. vii & 534 pp. 12mo. B. Herder. 1915. \$1.50 net.

The German War and Catholicism. German Defense against French Attacks. Authorized American Edition. 95 pp. 8vo. St. Paul, Minn.: Wanderer Printing Co. 1916.

John Nicolle. Exercises at the Unveiling of the Tablet Commemorating the Discovery and Exploration of the Northwest, Held on Mackinac Island, July 12, 1915, under the Auspices of the Michigan Historical Commission and the Mackinac Island State Park Commission. 25 pp. 8vo. Lansing, Mich.: Michigan Historical Commission. 1915.

Little Peter. By Albert Bessières, S.J. Translated from the German by an Ursuline Nun of Brown County, Ohio. Compared with the Original French and Edited by Francis J. Finn, S.J. 25th Thousand. 23 pp. 32mo. Cincinnati, O.: St. Xavier School. 1916. (Leaflet).

The Catholic Telegraph Almanac and Directory for 1916. 64 pp. 8vo. Illustrated. Cincinnati, O.: The Catholic Telegraph Pub. Co. 1916.

Stations of the Way of the Cross. Re-Arranged and Edited by Rev. Honoratus Bonzelc, O.F.M. 25 pp. 32mo. Sioux City, Ia., 1915.

# BARGAINS IN SECOND-HAND BOOKS

(All orders must be accompanied by cash)

- Preuss, Edw.* Zum Lobe der unbefleckten Empfängnis. Freiburg, 1879. 80 cts. In paper covers 40 cts.
- Pohle, Jos.* Lehrbuch der Dogmatik. Vol. III. (Sakramentenlehre u. Eschatologie.) 3. Aufl. Paderborn 1908. \$2.
- Mader, Joh.* Die hl. vier Evangelien und die Apostelgeschichte übersetzt u. erklärt. Einsiedeln, 1911. (Beautiful copy, like new.) \$3.
- Benedict XIV.* De Synodo Diocesana. Malines 1842. 4 vols. 16mo. \$3.50.
- Klose, C. L.* Leben des Prinzen Carl aus dem Hause Stuart, Präzidenten der Krone von Grossbritannien. Leipzig, 1842. \$1.
- Spalding, J. L., Bishop.* Socialism and Labor, and Other Arguments. Chicago, 1902. 80 cts.
- Hughes, Thos., S. J.* Loyola and the Educational System of the Jesuits. New York, 1892. 75 cts.
- Van der Stappen, J. F.* Sacra Liturgia. I. De Officio Divino. Ed. altera. Malines, 1904. \$1.
- Clausewitz, C. von.* Der Feldzug von 1812 in Russland. Der Feldzug von 1813 und der Feldzug von 1814 in Frankreich. Berlin 1835. \$1.50.
- Friedrich, Ph.* Der Christus-Name im Lichte der alt- und neutestamentl. Theologie. Köln, 1905. 50 cts.
- Becker, Jos. B.* Die Weissagungen als Kriterien der Offenbarung. Mainz, 1890. 75 cts.
- Felder, H., O. M. Cap.* Jesus Christus. Apologie seiner Messianität und Gottheit gegenüber der neuesten Jesus-Forschung. I. Das Bewusstsein Jesu. Paderborn, 1911. \$1.75.
- Officium Parvum B. Mariae Virginis et Officium Defunctorum cum VII Psalms Poenitent. et Litanis, etc.* Pustet's Pocket Edition. 1912. Bound in flexible leather. 50 cts.
- Acta et Decreta Synodi Plenariae Episc. Hiberniae hab. apud Maynutiam A. D. 1900.* 2 vols. Dublin, 1906. \$3.
- Oman, Chs.* A History of England. New York, 1899. 75 cts.
- Fay, Th. S.* The Three Germanys—Glimpses Into Their History. 2 vols. New York, 1889. \$3.50.
- Fischer, E. L.* Die Grundfragen der Erkenntnistheorie. Mainz, 1887. \$1.
- Seeley, L.* History of Education. New York, 1904. 80 cts.
- Putnam, G. H.* The Censorship of the Church of Rome. 2 vols. New York, 1906. \$3.50.
- Bangen, J. H.* Die römische Curie. Münster, 1854. 90 cts.
- Müller.* Studienbuch. Gedanken und Ratschläge für Studierende. Augsburg, 1901. 50 cts.
- Lury, Aug.* Les Origines du Droit Publique Ecclésiastique d'après l'ouvrage du Card. Satolli. Paris, 1902. \$1.
- Kirsch, J. P.* Die Lehre von der Gemeinschaft der Heiligen im christlichen Altertum. Mainz, 1900. \$1.50.
- Barton, Geo.* In Quest of the Golden Chest. A Story of Adventure. New York, 1913. 75 cts.
- Rieder, K.* Zur innerkirchlichen Krisis des heutigen Protestantismus. Freiburg, 1910. \$1.
- Blair's Chronology and Historical Tables from the Creation to the Present Time.* New ed. London, 1851. Binding damaged. \$2.
- Gray, Mary A.* "Like Unto a Merchant." (Novel.) New York, 1915, 85 cts.
- Wiseman, Card.* Abhandlungen über verschiedene Gegenstände. Aus dem Englischen. Ratisbon, 1854. \$2.50. (3 vols. bound in one.)
- Espenberger, J. N.* Die Elemente der Erbsünde nach Augustin und der Frühscholastik. Mainz, 1905. \$1.
- Hall, F. J.* The Kenotic Theory. Considered with Particular Reference to its Anglican Forms. N. Y., 1898. 85 cts.
- Ferreres-Geniesse.* La Mort Réelle et la Mort Apparente et leurs Rapports avec l'Administration des Sacrements. Paris, 1905. \$1.25.
- Hepner, Ad.* America's Aid to Germany in 1870-71. St. Louis, 1905. 65 cts.
- Lochner, G. W. K.* Zeugnisse über das deutsche Mittelalter aus den deutschen Chroniken, Urkunden und Rechtsdenkmälern. 1 Theil. Nürnberg, 1837. \$2. (Contains extracts from the Sachsenspiegel, the Schwabenspiegel, the Limburger Chronik, the Golden Bull, etc.)
- Belser, J. E.* Das Zeugnis des 4. Evangeliums für die Taufe, Eucharistic und Geistesendung. Freiburg, 1912. \$1.
- Eylert, R. F.* Charakterzüge und hist. Fragmente aus dem Leben des Königs Friedrich Wilhelm III. 5 vols. Magdeburg, 1843. \$2.50.
- Granbery, J. C. (Prot.)* Outlines of New Testament Christology. Chicago, 1909. 50 cts.
- Geschichte der Kriege in Europa seit dem Jahre 1792.* Mit Plänen. 13 vols. Leipzig: Brockhaus. 1827 sqq. \$8. (Carriage extra.)
- Roesch, J. F.* Pläne von den 42 Hauptschlachten, Treffen und Belagerungen des siebenjährigen Krieges, aus den seltensten Quellen. Frankfurt 1790. \$2.
- Rothenburg, F. von.* Schlachten der Oesterreicher, nach allen vorhandenen Quellen bearbeitet, mit vielen Plänen etc. 4to. Berlin 1848. \$5.
- Hausen, H. F. von.* Allgemeine Militär-Encyclopädie. 4 vols. Leipzig 1859 sqq. \$3.
- Pflug, F.* Der deutsch-dänische Krieg 1864. Illustriert. Leipzig 1865. 75 cts.
- Lebret, Prof.* Feldzug der Franzosen in Egypten 1798-1800. Deutsch vom Grafen von Bismarck. Mit Plänen. Stuttgart 1824. (Binding damaged.) \$1.25.
- Hoyer, J. G.* Geschichte der Kriegskunst seit der ersten Anwendung des Schiesspulvers bis an das Ende des 18. Jahrhunderts. 2 vols. Göttingen 1797. \$2.50.
- Benicken, F. W.* Des Polybius Kriegsgeschichte übersetzt. Weimar 1820. Mit einem Band (separat) Karten und Plänen. \$3.
- Cooke, C.* Englische Kritik über den Krieg in Böhmen 1866. Berlin 1867. 60 cts.
- Williams, J. Herbert.* The New Pelagianism. London 1915. 60 cts.
- MacDonough, Rev. M. V.* One Year With God. Sixty Sermons and Meditations for Pulpit and Pious Reading. Boston 1915. \$1.50.
- Maguire, Rev. Edw.* Is Schism Lawful? A Study in Primitive Ecclesiology. Dublin 1915. \$1.50.
- Quinn, Don Daniel* Helladian Vistas. (The Land and People of Greece described by a priest who knows them well). Yellow Springs, O. 1909. \$1.
- Pelican, B.* Annette von Droste-Hülshoff. Ein Bild ihres Lebens und Dichtens. Freiburg 1906. 50 cts.
- Davidson, Thos.* Aristotle and Ancient Educational Ideals. N. Y. 1892. 75 cts. (The Great Educators Series).
- Jacobs, Friedrich.* Hellas. Vorträge über Heimath, Geschichte, Literatur und Kunst der Hellenen. Berlin 1853. (A classic.) \$1.
- Ude, J.* Ethik. Leitfaden der natürlich-vernünftigen Sittenlehre. Freiburg 1912. 65 cts.
- Acta Leonis XIII.* 7 vols. Bruges 1887 sqq. \$7.50.
- Krieg, C.* Die Wissenschaft der Seelenleitung. Eine Pastoraltheologie. 3 vols. Freiburg 1904. sqq. \$5.
- Oswold, J. H.* Die dogmatische Lehre von den hl. Sakramenten, 2 vols., bound in one. Münster 1856 sq. \$2.
- Koch, F. J.* A Manual of Apologetics. Tr. by A. M. Buchanan. New York 1915. 65 cts.
- Tixeront, J.* Histoire des Dogmes. Vol. III: La Fin de l'Age Patristique (430-800). 3e éd. Paris 1912. 75 cts., paper covers.

BARGAIN BOOK COMPANY, ST. CHARLES, MO.

# The Fortnightly Review

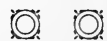
VOL. XXIII, NO. 8

ST. LOUIS, MISSOURI

APRIL 15, 1916



CHRONICLE AND COMMENT



## A National Anti-Infidelity League

According to the Evansville (Ind.) *Courier*, of March 22, a convention will be held in that city, May 2, to organize "a national home-mission anti-infidelity league." The call has been signed by a number of Protestant preachers of different denominations. The avowed objects of the projected league are "to educate and protect our churches, our homes, our young people, and the public against the secret and organized attacks of modern infidelity in its so-called religious associations," i. e. Christian Science, New Thought, Theosophy, Pastor Russell's International Bible Students' Association, etc. This aim is to be accomplished mainly by bureaus of information, lectures, circulating libraries, public meetings, books, tracts, and other literature. The reverend signatories are appalled at "the onrushing tide of infidelity in its various forms." They say, *inter alia*: "The universal cry for the past decade has been, 'Let it [infidelity] alone, and it will die out;' but it does not die. It still lives, in new forms, and enters our homes, and we plainly see the spiritual power and influence of the [Protestant] Church die out and fade away in the minds of our children. And instead, there is instilled in their minds, without warning, without protection, and without education, a powerful developing spirit of scepticism, doubt, unbelief, infidelity, 'don't care' spirit, and we wonder why we cannot lead the world, especially our loved ones, to Christ."

The new anti-infidelity league is to be "inter-denominational," but certain

passages in the "call" make it plain that the coöperation of the Catholic Church is not wanted. And yet the Catholic Church possesses the only means whereby the objects of the league could be successfully accomplished. Outside of its pale there is no true religion. Protestantism is simply working itself out logically in Christian Science and the other "heresies" condemned by these Evangelical ministers; these heresies are the legitimate offspring of the principles proclaimed by the so-called Protestant Reformers.

## Mission Work Among the Negroes

His Excellency the Apostolic Delegate, in a sympathetic letter addressed to the Director General of the Catholic Board for Missionary Work among the Colored People, under date of Jan. 12, 1916, praises the work of that zealous organization, which, with the small means at its disposal, has built and maintains many schools for poor colored children, supports a number of priests on the Southern mission, and has established churches and chapels. Yet, as Msgr. Bonzano truly remarks, "only the surface of this vast work has been touched. For here it may be truly said that 'the harvest indeed is great, but the laborers are few.' The harvest of souls that could be gathered for Christ extends over all our land; but it is especially great among the colored population of the South."

No one who knows conditions in the South will gainsay that here indeed is a field for unlimited missionary endeavor. The Apostolic Delegate is convinced that "the means to carry on the

work [among the Negroes of the South] will be forthcoming if only the great needs of this worthy apostolate be placed before our generous Catholic people." This the Catholic press ought to do more frequently and adequately than has been its wont. How can we American Catholics claim to be doing our duty towards God and neighbor while millions of colored people are living in this country as neglected practically as though they inhabited the jungles of South Africa? Let us remember that we have a far greater obligation towards the former than towards the latter, because of their forcible removal to this continent and the injustices of the slavery period. All the negro missionaries with whom we are acquainted agree in saying that the work among the colored people, while arduous, is promising, and would bear wonderful fruit if only the efforts of the missionaries were properly supported by the white Catholics of the country.

#### "Treuga Dei"

Pacifism is not a new, nor an anti-religious movement. As the Rev. Dr. Paschal Robinson, O. F. M., pointed out in a lecture recently delivered at the University of Pennsylvania, in the eleventh century a movement was set on foot in France which aimed at bringing about a general cessation of all warfare amongst Christians. But this movement ended in failure, as "the times were not yet ripe for the inauguration of an era of universal peace. The ecclesiastical authorities had recognized this fact, and, instead of advocating universal peace, sought rather to mitigate the ravages of private war by restricting the number of days on which it might be carried on. Thus arose the 'Truce of God,' which was gradually extended by successive councils so as to leave not more than eighty days in the year available for private warfare. This truce was enforced by spiritual penalties, peace tribunals, parochial militia, etc. "Nothing redounds more to the credit of the medieval ecclesiastics," says Fr. Robinson, "than their

unwearied striving during the turbulent medieval period to protect the poor and defenceless and to lessen the violence, oppression, and outrage which marked the progress of feudal warfare. It was only by degrees and in proportion as the temporal rulers were able to follow the lead taken by the Church and to enact the 'Landesfriede,' the 'Quarantaine-le-roi,' and other royal peaces, that war came to be confined to international conflict."

The problem now to be solved is how to lessen international conflicts in number and virulence, and to renew the *Treuga Dei* on a much larger scale. Unfortunately, under present conditions, the Church can no longer employ some of the means which she had at her disposal in the Middle Ages, but must confine herself to advice and exhortation. That the present Pope is living up to his duty and the Church's glorious past in this respect, is a fact that needs no stressing, as it is known to all the world.

#### Gregorian Chant at the Installation of Msgr. Mundelein

Father Charles Becker, of the faculty of St. Francis Seminary, near Milwaukee, who has been in the forefront of the fight for Church music reform these many years, in Professor Singenberger's *Cæcilia* (Vol. 43, No. 3, p. 15) expresses his gratification at the Gregorian Mass sung at the solemn installation of the new Archbishop of Chicago. A choir of men "responded to the old and most solemn strains of the Gregorian Chant throughout the entire Mass.... After the Mass the *Te Deum* was chanted, not, as is customary, in a translation, but in the Latin setting-another progress. Finally a very beautiful hymn in honor of the Blessed Virgin was sung, in the vernacular, the text being English, the air German, an appropriate combination *hic et nunc*."

Father Becker says he does not know whether the choir acted of their own accord in drawing up this programme, or whether they were told to sing only Gregorian Chant. It is probable that

they acted under instructions. The Mass was chanted by the Papal Delegate, Msgr. Bonzano, who has repeatedly given evidence that he means to enforce the rules of the famous *Motu proprio*, which says among other things: "The ancient traditional Gregorian Chant should be restored to the function of public worship, and everybody may be sure that an ecclesiastical function loses nothing of its solemnity when it is accompanied by no other music than this." No doubt the new Archbishop of Chicago, Msgr. Mundelein, also took a hand in arranging the musical programme for his installation, and from what we hear of him it is plain that "sentire cum Ecclesia" is to be the watchword of his administration.

#### Catholics Among the Socialists

The Buffalo *Echo* (Vol. II, No. 8) tells of the naive astonishment of a New York priest when he watched a Socialist parade and noticed how many of the marchers raised their hats as they passed St. Patrick's Cathedral. "That so many Catholics should have joined the ranks of Socialism was a revelation to him, and his report of the incident to the Cardinal also caused astonishment."

That there is an unduly large number of Catholics and ought-to-be Catholics among American Socialists has been time and again pointed out in the FORTNIGHTLY REVIEW in the course of the last fifteen years. We have good reasons for believing that "Catholic Socialists" are more numerous to-day than ever before, and, be it noted, by no means all of them raise their hats when they pass a Catholic church! There is no hope of stopping this defection until we get the sorely needed Catholic Social Reform Movement well under way. For the present, that movement is unfortunately confined to a narrow circle, practically ignored by those who ought to be its leaders, and comparatively ineffective because hampered by apathy and counteracted by powerful capitalistic influences. Our people must be made to feel and understand that

the Church is not identified with Capitalism but, on the contrary, is still, as she was from the beginning, preëminently the Church of the poor.

#### A Danger to Religious Liberty

In the *Ecclesiastical Review* for March, Mr. W. T. Drury, an attorney of Morganfield, Ky., calls attention to the fact that the guaranty of religious liberty in the Federal Constitution does not prohibit the individual States from making laws affecting religion. Mr. Drury says that this principle has been affirmed in a decision of the U. S. Supreme Court in the case of Father Permoli against the city of New Orleans (3 Howard U. S., pages 588 sqq.)

Father Permoli, pastor of St. Augustine's, New Orleans, during the yellow fever epidemic of 1842 held funeral services over a body brought to his church, contrary to an ordinance passed by the city council. He was fined and fought the case, which eventually came before the United States Supreme Court. The Court, headed at the time by Chief Justice Taney, a Catholic (at least in name), held that the Federal Constitution, while providing that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof, makes no provision for protecting citizens of the respective States in their religious liberties.

Mr. Drury cites this decision in connection with the prohibition question. But, as has been pointed out in this REVIEW on a previous occasion, the principle has even wider and more threatening possibilities, and its development and application in the different States should be carefully watched by all friends of religious liberty.

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There is a type of mind which interprets everything literally, unless, like the "This is Sarkazzum" of Artemus Ward, a formal warning is hung out to prevent misunderstanding.—Rev. Herbert Thurston, S. J., in the *Month*, No. 619, p. 76.

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There's one thing about the gripe—it takes your mind off a lot of other troubles.

### School or Educational Surveys

Efficiency methods, so characteristic in the conduct of modern business, have invaded the schools. The school or educational survey is an attempt to bring about a more economic use of money and a better adaptation of educational agencies to educational needs, by a rigid, scientific study of methods of teaching, courses of study, physical and mental examination of pupils, location and equipment of schools, teachers' salaries and proficiency, etc. According to a statement of the United States Commissioner of Education (Sept., 1915), "between 40 and 50 such surveys, more or less formal, have been made in this country within the last few years, and many others have been planned."

But the "school survey" is not an American institution. One of the *Bulletins* of the U. S. Bureau of Education (1915, No. 37) describes such investigations carried on in Belgium, Canada, England, France, Germany, Austria, Ireland, New South Wales, New Zealand, Scotland, Sweden, and Switzerland between 1798 and 1914.

Chapter XVIII (Vol. 1) of the Report of the Commissioner of Education for 1915 gives an account of school surveys undertaken in different parts of the country.

A sanitary survey of the white and negro schools of Orange County, Va., included a study of "the physical condition of the children in attendance on the schools, the enrollment, the proportion of attendance, the size, the equipment, and appearance of buildings and grounds, heating and lighting arrangements, water supply, and sanitary conveniences."

One of the best examples of a survey of schools designed to reach and influence public opinion, was made in San Francisco. Each school visited was studied "with reference to its external

appearance, its internal appearance, the teacher and the teaching of the lesson, the type of teacher, the type of child in school, particular merits and defects observed, and various personal observations and recommendations." Some evils were found which were said to be attributable to three fundamental sources: (1) defects which are inherent in the charter governing the organization and finances of the school system; (2) inadequate and unscientific financial and educational reports; (3) lack of sufficient appropriation for educational purposes.

A finding rather surprising is that "outside of paying good salaries to elementary teachers, San Francisco has simply no conception of what it means to spend money upon education."

Some of the recommendations were as follows: An increase of appropriation; introduction of time sheets and service records throughout the department; employment of a commission of experts to pass upon all future school sites, school buildings, and ventilating and plumbing systems; adoption of a standard of equipment which shall insure an adequate supply of necessary teaching material; janitors to be appointed on a civil service basis, etc.

These statements may indicate what the "survey" aims at, and what kind of facts and conditions it brings to light. Whether the school survey always produces results commensurate to the outlay and the efforts expended, is still an open question, though President Pritchett thinks that "there is every indication that some such scheme of educational inquiry will become a permanent feature of American education." The same authority also admits that "the value of the recent educational surveys lies not so much in their actual contributions as in the suggestions to which they give rise."

School surveys, with special refer-



ence to their application to the Catholic school system, will be discussed more fully later on in this REVIEW.

ALBERT MUNTSCII, S. J.

St. Louis University

### The Mexican Situation

The Dubuque *Catholic Tribune* of March 23 contains an editorial which takes exception to my statement in the FORTNIGHTLY REVIEW (XXIII, 6) that Catholic papers have neglected to "relate the Mexican policy of the administration to the welfare of the American people," and which attempts to show that this policy has not been conducive to the best interests of the United States. The editor admits that armed intervention for the purpose of subduing the warring factions and setting up an orderly government in Mexico, would be undesirable from the American viewpoint, but he insists that the administration should have extended diplomatic recognition to Huerta. He chooses the first horn of the dilemma which I described as "Huerta or armed intervention." Let me try to show why I think that his position there is not entirely happy or tenable.

Madero's government was the legitimate government of Mexico, not because it was brought about through a successful revolution, but because it was established by an election that was freer than any that had been held in that country for many years. Madero became president through the observance of all the constitutional forms that were required and sufficient to give a Mexican administration moral and legal validity. This government Huerta overthrew by force. In this performance Huerta was no ordinary rebel; his offense was not that of the ordinary citizen who raises his hand against legitimate political authority. His treason was the deepest and most reprehensible that can possibly be conceived; for he

was a soldier, was in fact the head of the army; as such, he was under a very special obligation to uphold the authority of his civil superior and the existing government. Any assumption that Huerta's insurrection comes under the head of morally legitimate resistance to a "tyrant" is not defensible for a moment. When we turn to the writings of the moral theologians on the subject of lawful active resistance to a legitimate political ruler, we find that they justify such a course only in case the ruler has "completely subverted his power to private ends," has "substituted his arbitrary will for the common good," has "attempted to encompass the moral and political ruin of the people." Something of this kind is held to be necessary on the part of a legitimate ruler before active, as distinguished from passive, resistance is justified in morals. Nothing of this kind had occurred in the administration of Madero. The worst charge brought against it is that it was hopelessly inefficient. In passing we may observe that this charge is highly suspect, inasmuch as its main supporters have been the favored beneficiaries of the régime of Porfirio Diaz, who found Madero less tractable in the matter of profitable concessions. Even if the Madero administration had been as inefficient as it has been painted, that fact did not render it morally illegitimate to such an extent as to justify armed rebellion. In that situation the duty of all good citizens was to make special efforts to assist the existing legitimate government. And this duty was supremely binding upon Huerta, the commander of the army. He had made a reasonable attempt to fulfil it, he could readily have put down the rebellion of Felix Diaz. This duty he deliberately shirked. When the insurrection had got sufficient headway, he made himself the arch rebel, and overthrew the legitimate government. Therefore was he clearly

a "usurper," a "tyrant," an "illegitimate ruler," in the technical language of moral theology. Against his usurped power any good Catholic of Mexico was fully justified in organizing armed resistance, provided there was good reason to hope for a favorable outcome.

I have insisted at this length on the morally untenable character of Huerta's government because that feature seems to have escaped the attention of many of his apologists in this country. And I submit that it is a pertinent circumstance in the formation of a comprehensive and adequate judgment of the Mexican situation. I do not contend that of itself it justified our administration in refusing recognition to Huerta; for this is a matter that is primarily governed by international usage, rather than by moral desert or merely moral principles. But I do maintain that the moral illegitimacy of Huerta's position might very properly have reinforced certain other indications that may have pointed to the undesirability of diplomatic recognition. The "other indications" are herewith submitted.

*Harper's Weekly* of March 25 begins a series of articles headed, "Huerta and the Two Wilsons." The writer is Robert H. Murray, who has evidently not been denied access to diplomatic and other intimate sources of information. The first article contains a summary of certain dispatches from the American ambassador to Mexico, Henry Lane Wilson, which in the opinion of Mr. Murray "clarified and interpreted" the impression that "the good faith of the United States government had been betrayed, its honor impugned. . . . its name and power more than dubiously employed by its representative in Mexico, Henry Lane Wilson, to compass the downfall of Madero by conniving with Huerta to seize the Mexican government; . . . that Huerta's treason would

have been impossible of accomplishment had it not been encouraged and abetted by Henry Lane Wilson in the name of, and by the prostitution of the power of, the government which Wilson misrepresented."

If this view is correct, it suggests that sufficient reasons to justify the refusal by the administration to recognize Huerta may have existed, independently of the assumption that the latter was a party to the conspiracy to murder Madero and Suarez. In passing, it may be noted that Huerta was at least responsible for failing to provide these men with adequate protection on the night of that fatal ride. I do not assert that the administration was certainly justified in its attitude towards Huerta. I do not know whether it was or was not justified. This I do know: that on the showing made by Mr. Murray in his first article there is a fair *presumption* that the course of the administration was correct; and that the benefit of this presumption should be logically and loyally conceded.

It is assumed by many persons that if Huerta had been recognized by the United States, a stable government would have been set up in Mexico within a reasonably short time. What is their authority for this assumption? Merely the assurances of the aforementioned interested groups of concessionaires and their friends. But these groups had previously pinned their faith to the indefinite duration of the autocracy of Porfirio Diaz. Yet Diaz fell. Huerta appropriated his mantle, and accepted the support of the same "Cientificos" who had been the mainstay of the regime of Diaz. What adequate reason is there for believing that the lesser would have succeeded where the greater failed? I do not say that Huerta would not have been successful; for I don't know any more about it than the great majority of those

who talk as though they do know. I merely suggest that the outcome was not transcendently certain.

I submit, then, that a patriotic American cannot hope to defend with any degree of convincingness the proposition that the welfare or honor of the American people would have been promoted by formal recognition of the government of Huerta. And I am even more confident that no headway can be made with the proposition that the interests of the United States would be served by armed intervention with a view to the subjugation and pacification of Mexico. Since the editor of the *Catholic Tribune* agrees with me in this latter opinion, I do not see that he can blame the administration for recognizing Carranza when the situation had become so critical as to leave no alternative to recognition but forcible intervention.

In closing, Mr. Editor, permit me to repeat the statement that you were absolutely right when you said that "the hands of American Catholics are tied, so far as their brethren in Mexico are concerned." From a political-campaign point of view, the Mexican situation is full of dynamite.

OBSERVER.

### Thaddeus Stevens and His Biographer

One of the most reprehensible features of the much-discussed photo-play, "The Birth of a Nation," is the way in which Thaddeus Stevens is misrepresented therein. The "Great Commoner," who was the unquestioned leader of the national House of Representatives from July 4, 1861, when it assembled at the call of Lincoln, until his death in 1868, — a period of legislative work that stands unapproached in difficulty and importance in the history of Congress, — was not the monster as which he is painted. In fact, among the odious traits ascribed in "The Birth of a Nation" to Stoneman, (the fictitious name

given to the character who can be none other than Stevens), there is scarcely one that has any real basis in history.

Apropos of Stevens, it will no doubt be news to most of our readers that he was baptized on his deathbed. His biographer, Mr. Samuel Walker McCall, who, by the way, was elected governor of Massachusetts last November, and is now a candidate for the presidential nomination, describes the scene as follows:

"He had about him [Stevens had never been married], to care for his wants, his two nephews, one of whom bore his name, a few family friends, and two Sisters of Charity, who had watched over him in his former illness. . . . On the afternoon of Tuesday, August 11, he was very weak. . . . Two colored clergymen called, and asked to see Stevens and pray with him. He ordered them to be admitted; and when they had come to his bedside, he turned and held out his hand to one of them. They sang a hymn and prayed. During the prayer he responded twice, but could not be understood. Soon afterwards the Sisters of Charity prayed, and he seemed deeply affected. The doctor told him that he was dying. He made a motion with his head, but no other reply. One of the Sisters asked leave to baptize him, and it was granted, but whether by Stevens or his nephew is not clear. She performed the ceremony with a glass of water, a portion of which she poured upon his forehead. . . . He lay motionless for a few minutes, then opened his eyes, took one look, placidly closed them, and, without a struggle, the great commoner had ceased to breathe." (S. W. McCall, "Thaddeus Stevens," in the American Statesmen Series, edited by John T. Morse, Jr., pp. 351, 352, Boston and New York, 1900).

Another little-known fact in connec-

tion with Thaddeus Stevens is that he was one of the first public men to join the Anti-Masonic party and vigorously combatted Freemasonry for many years.

The anti-Masonic party sprang into being in New York, in consequence of the abduction and probable murder of William Morgan by members of the Craft. "Stevens," says Mr. McCall, "instinctively sympathized with the principles of the new party, and was one of the first men in Pennsylvania to declare his adhesion to it. . . . He denounced an institution whose members, he believed, were banded together by an oath to control a government whose blessings they shared, and to pervert the administration of justice in their own favor. He declared that Masonry was an *imperium in imperio*, and that republican institutions were endangered by its continuance. Largely through his leadership the opposition to the Democratic party in Pennsylvania was consolidated under the name of the anti-Masonic party, and it made an energetic but unsuccessful campaign in 1829, having Joseph Ritner as its candidate for governor. For a time this issue promised to furnish a rallying cry for a great national party. A national convention was held in Baltimore in September, 1831, and placed William Wirt in nomination for the presidency. Stevens was one of the moving spirits of the convention. . . . Wirt received the electoral vote of only one State, and that the State in which Stevens was born [Vermont]. . . . The truth underlying the new party was too narrow and too self-evident. Masonry itself languished, men quitted its ranks in great numbers, and many of its lodges were closed. But the American people declined to divide upon this particular question. . . . Stevens, however, did not at once give up the fight. . . . the Whig party was just coming into being, and he was very willing to strengthen this

nascent organization by whatever elements of attraction remained in anti-Masonry. In 1833 Stevens took his seat as a member of the Pennsylvania House of Representatives from Adams County. . . . Very early in the session he introduced a resolution aimed at Masonry. It provided that an inquiry be made into the expediency of a law making Freemasonry a good cause of peremptory challenge in all cases where one of the parties was, and the other was not, a Mason; also in criminal cases in which the defendant was a Mason; and providing finally that a judge who was a member of the order should be disqualified from trying a case in which one of the parties was also a member. This resolution was defeated, but by a majority of only eleven votes. On March 27, 1834, as the chairman of a committee appointed to investigate Masonry, he submitted a report which was a caustic attack upon the House itself for refusing to sanction the summoning of witnesses, and upon the Democratic governor and other Masons who held office.

"'It was,' says this report, 'intended that the governor of this Commonwealth should become a witness, and have a full opportunity of explaining, under oath, the principles and practices of the order of which he is so conspicuous a member. It was thought that the papers in his possession might throw much light on the question how far Masonry secures political and executive favor. This inspection would have shown if it be true that applications for office have been founded on Masonic writ and claimed as Masonic rights; whether in such applications the 'significant symbols' and mystic watchwords of Masonry have been used, and in how many cases such applications have been successful in securing executive patronage. It might not have been unprofitable also to inquire how

many converted felons, who have been pardoned by the recent governor, were brethren of the 'mystic tie.' The committee high have deemed it necessary, in the faithful discharge of their duty, to have called before them some of the judges, who are Masons, to ascertain whether, in their official character, the 'grand hailing sign' has ever been handed, sent, or thrown to them by either of the parties litigant, and if so, what has been the result of the trial.' . . .

"Stevens was reëlected to the legislature in 1834, and renewed the attack upon Masonry offering a bill to suppress it, but his party was in a minority, and his bill was defeated by twenty votes." (McCall, "Thaddeus Stevens," pages 29—34).

Governor McCall seems to have absorbed some of the independent and straightforward spirit of his hero. He declared before the primaries that "he would rather go down to defeat than to be nominated for governor by the votes of men who belong to organizations which proscribe men on account of their religious belief."

Governor McCall is not only a successful politician, but a learned scholar. As illustrative of his absent-mindedness a correspondent of the *Nation* (No. 2629) tells an amusing story in connection with his life of Stevens, from which we have quoted.

Somewhere McCall had heard of an incident in the career of Thaddeus Stevens which amused him vastly. Stevens, it seems, while a member of the National House of Representatives, had started one morning to walk to the Capitol with a friend, but dropped in a moment at a resort on the way up the Avenue, took a "flyer" at faro, and won a hundred dollars, which was paid him in a single banknote. He had barely reached the Capitol steps, when he was accosted by a party of Quaker con-

stituents, who proceeded to lay before him a religious enterprise in which they had interested themselves, and expressed the hope that he would contribute something in its aid. Stevens at once drew from his pocket, with a considerable flourish, the banknote he had just now won at the gaming-table, and handed it to the spokesman, remarking to his friend with oratorical solemnity: "God moves in a mysterious way, His wonders to perform!"

"McCall's delight in this anecdote kept it running in his mind," says the *Nation* correspondent, "so that he began to read everything he could find about Stevens, and this led to his writing the life of the eccentric commoner, only to discover, after the work was off the press, that he had left out of it the one story which had furnished its original inspiration."

### May Gelatine Be Eaten as Abstinence Food?

The St. Paul *Catholic Bulletin*, in its Vol. V, No. 50, answered this question in the negative.

"Gelatine," it said, "is obtained from animal tissue and from the marrow of bones. From its nature it seems quite clear that it cannot be classed as abstinence food. It is true that, by reason of a special privilege, granted by the Pope at the request of the bishops of the United States to the Catholics of the country, lard or drippings, which are made from the fat of animals, may be used in the preparation of vegetables for food. Between this privilege and the direct use of gelatine as food there are two points worthy of distinction. One is that the lard or dripping may be used in the *preparation* of food, and thus is eaten indirectly, and consequently not in so great a quantity; while the gelatine ordinarily is eaten directly, as in the form of soup or such like. The other difference is based on the compo-

sition of the two substances. One, the lard, is rendered from the fat of animals, the other is obtained from the animal tissue, and from the skin and bones of animals. This difference in their composition prevents, we believe, the gelatine from being classed as the same substance as lard, and consequently it cannot be included, according to our judgment, in the privilege which mentions specifically the articles that may be used, namely, lard or dripping in the preparation of food."

This statement having caused some discussion among a group of our readers in Minnesota, and a query having been sent to this REVIEW, we asked the Rev. Dr. John A. Ryan, of the Catholic University of America, who formerly taught moral theology in the St. Paul Seminary, for an opinion. Here it is:

"In answer to your inquiry I would say that I am inclined to think that the *Bulletin* man is right. If we assume that gelatine is merely animal tissues and marrow, then it is undoubtedly meat, and forbidden. The theologians mention specifically the marrow of bones as included in the term *meat*. I think, too, that tissues and marrow are too remote from lard and drippings to be covered by the special privilege granted to the Catholics of the United States.

"On the hypothesis which you suggest, that animal tissue and marrow are only a small proportion of the gelatine compound, it still seems to me that this is not abstinence food. My reason is simply the analogy between the animal product in the gelatine and the animal product in ordinary meat soup (especially the boarding-house variety). The amount of meat in such soup is a very small proportion of the whole, and yet the combination is forbidden.

"However, I do not hold this opinion as conclusive, but only as strongly probable. I would hazard the suggestion

that if a chemical change occurs in the animal tissue during the process of conversion into gelatine, the situation might be altered. But this is only a guess, and I do not know whether any such radical change takes place."—

Thus far Dr. Ryan. There are a good many preparations in the market, sold under various names (*Tryphosa*, *Jello*, etc.), which are supposed to be, or to contain, gelatine. It would be worth while to investigate whether they really contain animal tissue and marrow, and what is the process to which these substances are subjected in the course of manufacture. We have been told that some so-called gelatine preparations contain no animal tissue at all, but are made from the juice of roots imported from Central or South America.

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## NOTES AND GLEANINGS

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The Knights of Columbus up in Wisconsin, according to the *New World* (Vol. 24, No. 40), conduct a lyceum which enables the local councils of the Order to engage lecturers and entertainers with no expense to themselves except for hotel fare, livery, etc. This bureau, knowing the apathy of Catholics towards lecturers, strives to overcome it by combining entertainment with instruction. That is, a lecturer and an entertainer appear together on the same evening. Our Chicago contemporary thinks this is a good plan. "The principle of combined features is one fully recognized and taken advantage of by secular lyceums and chautauquas, and we can do no better than pattern after them. It is poor policy to elevate our eyebrows and assume a superior air which gets us nowhere and which will injure the cause for which we are working." This is evidently the K. of C. point of view, and if the plan works successfully in Wisconsin, there is no reason why it should not be tried elsewhere. Better a lecture with an entertainment than an entertainment without a lecture,—that is, provided the lecture is really a lecture and not a farce.

The late Tom Karl, of the Bostonian Opera Company, we note from the Milwaukee *Catholic Citizen* (Vol. 50, No. 22), was a born Irishman and his real name was Carroll. This is the first instance to our knowledge of an Irishman having adopted a German name.

The clash between Church and State in New York over the public charitable institutions receiving aid from the State funds has resounded unpleasantly throughout the country. We can't say that we are favorably impressed by Father Farrell's pamphlets or by his conduct before the Strong Commission. For the rest, as the *Catholic Citizen* justly remarks (Vol. 50, No. 22), "the whole matter is one that, for practical purposes, must be fought out...in the forum of public opinion. The private institutions get this money by favor of the voting element, Protestant and Catholic. The wisest policy for the Catholic institutions, therefore, is to challenge full and thorough investigation, and to show the disposition of every cent they get from the public treasury. They ought to do this, or else decline any further State aid. They must do this, or the State itself will inevitably decline to continue the appropriations."

We are grieved to learn of the demise at Lakewood, O., on March 26, of our good friend, the Rt. Rev. Msgr. George F. Houck. Msgr. Houck was for many years chancellor of the Diocese of Cleveland and wrote a life of Bishop Rappe and a history of the Catholic Church in Northern Ohio. He faithfully and efficiently served God and the Church in the holy priesthood for more than forty years. Msgr. Houck was a warm supporter of the FORTNIGHTLY REVIEW from its beginning. Though already near death, he renewed his subscription to it a few months ago, and in so doing, dictated to his secretary words of cheer and blessing for ourselves and our work. "*Multis ille bonis flebilis occidit.*" We ask our readers to remember this noble, kindly, zealous priest in their prayers.

Speaking of the "Gideons" and their activity, the Chicago *New World* (Vol. 24, No. 40) says that while this organization is "manifesting a spirit of missionary zeal that is worthy of emulation by others," it has "nothing definite to offer the practicing Catholic, the man who goes regularly to the sacraments

and who never misses Mass in the town where he may chance to be spending Sunday." The principal business of the "Gideons" is to disseminate the (Protestant) Bible. Our contemporary says that Catholic hotel-keepers are not justified in permitting copies of the Protestant Bible to be put into their rooms. If they "feel they must consent to Bibles being left in their establishments, then let them stipulate that the Catholic, as well as the Protestant, version be represented."

The *Sacred Heart Review*, of Boston (Vol. 55, No. 16, p. 246), reprints the letter of a K. of C. which we published in our No. 6, under the title, "K. of C. Fraternizing with Freemasons," and comments thereon as follows: "Of course we must believe that the Saratoga Knights did what they did in good faith, and never adverted to the inconsistency of Catholics 'inspecting' a Masonic temple and fraternizing with the Masons. For individual Masons every Catholic, like the writer of the letter to the FORTNIGHTLY REVIEW, may have, and indeed should have, the kindest Christian feelings; but no Catholic would recognize Masonry as an organization to be placed on the same level with Catholic organizations, unless he was very forgetful of the rules of his Church. And this is practically what was done by the Saratoga Knights."

At a recent K. of C. banquet in Chicago, Mr. Thomas P. Flynn, a prominent politician, boastfully asserted that fifty-five per cent of the men now serving as privates in the U. S. army are Catholics. Commenting on this assertion in the St. Louis daily *Amerika* (Vol. 44, No. 122), Mr. F. P. Kenkel, K. S. G., editor of that excellent newspaper and director of the Central Bureau of the Catholic Central Society, says it is impossible to prove any such statement because the requisite statistics are lacking. "But," he continues, "even if the fact were as stated, would Catholics have a reason to boast of it? Is it such a splendid thing to behold an army of mercenaries consisting over one-half of Catholics? Would the fact not prove that the social and economic condition of American Catholics is very unfavorable? They form but 20 per cent of the population of the country and yet contribute 55 per cent to an army consisting of adventurers and down-and-outers, or at least of young men who have enlisted because they

did not know how to make a decent living." In conclusion Mr. Kenkel says that Mr. Flynn and his politician friends should rather see to it that a sufficient number of chaplains is provided for the many Catholic soldiers in our army and that measures are taken to reform the navy, in which, according to the terrible disclosures recently made by the *Catholic Tribune*, immorality is rampant.

One of the most interesting good roads plans reported in the newspapers is that of the promoters of the Arcadian Highway, which it is proposed to build from Detroit to the Gulf of Mexico by "grubstaking." This word is an Americanism and was coined in the mining regions of the West, when men with money would advance it to prospectors for maintenance during months of digging for treasure. What the promoters of the Arcadian Highway propose is that people of means shall give advance funds to "grubstake" a large number of men among the army of the unemployed while working along the projected route. A Detroit millionaire is said to have pledged himself to "grubstake" one hundred men at a dollar a day. The route chosen is that of the old voyageurs and pioneers in the days when Alice lived at "Old Vincennes."

The two practical ways of helping the Catholic press are by subscriptions and advertisements. Not every one of our readers can help by advertising, though most of them could help by mentioning the REVIEW when they enter into business relations with firms that advertise in our pages. But there is hardly any subscriber to the REVIEW who could not secure another subscriber if he or she would try. In the words of the *Sacred Heart Review*, "resolutions to support the Catholic press have come to be a joke; subscriptions are what count."

The Central Bureau of the German Central Society, the only Catholic agency engaged in systematic social reform work in this country, in one (Vol. III, No. 35) of its recent press bulletins,—which are always timely, interesting, and instructive, and deserve a far wider publication than they actually receive,—calls attention to the steady, if quiet, growth of radical ideas, especially the Single Tax. This fallacy is now gaining a foothold also among the farming classes, and a proof that the

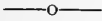
movement is politically strong may be found in the fact that Mr. Louis F. Post, the editor of the *Chicago Public*, a leading Single Tax organ, has been appointed Assistant Secretary of Labor in the present administration. It is a mistake, says the Bureau, to believe that radicalism is dead. "Its doctrines will not die so easily as we have been prone to imagine." And then it calls attention to two important duties that rest especially on us Catholics, viz.: to assist in stamping out radical teachings and, most urgent of all, "to lend our hands to remedy conditions which make radicalism possible." For "all errors contain half-truths, and are enabled thus to appeal to men." The Single Tax in particular "cannot be done away with by attacks upon it, but [only] by a more equitable distribution of wealth and a just system of taxation."

It is encouraging to know that the good work of the late Anthony Comstock is being continued by Mr. John S. Summer, a New York lawyer, who has succeeded Comstock as head of the Society for the Prevention of Vice. In an interview published in the *Sun* (reproduced by the *Catholic Telegraph*, Vol. 85, No. 3), Mr. Summer announces that he is going to proceed first of all against the obscene magazines. Decent people all over the country will hail this campaign with joy. Indecent magazines are working havoc with the morals of thousands upon thousands, especially among the young. The *Catholic Telegraph* suggests, as a practical way of aiding Mr. Summer, that men and women refuse to deal with stores which sell indecent magazines, that they keep such magazines out of their clubs, and boycott barber-shops, restaurants, and cafes which expose salacious publications on their tables. This is a good suggestion, and we hope it will be widely heeded.

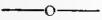
The Archbishop of Cincinnati, under date of March 19, has issued a strong pastoral letter on divorce. The letter fills seven and a half columns in the *Catholic Telegraph* of March 23, and Dr. Moeller inveighs against divorce as a "terrible and cancerous growth," which all who are interested in the temporal and spiritual welfare of Church and State should make every effort to check. He shows that the Catholic teaching on the indissolubility of Christian marriage is based on Scripture, tradition, and sound reason, and praises Senator Ransdell of Louisiana for uphold-



ing it in the U. S. Senate. We are pleased to learn that the Joseph Berning Printing Company, Cincinnati, has put the pastoral in convenient pamphlet form, and is prepared to supply it in quantities at a merely nominal cost.

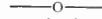


The venerable Bishop of Grand Rapids, Mich., Dr. Richter, has revised and republished his pastoral letter of 1904 on the subject of mixed marriages. This timely and impressive document can be had in the shape of a ten-page brochure from the episcopal curia. The Bishop says that to-day, in our country, where Catholics form but a small minority, mixed marriages "cause the ruin of innumerable souls." "The very frequency of mixed marriages," he declares, "diminishes the fear of them and increases their number." Yet they are a very great evil, forbidden by God and abhorred by the Church, who, when she grants a dispensation, does so "reluctantly and only to avoid greater evils." In combatting mixed marriages our bishops are endeavoring to stop one of the principal sources of the terrible leakage from which the Church suffers in America. Msgr. Richter's pastoral letter ought to be widely circulated.

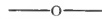


The Quebec *Vérité* (Vol. 35, No. 35) reprints this interesting note from the *Feuilles Romaines*, of Feb. 27: "The Holy Father has given his approbation to a brochure published by Signor Giani on the subject of the Boy Scouts. The author shows conclusively that the spirit animating the Scout movement is contrary to the Catholic faith to such an extent that it were useless to attempt to render the organization inoffensive and helpful for young Catholics by the addition of some words or acts savoring of religion." Signor Giani's booklet is entitled "Giovani Esploratori e Giovanette Esploratrici, Note Polemiche," and published by the Tipografia Santa Maria Novella, of Florence. Presumably it deals with the Boy Scout movement in the somewhat anti-religious form which it has assumed in Italy. As this form is not that which the movement has taken in English speaking countries, the cautious reader will beware in drawing too large conclusions from the author's argument and its approval by the Pope. It is not too much to say, however, that an organization that is being put to anti-Catholic uses in Europe, needs watching in America.

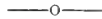
A Rome correspondent writes, under date of Feb. 25, that the new Code of Canon Law is nearly finished. "The three first volumes are complete, and the fourth is tending towards completion. But," the correspondent adds, "no matter how soon the Code is terminated, the Holy Father will not promulgate it until the European war has come to an end." Thus does the old saw, "*Inter arma silent leges*" acquire a new meaning.



It nearly takes one's breath away to come across the following editorial utterance in the *Catholic Columbian* (Vol. 41, No. 12): "The English are great language destroyers. They know full well that to murder a language is to kill a people. . . . After all is not the English a turgid stream that has been polluted with heresy and has hurled its ugliness against the authority of the Church? Bravo! ye Canadian French who will not be undone by a language that has ever been the tongue of the ruthless invader." Fifteen or twenty years ago such expressions, made by one or two Canadian contributors in this REVIEW, evoked ridicule and protest from newspapers edited, as the *Columbian* is, by Catholic Irishmen. How the whirligig of time does bring its revenges!



The *Messenger* (formerly *Diocesan Messenger*), of Belleville, Ill., refers to the new Holy Name Church, now under construction in this city, as "the only Fourth Degree Church in St. Louis." The *Messenger* is mistaken. The Holy Name Church is not a Masonic temple: it is a Catholic church, and among Catholic churches there is no distinction of "degrees."



The late Cardinal Gotti lived to the ripe age of eighty-two. He was the second oldest member of the Sacred College. The oldest is Cardinal De Cabrières, Bishop of Montpellier, who is eighty-six. During his prefecture of the Propaganda, Cardinal Gotti has seen the removal from his jurisdiction to the common law of the Church of nearly the entire English-speaking world, including the United States, England, Ireland, Scotland, and Canada, as well as various other countries, but during the same period he also saw the formation in the missionary countries under Propaganda of an unprecedentedly large number of Apostolic prefectures and vicariates. R. I. P.

## LETTER BOX

The reverend Rector of St. Peter's Church, Cleveland, O., writes to us under date of March 25: "Herewith inclosed please find five dollars as subscription for the FORTNIGHTLY REVIEW, which, in my opinion, deserves every encouragement, as it is doing a great work in behalf of truth and justice. I am with you heart and soul on all the live questions of the day and hereby desire to express to you my unfeigned admiration of the courage and cleverness with which you have wielded a trenchant pen in defense of truly Catholic interests for now almost a quarter of a century. *Faustissima quaeque!* Cordially yours in Christ, Nicholas Pfeil." We are very thankful for such expressions of appreciation and encouragement, which show that our humble work has not been entirely in vain, and incite us to keep on as long as God gives us strength. But to enable us to keep on it will be necessary for our friends and well-wishers to obtain a number of new subscribers to supply the lacunae in our list caused by the war, death, and other unavoidable causes. Only a few have so far responded to our request for at least one new subscriber. It is a comparatively easy thing for the average reader, especially the average priest, by recommending the REVIEW to his friends and distributing an occasional sample copy (which we are always willing to supply) to gain new friends and supporters. Yet it seems such a very hard matter for most of them actually to get to work and do us this small favor. If the REVIEW dies of inanition, it will not be so easy to supply its place, and we feel certain that quite a number of its present subscribers will then regret the apathy with which they have met our appeals.

\* \* \*

Miss Myrtle Conger, of Shelbyville, Ind., sends us a sheaf of timely and rather tart observations under the title "Concerning Some Beams and a Few Notes." She takes the ground that we Catholics, generally, criticize the public schools "without taking thought of the criticisms which might be offered against our own schools, and which might be equally well-founded, and which, at the same time, might prove subjects for our very profitable consideration." We of the REVIEW have always believed in doing the one thing without omitting the other. No doubt, as Miss Conger asserts, the methods of instruction, including religious instruction, in our parochial schools are not as perfect as they ought to be. But we think they have improved and are improving from year to year. Miss Conger scores a point very cleverly when she says: "Not long ago one of our Catholic editors wrote pithily relative to a certain young man who claimed that he was not able to succeed in life because he had to spend too much time in school learning about his religion [quite a frequent complaint, by the way]. The editor stated that he put some

very simple questions to the young man about his religion, and that the young man was practically unable to give satisfactory replies to the questions. We must infer then, from the young man's word that he didn't learn anything else in the Catholic schools than religion, and from the editor's word, that he didn't learn much about his religion. As far as the circumstances are made known in the case, we are left to wonder what the young man really did learn in these schools." Our esteemed correspondent adds: "I could multiply instances, many of them within my own experience. Granting that it may be praiseworthy in many ways to labor to remove the beams, we must also grant that it is likewise praiseworthy and without doubt more profitable to labor to remove the motes. We may not be able to clear our brother's vision, but we can at least add a more precious seeing to our own eyes... The best criticism, and probably the only effective one, we can make against the public schools is the highest degree of excellence we can manage to attain in our own."

## CURRENT LITERATURE

—"The Shepherd of My Soul," by the Rev. Charles J. Callan, O.P., is a beautiful paraphrase of Psalm 22, which the author calls "the Psalm of the Good Shepherd," and to which non-Catholic writers so frequently refer as one of the gems of Biblical literature. The psalm lends itself especially to our interpretation of Christ as the Good Shepherd. The author rightly says: "No types more beautiful could have been chosen under which to picture the character of our Lord and the souls he came to redeem than those of a shepherd and his flock." This is especially true for us Catholics, since we constantly have our Divine Lord with us in the Sacrament of the Altar. Father Callan's book will make suitable spiritual reading. (John Murphy Co.; \$1).

—"The Expansion of Christianity" in the First Three Centuries according to the Conclusions of Harnack," is an authorized translation from the French of the Abbé Jean Rivière. The author shows how the calm and impartial exposé of the early history of Christianity, given by Adolph Harnack in his famous work, "Die Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten" (English tr. by Jas. Moffat, London, 1908), far from weakening the traditional Catholic view, confirms it in nearly every important detail. In fact Fr. Rivière has been able to reconstruct the traditional argument with the aid of the materials collected by the eminent Protestant historian. Though he does not approve all of the latter's opinions, our author believes and proves "that it is possible, while adhering to the substance of his [Har-

nack's] thought, to base this part of our apologetics upon the foundations of impartial history as taught even by one who has no bias in favor of the Church." The rapid diffusion of Christianity is and remains "a veritable miracle of history,"—in the language of the Vatican Council, "a great and perpetual motive of credibility." This booklet deserves recommendation, though the English of the translation is not above criticism. (B. Herder; 50 cts. net).

—We notice that the Rev. Dr. J. A. Zahm, C.S.C., has published another volume on the journey which he took in company with Col. Roosevelt through South America. This volume is entitled, "Through South America's Southland" and is published by D. Appleton & Co., a firm which does not deem it worth while to send copies of its Catholic publications for review to the Catholic press.

—In a handy octavo volume of a little over seven hundred pages, the Rev. George Stebbing, C.S.S.R., attempts to give "the main outlines of the events which make up the story of the Catholic Church." This "Story of the Catholic Church," as the book is entitled, differs from the current manuals in that it gives a connected narrative of events guided by chronological succession rather than by scientific or theological considerations. In other words, it is a Church history for the general reader rather than for the ecclesiastic; as such, in the words of the *London Month* (No. 620, p. 191), it "meets a real want for English-speaking Catholics," and, according to the same high authority, meets it satisfactorily. The few tests we have been able to make confirm this judgment, though we cannot omit an expression of regret that the Church history of the United States is treated in such niggardly fashion. The American reader who wants to know something about "Americanism" perhaps even more urgently than about the Three Chapters and the Jansenist heresy, will be disappointed. (Sands & Co. and B. Herder; \$1.80 net.)

—The *Ecclesiastical Review* (Vol. 54, No. 2), in a generous notice of the eighth volume of the Pohle-Preuss Series of Dogmatic Text-Books ("The Sacraments, Vol. I: The Sacraments in General; Baptism; Confirmation," B. Herder, 1915; \$1.50 net), says: "A glance over the pages will suffice to show the student what a wealth of carefully wrought out doctrine is here prepared for him. The results of long laborious delving into many venerable tomes of patristic lore are placed before his eyes in fair and even ocularily attractive form and shape. The otherwise dispersed teachings of the Scriptures and the magisterium of Mother Church are given him in unity and in their focused convergence on the ministries of his faith. And at least in one noteworthy case a sidelight is introduced which, though not unfamiliar to a few readers, will be helpful to many more as another of the testimonies paid to faith by the *anima naturaliter Christiana*. We allude

to the translation that appears in the foot-notes (pp. 44—47) of Goethe's—"modern pagan though he was," *ib.*—plea for the septenary grouping of the sacraments. *Fus est et ab hoste doceri.*... And all this spiritual wisdom is furnished the student in his own mother language—in good, plain, clear English. Moreover, if the user of the book be, as he most likely will be, a seminarist pursuing his course of dogmatics—or the priest, as it might well be—he will not find himself unfurnished with the documentary power of the Latin language—the language always surest and most precise in the conveyance of dogma—for right here at the foot of each page are the authoritative proofs, labeled with their sources, all in the magisterial exactness of Rome. Priests who learned their 'dogma' a generation or more ago may well feel, not indeed envy, but a sense of congratulation with the fortunate seminarists of to-day who have entered into the possession of such serviceable adjuncts to study as are these English text-books."

## Books Received

[Every book or pamphlet received by the Editor is acknowledged in this department; but we undertake to review such publications only as seem to us to call for special mention. When the price is not stated, it is because the publishers have failed to supply this useful information.]

Clerical Colloquies. Essays and Dialogues on Subjects Sacredotal. By Arthur Barry O'Neill, C.S.C. 270 pp. 12mo. Notre Dame, Ind.: University Press. 1916. \$1.00.

Cardinal Newman's Dream of Gerontius, with Introduction and Commentary for Use in High Schools, Academies, and Colleges. By Julius Gliche, O.F.M., Franciscan Friary, Oakland, Cal. 92 pp. 16mo. New York: Schwartz, Kirwin & Fauss. 1916. 30 cts.

Kunkle's Reply to Goldstein. April 12, 1914. 20 pp. 8vo. Grand Junction, Colo.: The Critic Print. (Pamphlet). 15 cts.

The "Summa Theologica" of St. Thomas Aquinas. Part II (First Part). Literally Translated by Fathers of the English Dominican Province. Second Number (OQ. XLII—LXXXIX). vi + 501 pp. 8vo. Benziger Bros. 1915. \$2 net.

Pastoral Letter of Rt. Rev. Henry Joseph Richter, Bishop of Grand Rapids, on Mixed Marriages. Revised and Republished 1904-1916. 10 pp. 12mo. (Pamphlet).

The Franciscan Missions of the Southwest. An Annual Published by the Franciscan Fathers, Saint Michael's, Arizona. Fourth Number. 1916. 56 pp. large 8vo. Illustrated 25 cts. (Wrapper).

Sermon Plans on the Sunday Epistles. By the Rev. Edmund Carroll. Edited by the V. Rev. W. M. Cunningham, V. F. Second Edition of Homiletical Sermon Sketches on the Sunday Epistles. vi + 176 pp. 12mo. Philadelphia: Peter Reilly. 1915. \$1 net.

The Hound of Heaven. By Francis Thompson. Biographical Sketch and Notes by Michael A. Kelly, C.S.Sp. Introduction by Katherine Brégy. 69 pp. 8vo. Peter Reilly. 1916. 50 cts. net.

### FICTION

The Shepherd of the North. By Richard Aumerle Maher. Author of "The Heart of Man," etc. 312 pp. 12mo. New York: The Macmillan Co. 1916. \$1.35.

On the Old Camping Ground. By Mary E. Mannix. Author of "Cupa Revisited," "As True as Gold," "The Peril of Dionysio," etc. 162 pp. 12mo. Benziger Bros. 85 cts.

### GERMAN

Die Franziskaner-Missionen des Südwestens. Jahreshericht des Franziskaner Missionsvereins Saint Michaels, Arizona. Heft 4. 1916. Illustriert. 25 cts. (Brochiert).

Heimatgrüsse an unsere Krieger. 1916. 416 pp. 4to. M. Gladbach, Germany: Volksvereinsverlag. M. 4.

# BARGAINS IN SECOND-HAND BOOKS

(All orders must be accompanied by cash)

*Preuss, Edw.* Zum Lobe der unbefleckten Empfängnis. Freiburg, 1879. 80 cts. In paper covers 40 cts.

*Pohle, Jos.* Lehrbuch der Dogmatik. Vol. III. (Sakramentenlehre u. Eschatologie.) 3. Aufl. Paderborn 1908. \$2.

*Mader, Joh.* Die hl. vier Evangelien und die Apostelgeschichte übersetzt u. erklärt. Einsiedeln, 1911. (Beautiful copy, like new) \$3.

*Benedict XIV.* De Synodo Dioecessana. Malines 1842. 4 vols. 16mo. \$3.50.

*Klose, C. L.* Leben des Prinzen Carl aus dem Hause Stuart, Präzidenten der Krone von Grossbritannien. Leipzig, 1842. \$1.

*Spalding, J. L., Bishop.* Socialism and Labor, and Other Arguments. Chicago, 1902. 80 cts.

*Hughes, Thos., S. J.* Loyola and the Educational System of the Jesuits. New York, 1892. 75 cts.

*Van der Stappen, J. F.* Sacra Liturgia. I. De Officio Divino. Ed. altera. Malines, 1904. \$1.

*Clausewitz, C. von.* Der Feldzug von 1812 in Russland. Der Feldzug von 1813 und der Feldzug von 1814 in Frankreich. Berlin 1835. \$1.50.

*Friedrich, Ph.* Der Christus-Name im Lichte der alt- und newestamentl. Theologie. Köln, 1905. 50 cts.

*Becker, Jos. B.* Die Weissagungen als Kriterien der Offenbarung. Mainz, 1890. 75 cts.

*Felder, H., O. M. Cap.* Jesus Christus. Apologie seiner Messianität und Gottheit gegenüber der neuesten Jesus-Forschung. I. Das Bewusstsein Jesu. Paderborn, 1911. \$1.75.

*Officium Parvum B. Mariae Virginis et Officium Defunctorum cum VII Psalmis Poenitent. et Litanis, etc.* Pustet's Pocket Edition. 1912. Bound in flexible leather. 50 cts.

*Acta et Decreta Synodi Plenariae Episc. Hiberniae hab. apud Maynutiam A. D. 1900.* 2 vols. Dublin, 1906. \$3.

*Oman, Chs.* A History of England. New York, 1899. 75 cts.

*Fay, Th. S.* The Three Germanys—Glimpses Into Their History. 2 vols. New York, 1889. \$3.50.

*Fischer, E. L.* Die Grundfragen der Erkenntnistheorie. Mainz, 1887. \$1.

*Seeley, L.* History of Education. New York, 1904. 80 cts.

*Putnam, G. H.* The Censorship of the Church of Rome. 2 vols. New York, 1906. \$3.50.

*Bangen, J. H.* Die römische Curie. Münster, 1854. 90 cts.

*Müller.* Studienbuch. Gedanken und Ratschläge für Studierende. Augsburg, 1901. 50 cts.

*Lury, Aug.* Les Origines du Droit Publique Ecclésiastique d'après l'ouvrage du Card. Satolli. Paris, 1902. \$1.

*Kirsch, J. P.* Die Lehre von der Gemeinschaft der Heiligen im christlichen Altertum. Mainz, 1900. \$1.50.

*Barton, Geo.* In Quest of the Golden Chest. A Story of Adventure. New York, 1913. 75 cts.

*Rieder, K.* Zur innerkirchlichen Krisis des heutigen Protestantismus. Freiburg, 1910. \$1.

*Blair's Chronology and Historical Tables from the Creation to the Present Time.* New ed. London, 1851. Binding damaged. \$2.

*Gray, Mary A.* "Like Unto a Merchant." (Novel.) New York, 1915, 85 cts.

*Wiseman, Card.* Abhandlungen über verschiedene Gegenstände. Aus dem Englischen. Ratisbon, 1854. \$2.50. (3 vols. bound in one.)

*Espenberger, J. N.* Die Elemente der Erbsünde nach Augustin und der Frühscholastik. Mainz, 1905. \$1.

*Hall, F. J.* The Kenotic Theory. Considered with Particular Reference to its Anglican Forms. N. Y., 1898. 85 cts.

*Ferreres-Geniesse.* La Mort Réelle et la Mort Apparente et leurs Rapports avec l'Administration des Sacrements. Paris, 1905. \$1.25.

*Hepner, Ad.* America's Aid to Germany in 1870-71. St. Louis, 1905. 65 cts.

*Lochner, G. W. K.* Zeugnisse über das deutsche Mittelalter aus den deutschen Chroniken, Urkunden und Rechtsdenkmälern. I Theil. Nürnberg, 1837. \$2. (Contains extracts from the Sachsenspiegel, the Schwabenspiegel, the Limburger Chronik, the Golden Bull, etc.)

*Belser, J. E.* Das Zeugnis des 4. Evangeliums für die Taufe, Eucharistic und Geistesendung. Freiburg, 1912. \$1.

*Eylert, R. F.* Charakterzüge und hist. Fragmente aus dem Leben des Königs Friedrich Wilhelm III. 5 vols. Magdeburg, 1843. \$2.50.

*Granberry, J. C. (Prot.)* Outlines of New Testament Christology. Chicago, 1909. 50 cts.

*Geschichte der Kriege in Europa seit dem Jahre 1792.* Mit Plänen. 13 vols. Leipzig: Brockhaus, 1827 sqq. \$8. (Carriage extra).

*Roesch, J. F.* Pläne von den 42 Hauptschlachten, Treffen und Belagerungen des siebenjährigen Krieges, aus den seltensten Quellen. Frankfurt 1790. \$2.

*Rothenburg, F. von.* Schlachten der Oesterreicher, nach allen vorhandenen Quellen bearbeitet, mit vielen Plänen etc. 4to. Berlin 1848. \$5.

*Hausen, H. F. von.* Allgemeine Militär-Encyclopädie. 4 vols. Leipzig 1859 sqq. \$3.

*Pflug, F.* Der deutsch-dänische Krieg 1864. Illustriert. Leipzig 1865. 75 cts.

*Lebret, Prof.* Feldzug der Franzosen in Egypten 1798-1800. Deutsch vom Grafen von Bismarck. Mit Plänen. Stuttgart 1824. (Binding damaged.) \$1.25.

*Hoyer, J. G.* Geschichte der Kriegskunst seit der ersten Anwendung des Schiesspulvers bis an das Ende des 18. Jahrhunderts. 2 vols. Göttingen 1797. \$2.50.

*Benicksen, F. W.* Des Polybius Kriegsgeschichte übersetzt. Weimar 1820. Mit einem Band (separat) Karten und Plänen. \$3.

*Cooke, C.* Englische Kritik über den Krieg in Böhmen 1866. Berlin 1867. 60 cts.

*Williams, J. Herbert.* The New Pelagianism. London 1915. 60 cts.

*MacDonough, Rev. M. V.* One Year With God. Sixty Sermons and Meditations for Pulpit and Pious Reading. Boston 1915. \$1.50.

*Maguire, Rev. Edw.* Is Schism Lawful? A Study in Primitive Ecclesiology. Dublin 1915. \$1.50.

*Quinn, Don Daniel* Helladian Vistas. (The Land and People of Greece described by a priest who knows them well). Yellow Springs, O. 1909. \$1.

*Pelican, B.* Annette von Droste-Hülshoff. Ein Bild ihres Lebens und Dichtens. Freiburg 1906. 50 cts.

*Davidson, Thos.* Aristotle and Ancient Educational Ideals. N. Y. 1892. 75 cts. (The Great Educators Series).

*Jacobs, Friedrich.* Hellas. Vorträge über Heimath, Geschichte, Literatur und Kunst der Hellenen. Berlin 1853. (A classic.) \$1.

*Ude, J.* Ethik. Leitfaden der natürlich-vernünftigen Sittenlehre. Freiburg 1912. 65 cts.

*Acta Leonis XIII.* 7 vols. Bruges 1887 sqq. \$7.50.

*Krieg, C.* Die Wissenschaft der Seelenleitung. Eine Pastoraltheologie. 3 vols. Freiburg 1904. sqq. \$5.

*Oswald, J. H.* Die dogmatische Lehre von den hl. Sakramenten, 2 vols., bound in one. Münster 1856 sq. \$2.

*Koch, F. J.* A Manual of Apologetics. Tr. by A. M. Buchanan. New York 1915. 65 cts.

*Tixeront, J.* Histoire des Dogmes. Vol. III: La Fin de l'Age Patristique (430-800). 3e éd. Paris 1912. 75 cts., paper covers.

**BARGAIN BOOK COMPANY, ST. CHARLES, MO.**

# The Fortnightly Review

VOL. XXIII, NO. 9

ST. LOUIS, MISSOURI

MAY 1, 1916

## The Question of a Catholic Daily

Dr. Lawrence F. Flick, of Philadelphia, writes under date of April 13, apropos of our comments (F. R., Vol. XXIII, No. 7, pp. 103 sq. on his plan of founding a Catholic daily newspaper:

"Fully realizing the difficulties in the way of a movement for the establishment of a Catholic daily newspaper, I cannot share your pessimism and the pessimism of many other Catholics as regards the attitude of the average Catholic towards such an enterprise. My optimism, moreover, is not based upon the enthusiasm of youth but upon ripe experience in dealings with men. Besides, I have worked upon this enterprise for nearly three years, and during that time have been in touch with a great many Catholics both of the clergy and of the laity, and I read out of that touch that the rank and file of our Catholic people are much readier to give support to a Catholic daily newspaper than our leaders are to produce it. The Catholic laity has been singularly remiss in taking its place in the apostolate of the Faith. We contribute our mite for the propagation of the Faith, we zealously contribute for reparation of the injuries which come to Society from neglect of Catholic principles, but we give very little of our thought and energy to either of these purposes. Unfortunately, each of us individually thinks he would do differently if everybody else would do his share but does nothing because he has no confidence in the disposition of all the others to do some-

thing. If we would all work together in the harmony which our faith inspires, we could accomplish wonders.

"I may not be able to carry my enterprise to a successful issue during the balance of life which is spared me, but I will endeavor to keep the movement alive, and keep it growing in such a way that, when I go, others may continue the work until it reaches a successful issue. What I have accomplished so far gives me grounds for hope of success. I have up to the present time about two hundred subscribers of stock totaling about \$100,000.00 subscribed and I am constantly getting new subscribers from all over the country. If I can raise the capital it will be relatively easy to put in the field a daily newspaper which will command success and exercise a proper influence upon public thought. As to such a paper's getting its share of advertisements in any large community, there can be no doubt. I have the opinion of some of the best practical newspapermen of this city on this subject and all the men whom I have consulted are unanimous in their judgment that with a circulation equal to that of any other daily newspaper, such a paper would be a splendid advertising medium and would have no difficulty in getting its share of advertisements. Greatly appreciating the publicity which you have given my undertaking, I remain, faithfully yours, Lawrence F. Flick."

\* \* \*

I admire Doctor Flick's courage and almost envy him his optimism. Though

he is an older man than I, I do not think he has given the problem of a Catholic daily press more thought or has studied it longer than I have. My father was editor of the daily German Catholic *Amerika* when I grew up, and I was initiated into daily newspaper work at a very youthful age. Before I graduated from college I had acted as police reporter, telegraph editor, religious editor, Sunday editor,—in fact had filled practically every position on the editorial staff. The experience thus gained inspired me with the desire to become a Catholic editor. My college and university courses were shaped with that end in view. After graduation, I completed my practical training on the staffs of several of the largest daily newspapers in this country. I have been engaged in journalism in one form or other practically all my life, and for at least a quarter of a century have had constantly in my mind's eye the plan of a Catholic daily paper "in the language of the country." I have talked the project over with thousands of people of every class, profession, and occupation. I have closely watched the various attempts that have successively been made, or at least broached, for the establishment of such a daily in New York, Chicago, St. Louis, Buffalo, and several other cities. I have conferred or corresponded with most of the promoters of these different plans. And my conclusions point in exactly the opposite direction from those arrived at by Dr. Flick. To raise the required capital is by no means the only, or even the main, difficulty. A wealthy merchant once offered to put a quarter of a million dollars into a Catholic daily if I would edit it. The capital could be gotten easily enough. But a truly Catholic daily newspaper, of this I am firmly convinced, could not be made self-supporting under present conditions because of the apathy, and worse than

apathy, of the Catholic public. Our people generally do not feel the need of a Catholic press and would not give it their support, unless indeed the matter were taken up in some metropolitan city by a bishop of the type of the famous Ketteler of Mayence, who would make the establishment and solidification of a Catholic daily newspaper the crowning glory of his episcopate and bend all his energies to the attainment of that end. As long as Providence does not send us such a prelate, I do not believe in the feasibility of the project, though I am far from discouraging enthusiastic promoters like Dr. Flick. On the contrary, I repeat what I said in my article commenting on the Doctor's plan in No. 7 of this REVIEW: "We advise every well-to-do Catholic who is interested in the good cause of Catholic journalism (as every loyal Catholic ought to be!) to risk in the Philadelphia enterprise a little of the wealth wherewith God has blessed him."

The best and only way to determine who is right in this matter, the optimist or the pessimist, is to put the idea to a practical test. I sincerely hope Dr. Flick and his friends will obtain the necessary capital and that they will found a Catholic daily newspaper in the City of Brotherly Love which will put all of us croaking pessimists to shame.

ARTHUR PREUSS

### **Apropos of a Dictionary of Hymnology**

We have received the following communication from the Rev. Hugh T. Henry, LL. D., Lit. D., professor of Gregorian Chant in the Theological Seminary of St. Charles Borromeo, at Overbrook, Pa. :—

"In your issue of March 15, I read (page 94) a statement that the revised edition of Julian's Dictionary of Hymnology 'devotes little more than five pages to the subject of "English Roman

Catholic Hymnology"! The statement is unconsciously misleading, for the Dictionary gives much more space than five pages to the general subject of English Roman Catholic Hymnody (including biographical notices of Catholic hymnodists, etc.); but under the specified heading, little space is given. On the other hand, only twelve pages are given, in the more than 1670 pages of the Dictionary, to the special topic headed: 'Church of England Hymnody'—although the Dictionary is edited by a very large corps of English Protestants, under the leadership of Julian, and the hymns and hymnals of Anglicans are well-nigh innumerable, while the hymns and hymnals of English Catholics are exceedingly few in number.

"The exclamation point you place after the quoted statement seems to indicate a reflection on the work of Julian. In the revised edition of the Dictionary, however, I read (p. 1694): 'In some notices of this *Dictionary* it was said that Roman Catholic hymns and hymnwriters were inadequately treated. When the *Dictionary* was planned out, Mr. Earle agreed to write the general article on R. C. Hymnody, and one or two biographical notices (e. g., at p. 105, i); but he would not undertake to select the more important R. C. hymns for annotation, and no other member of the R. C. Church could be found to do the work, or to co-operate in doing it.'

"You see, Mr. Editor, that the inadequate treatment of our hymnody can hardly be laid to the oversight or negligence or bigotry of the Anglican workers on this great Dictionary. Catholics were appealed to, and only one could be found to do a very little work for the Dictionary. It is not wholly unusual for us, I fear, to refuse co-operation (through real inability, doubtless, at times, due to our ignorance; through simple negligence and unwillingness to work, at times; or through a high-minded contempt for the subject-matter);

and, alas! it is not wholly unusual for us, in such circumstances, to grow mightily indignant that our 'claims' to recognition are ignored.

"I write this, convinced that you have unconsciously done an injustice to the editor of this great Dictionary of Hymnology, and will be pleased to make a correction of your original comment, or (rather) of the apparent implication of the exclamation point. Sincerely yours, Hugh T. Henry."

\* \* \*

[We gladly print Rev. Dr. Henry's letter and thank him for sending it. At the same time we should like to point out that the statement he objects to was made and credited by us to no less an authority than Mr. W. H. Grattan Flood, in No. 619 of the *London Month*. Dr. Henry's correction does not weaken Mr. Flood's plea for a comprehensive dictionary of English Catholic hymnology.—EDITOR.]

### The Fortnightly Review as a Historical Source

The *Catholic Historical Review*, published by the Catholic University of America, prints the following among the "Notes and Comment" of its April number (Vol. II, No. 1, p. 117):

'It has been our good fortune to have under our eyes for some months past the first ten volumes of that scholarly Catholic journal, the FORTNIGHTLY REVIEW. Our purpose has been to go through its pages from the beginning in order to card-index all the articles found therein on subjects cognate to American Catholic history. And our surprise was no small one. We found that practically every page from the beginning needed indexing, if we were not to miss any historical material the FORTNIGHTLY REVIEW contained. The list of cards now in the fast-growing *Bibliographia Catholica Americana* of the Seminar Library will thus, many of

them, contain the germ of special studies on the part of the members of the American Church History Seminar. There have been many words of praise for the *Catholic Historical Review* from every section of the United States, but the word of encouragement which has followed us issue after issue from the Editor of the FORTNIGHTLY REVIEW has been the most acceptable of all. Few scholars in the field of Catholic journalism and literary work are better equipped to judge the spirit and value of our work than Dr. Arthur Preuss, the son of that noted Catholic German scholar and patriot, Dr. Edward Preuss, the editor of *Die Amerika* from 1878 to 1902."

We quote this note mainly to show that the REVIEW is beginning to be recognized and to be made available as a historic source by competent scholars. We may truthfully say that our journalistic work during all these many years has been done with an eye to its future value as a contemporary chronicle. We have always tried to be accurate, truthful, and just, though, of course, we never imagined we were infallible and now are more fully aware than ever that we have made many mistakes. We thank the editor of the *Catholic Historical Review* for his kind acknowledgment and assure him that his able magazine will have our cordial and unstinted support as long as it will continue to sail under the twin loadstars of Truth and Scholarship, which have guided its course during its first year.

### The Mexican Muddle

By way of introduction let me state that I am intimately acquainted with Mexican conditions. I have lived in Mexico and have raised in my house, as my own sons, over ten of the sons of prominent Mexican families; among them the Maderos, Castillons, Gonzalezes, and Viscontis; and through this intimate

relation with the parents I have learned much of the inner workings of the various revolutions in Mexico. Besides, I personally knew Sr. Mariscal, Minister of State, Don Porfirio Diaz and his lovable wife Señora Romero, Sr. Limantour, Minister of Finance, and hundreds of others. Newspaper reports can not afford as lucid a view of actual conditions as heart to heart talks with the chief actors.

Moreover, through the Magons, who published a Mexican revolutionary paper here in St. Louis, I gained a deep insight into the Madero revolution.

With these credentials (and I have many more to offer) I should like to state that the late General Huerta has been cruelly misjudged by "Observer" in the FORTNIGHTLY REVIEW for April 15. I knew HUERTA intimately, and he won my profound respect under very trying circumstances.

Diaz found Mexico, the country of gross contrasts, in the hands of the *gente baja* (peons), whom he compelled to wear clothes and otherwise conform to at least a semblance of civilized life. He wrested the control from their hands and placed it with the *gente decente*, the French and German-bred upper class, than whom few nations present a higher state of culture. As the lower class numbered twelve millions to three millions of the higher, they had to be terrorized into submitting to civilized habits. Three men cannot control twelve brutes except by force.

Diaz was admired, feared, hated, but obeyed. But he had enemies, even among the upper class. On his accession he begged the Escandons, the Romeros, the Gonzalezes, the Maderos,—all the wealthy Mexicans,—to lend Mexico money to develop her resources. They refused. Then, by concessions, he appealed to American and French capital (some English and a little German also) to bring his country abreast with the



nations. They risked their capital, and Diaz succeeded.

Gradually, when Mexico had begun to prosper, the old families wanted "Mexico for the Mexicans" and insisted on putting out all foreign investors. Chief among them was the Madero family, with General Reyes as their military head. With twenty million dollars from the San Pedro and Pablo mine, Madero equipped large bands of barbarous peons with fire-arms, in contravention to the orders of the government not to give arms to those people; then newspapers (like the Magon sheet) were smuggled into Mexico from various points of the United States, to fire the malcontents. Finally with the slogan "Mexico for the Mexicans, out with the Gringos!" a wave of prairie fire rushed southward and finally reached the capital, carrying Madero on its crest. He had himself elected president by 119,000 votes,—sixty-three thousand of which were cast by and for his "soldiers," who had no right to vote under the Constitution; many more by pelados, who are shorn of the vote, as they can neither read nor write. In the previous "election" Diaz had polled 283,000 constitutional votes. Madero never was the legitimate president of Mexico,—he was a rebel, under whose "rule" the better class of Mexicans saw their country go "to the dogs." In despair they sent a delegation to Egypt to induce Don Porfirio to return. But Diaz pointed to his eighty-seven years and his feeble health, and refused. But he gave them the advice (as I know positively) to get Huerta to put Mexico once more on a civilized footing. Huerta at that time was under General Blanco, and what he did during the Diaz riots, he did under military orders. Blanco himself has admitted this. Like all the upper class and military of Mexico, Huerta and Blanco considered Madero a usurper and a rebel, and neither of the two generals took the customary

oath of allegiance to Madero on his inauguration, nor did their commands; the only soldiers who took the oath were those serving under Jesus and Pablo Orozco, who had led the insurrection from the North.

As for Huerta being *particeps criminis* in the "murder" of Madero, the German, the French, the English, and the American ambassadors, together with the ministers and consuls of other nations, formally and over their names have stated that he not only did not, but could not, have been privy to the plan. Besides he himself categorically denied the accusation, though the Bach poison plot might have excused him, had he really intended to do away with the archrebel, the murderer of his country, the greatest nepotist in history, whose only achievement was to enrich his relations and friends and wreck his country. It is true that Huerta polled only 83,000 votes in the popular election; but considering that he was deprived of the vote of Chihuahua, Jalisco, Nuevo Leon, and Coahuila, four large states, and refused to allow the military and the pelados to vote, his poll was satisfactory.

When the Carranza revolution broke out, I forecast the results of its success for religion in an article in the FORTNIGHTLY REVIEW. The Wilson administration, supported or not by the reports of such men as Silliman, Lind, *et al.* is directly responsible for present conditions.

C. E. d'ARNOUX

### Shall Immigration be Restricted?

The Rev. Dr. John Augustine Ryan, professor of political science in the Catholic University of America, contributes to a late bulletin of the Social Service Commission of the A. F. C. S. a valuable paper on the recent trend of immigration legislation and restriction. After summarizing the immigration laws at present in force he says: "The aim of such laws is primarily the welfare of the

United States, and secondarily, the welfare of the immigrant. . . . Despite the best possible methods of improving the quality, there may be too many immigrants for one of three reasons: delinquency and dependence; retarded assimilation; and the lowered standard of living. Delinquency and dependence do not seem to be sufficiently great to warrant restriction, and while assimilation is considerably slower among the new than among the old immigrants, on account of differences of quality, the difficulty is not so great as to warrant restriction of their numbers on the sole ground of assimilation. The change in manners, outlook, and ideals in the second generation is so great that the difficulty is only temporary. The lowered standard of living is the main justification for restriction, and it is probably the reason behind the greater part of the agitation. Between two-thirds and four-fifths of the adult males of the country receive less than \$750 a year, and wages have declined from ten to fifteen per cent since 1890. The great majority of the new immigrants go into the unskilled industries, thereby overstocking the market for that kind of labor and bringing down wages. They do not become farmers, as so considerably occurred with the old immigration. The supply of unskilled labor should be reduced. The Immigration Commission was unanimous on this point."

As to the best methods of restriction, that is not an easy question to answer. Dr. Ryan holds, with the majority of the members of the U. S. Immigration Commission, that the literacy test is for the present "the best single method of restriction," as it would probably exclude about one-third. The objection that this test does not guarantee character, Dr. Ryan answers by saying that "it was not meant to do this." The literary test "is primarily a method of affecting quantity, not quality, and "ought to be judged on its merits."

Dr. Ryan deploras, as we have done repeatedly in this REVIEW, that "Catholics will not consider more the economic argument for restriction," but persist in opposing all restriction measures on sentimental, superficial or selfish grounds. "Charity begins at home," he says, "and we want to keep America a genuine haven for the oppressed, instead of developing a proletariat; and we want to keep it an example of genuine democracy and of a better distribution of wealth than exists in Europe. Thus we can serve humanity better than by enabling a comparatively small proportion of the oppressed of Europe to better their condition very slightly."

The objection that the country needs large numbers of unskilled foreign laborers for its development is not well taken. "All the rough work generally done by unskilled foreigners would be done by Americans if they were paid sufficient wages." Moreover, the Immigration Commission testifies that "there is a constant oversupply of unskilled labor."

Dr. Ryan insists, as we have repeatedly done, that those who "wish to increase production and profits through cheap labor, at less than living wages," are "selfish persons," who "would prefer Chinese and Japanese laborers if they could get them."

Dr. Ryan has given careful consideration to the Burnett Bill and says that if it is passed, "we shall have sufficient legislation to improve the quality, provide for the assimilation, and protect the standard of life that is required for decent living."

It is to be hoped that the Catholic press will give wide publicity to Dr. Ryan's paper and that in important economic questions like this one it will henceforth allow itself to be guided by expert judgment rather than by the sympathies and antipathies of incompetent correspondents and partisan editors. The Catholics of this country have un-

wittingly played into the hands of a greedy Capitalism long enough, and it is high time that they make the welfare of the people their guiding star and engage with all their strength in the great Catholic social reform movement launched by Pope Leo XIII.

### Was Christianity an Economic Movement?

In a learned work entitled "Die Theorien des modernen Sozialismus über den Ursprung des Christentums," (Kempfen, Bavaria: Kösel. 1915. \$1) Dr. F. X. Kiefl, a Catholic professor of the University of Würzburg, shows that modern scientific Socialism originated not, as is generally supposed, in Materialism, but in the so-called Idealism of certain German philosophers, especially Hegel. While the Hegelian philosophy, with its speculative theory of the State, conquered the domain of political economy (Rodbertus, Lassalle, Marx, etc.), it simultaneously invaded Protestant theology. The author shows that the very same speculative concepts which led to the revolutionary social system of Marx, inspired Strauss and the Tübingen school of Protestant divines, and, finally, brought forth the radical contention that Christianity is the product of historical events and tendencies, and that the person of Jesus was a figment created by the first Christian community, which embodied its own ideas and experiences in the gospel.

The two currents converged when Kalthoff, a Protestant minister of Bremen, outlined his "social theology" and Kautsky and other advanced Socialist writers tackled the problem of the origin of Christianity. Kalthoff maintained that the life of Christ is nothing else than the story of the proletarian conflict that destroyed the ancient civilization; that Christianity was at bottom a social movement originating in the very lowest strata

of society; that there is no such thing to be deduced from history as an absolute principle of religious life; that the influences personified in the Christ of the gospel are no longer fit to guide men in the present; that we must seek our social ideal not in Christianity, but in nature and the natural sciences.

Maurenbrecher, deserting Hegel for Darwin, attempted to prove that religion in general, and Christianity in particular, has its font and wellspring in social misery. This view was developed mainly by Nietzsche and Kautsky, who hold that Christianity is a by-product of social decomposition, while Socialism signalizes the forward movement of social evolution.

In view of these facts Dr. Kiefl declares that the principal problem of present-day apologetics is the question whether or not Christianity was a social movement. Intimately connected with this problem is another, viz.: whether the spiritual or the material element predominates in the process of evolution.

The most decisive argument against the first thesis Dr. Kiefl finds in 1 Cor. vii, 21, where St. Paul says: "Wast thou a slave when called? let it not trouble thee; though, if thou canst become free, rather choose [freedom]." Here the Apostle, in his idealism, actually advises a slave to prefer the higher interests of religion to earthly freedom. This text must not, however, be understood as if Christianity had no social mission. During the first four centuries the Church was unable to deal with what is now called the social question, but limited her activity in social matters to pouring out the waters of charity over the social organism of decadent antiquity. Then it was her divinely appointed task to build up the spiritual kingdom which alone could cure human misery; to-day she is in a position to apply the principles of that kingdom to the social institutions of nations.

## The Degenerate Side of Transcendentalism

Most students of American literature have read of Fruitlands, a farm at Harvard, some forty miles from Boston, where, in the 'forties of the last century, Bronson Alcott and certain of his transcendentalist friends started a communistic colony for the purpose of "aiding entire human regeneration." It was a disastrous experiment, more disastrous by far than the famous Brook Farm venture. Clara Endicott Sears gives its history in a recently published volume, entitled "Bronson Alcott's Fruitlands" (Houghton Mifflin; \$1 net). The book consists mainly of letters and other original documents (some of them now first printed). In reviewing it at length the *New York Nation* (No. 2611) says:—

We see no reason to mince matters. Despite Emerson's admiration for Alcott, that supposed child of Plato was merely a colossal fraud. His daughter Louisa's little sketch of "Transcendental Wild Oats," included in the present volume, is really a terrible arraignment of these men, "who were so busy discussing and defining great duties that they forgot to perform the small ones." The only man who showed a minimum of responsibility to facts was a crank who made the wearing of a beard the first obligation of life. Another of the inspired lunatics sought salvation in nakedness, compromising, however, with his conscience to the extent of leaving his room only at night, and then in the entire respectability of a nightgown. Another member, who based his gospel on the writing of his name backwards, is thus described by one of his fellows:

"Abraham is about forty-two, a cooper by trade, but an excellent assistant here, very faithful to every work he undertakes, very serious, has had rather deep experience, having been im-

prisoned in a madhouse by his relations because he had a little property, but still he is not a spiritual being, at least not consciously and wishfully so."

This "love colony" of wishfully spiritual creatures did not last long. Farming was not successful, when at the critical moment the gentlemen of the community would go mooning off for the purpose of "aiding entire human regeneration," while Mrs. Alcott and her children were left to gather in what they could of the crops. These gentlemen soon scattered, each to follow his own selfish whim, leaving for history a little mirth. Yet there are still those—the writer of this amusing book is one of them—who can think of Fruitlands with tender regret:

"If that history was full of pathos, if the great experiment enacted beneath its roof proved a failure, the failure was only in the means of expression and not in the ideal which inspired it."

Thus we catch the last wailing echo from that degenerate side of Transcendentalism which almost brought discredit on the robuster men of Concord.

### "NO ENEMY"

*Translation from a German Poem by  
Anastasius Grün*

He has no enemy, you say?  
My friend, your boast is poor.  
He who hath mingled in the fray  
Of duty that the brave endure  
Must have made foes. If he has none,  
Small is the work that he has done.  
He has hit no traitor on the hip;  
Has cast no cup from perjured lip;  
Has never turned the wrong to right;  
Has been a coward in the fight.

Some people seem to think that discussing a thing is about the same as doing it.

A good position is wanted, by an experienced organist and choir director who has first-class references and is thoroughly familiar with plain chant according to the *Motu proprio* of Pius X. Address "Organist," care of the FORTNIGHTLY REVIEW.—*Adv.*

## NOTES AND GLEANINGS

The *Josephinum Weekly* (Vol. II, No. 21), the *Western Watchman* (in its Rome correspondence, Vol. L, No 51), and several other Catholic newspapers have paid a well-deserved tribute to the memory of the late Msgr. Bernard Joseph Doebbing, O. F. M., bishop of Nepi and Sutri, a small joint diocese in the Roman campagna, some thirty miles from the Flaminian Gate. Msgr. Doebbing from 1875—1881 worked and taught in this country, where he had many friends. His labors in the ancient Italian diocese of Nepi and Sutri, which is subject directly to the Pope, were so successful that, as the *Watchman's* correspondent learns, Benedict XV had selected him to succeed Cardinal Frühwirth as papal nuncio at Munich. The FORTNIGHTLY REVIEW loses a fearless and ardent champion in this saintly Franciscan bishop. Some years ago, when a mighty sachem was hot after our editorial scalp, Msgr. Doebbing wrote to us: "Never worry; you have many friends in Rome, and beneath the walls of the Eternal City there resides a bishop who has the ear of the Holy Father and who will protect you and your journal against all persecutors." Now the good Bishop is gone, together with the great Pontiff who loved him so well. May they both rest in peace!

The Catholic Foreign Mission Seminary of America, at Maryknoll, N. Y., has secured a tract of land near Scranton, Pa., on which will be erected a preparatory college to be known as "The Venard Apostolic School." Meanwhile zeal for the foreign missions is spreading. We note from the *Field Afar* that the parish of Albion, N. Y., in the Diocese of Buffalo, has gone on record as the first to interest itself as a body in an individual mission student, pledging itself to send \$125 per annum regularly for the next six years to Maryknoll for the education of a priest. How many parishes could do likewise! Co-operation in this important task will work miracles in course of time.

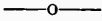
The *Missionary* says that Catholics should not only buy and read Catholic publications, but see to it that they are put into the public libraries. We are glad to be able to say that through the generosity of good friends the

FORTNIGHTLY REVIEW is now on file in the public libraries of a number of cities, and we know from occasional communications that it is helping to strengthen the faith in some and to combat prejudice in others. No doubt one of the most effective means the Knights of Columbus Commission on Religious Prejudice could recommend for the attainment of its object would be the placing of Catholic newspapers and magazines into all public libraries. Unfortunately, the Knights of Columbus themselves are not particularly zealous in performing their duty towards the Catholic press. Editors who have sung the praises of the Order for many years have complained to us that they received nothing in return but fine phrases which butter no parsnips and—pay no printer's bills.

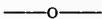
*Reedy's Mirror* (Vol. 25, No. 15) comments severely on the fact that all the leading magazines of the country are carrying flamboyant advertisements of the new "handy" edition of the *Encyclopedia Britannica*, and not one has had the courage to utter a word of warning against "the colossal confidence game" that the publishers have been working upon the book-buying public. When the first, high-priced, edition of this pretentious work was published, the public were told that the price would be raised after a certain period. When this "combination of bait and threat" had done its work, the new "handy" edition was announced at a reduction in price of 64 per cent. Now it looks as if there had come a slump in the sale also of the cheaper edition, and the public is advised that the price will be advanced at least 25 per cent. Mr. Reedy says that the whole thing is a fake from beginning to end, that nothing has equalled the ingenuity of the "graft" behind the latest selling scheme, and that, "when the operation of this scheme is over, it is highly probable that the subscription bookselling business in the United States will be 'on the bum' for many years."

Under the title *The Sunday Estate* there has been published in Chicago for the past three months or so, a weekly newspaper which announces itself as the forerunner of a Catholic daily. From the "Statement of Ownership," etc., required by the Act of Congress of Aug. 24, 1912, and published in No.

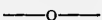
14 of the new paper, we see that its principal owners are Mr. Daniel J. McAllister and Mr. H. B. Fitzpatrick, and that there are thirty others holding less than one per cent of the capital stock. The editor is Mr. H. Hertzberg, a name hitherto unknown to the Catholic editorial profession and not likely to acquire great lustre, seeing that such a high authority as the *Sacred Heart Review* (Vol. 55, No. 4) says "there is no note of distinction in the new paper," while the *San Francisco Monitor* (Vol. 54, No. 34) characterizes it as "a little fly-by-night weekly containing a warmed-over rehash of news and much literary junk." In these circumstances it is not likely that the *Sunday Estate* will develop into a creditable Catholic daily.



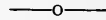
The Rev. Doctor John T. Mullen, of Hudson, Mass., has received a letter of congratulation from the Papal Secretary of State apropos of his recent splendid article on "The Pope as Mediator" in the *Boston Globe*. Expression of approval by the Vatican of newspaper articles is most unusual. There is one sentence in Cardinal Gasparri's letter, by the way, which deserves to be made widely known. It is this: "His Holiness... regards with particular benevolence all who lend their co-operation to his work of charity and peace." Cardinal Gasparri's letter to Dr. Mullen will be found in facsimile in the *Globe* of April 2.



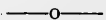
The third centenary of the death of Father Alonso Rodríguez, S. J., was commemorated at Valladolid on February 21st. After a solemn high mass in the Cathedral, a marble tablet was unveiled on the house in which he was born. Rodríguez's "Practice of Christian and Religious Perfection" is still widely read and highly appreciated both by religious and persons living in the world. We are assured that this book has been translated into twenty-two languages. The best known English translation, according to our Catholic Encyclopedia, is that which first appeared in London, in 1697. It was made from the French of Regnier des Marais and re-issued by P. O. Shea in New York, in 1878. Dr. Gilmory Shea left a translation of Rodríguez's work, but it has never been published.



It appears from the title-page of the third and final volume of "Following the Conquistadores," of which the first two (I: "Up the Orinoco and Down the Magdalena;" II: "Along the Andes and Down the Amazon;" D. Appleton & Co.) were published under the pen-name "H. J. Mozans," that the real author of this interesting series of travel books on South America is the Rev. Dr. J. A. Zahm, C. S. C. The secret of the author's identity was so well kept that even his friends had no inkling of it. Why he chose a *nom de guerre*, however, is a riddle. Volume III is entitled, "Through South America's Southland." The *Freeman's Journal* prints interesting extracts from the book in its Nos. 4279 and 4280.



One of our Catholic weeklies recently said that attendance at the Forty Hours' devotion was the best criterion of the Catholicity of a parish. The writer of that note might profitably study the Lenten Pastoral of M<sup>gr</sup>. Mathieu, Archbishop of Regina, Canada, issued under date of March 5th and reproduced by the *Northwest Review* (Vol. XXX, No. 51). It deals with the Holy Sacrifice of the Mass, and the Archbishop says in the introduction: "When there is question of devotions, we should be on our guard against believing that the best are those which are the most extraordinary, or the most difficult to practice, or again those which are most in vogue. No, the best devotions are those which are most recommended to us by the Church. Now, among all, the Church signalizes, and has always signalized, to Christians assistance at the Holy Sacrifice of the Mass as the most excellent and the most salutary." The Eucharist is the centre of worship to-day as it was from the beginning. "It is the Mass that matters," and no better test can be made of the religious fervor of any parish than by inquiring into the attendance of the people at Mass, especially in that full sense in which it was understood in the olden time, when all partook of the Sacrament of the Holy Eucharist as often as they attended the offering of the Sacrifice.



How keenly alive the Roman authorities are to the value of a strong Catholic press appears from a letter of the S. Congregation of the Council to Cardinal Maffi, in

which that eminent body declares that where bishops have at their disposal pious and charitable funds not directly assigned for masses or other specific purposes, they may employ these funds to aid and promote the Catholic press. Of the Society for the Support of the Catholic Press, of which Cardinal Maffi is president, the S. Congregation says that "it is of capital importance in these difficult times, and the Holy Father consequently has it most deeply at heart."

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The late Father Wm. A. Fuhrwerk, for twenty years rector of St. Joseph's Church, San Antonio, Texas, deserves special mention as a model pastor and a champion of all good causes, especially that of Church music reform. "In compliance with the *Motu proprio* [of Pius X]," says the *Southern Messenger* in a necrologue of the departed priest (Vol. XXV, No. 8), "he was among the first to introduce strictly Gregorian music in his church, and thanks to his encouragement the choir of St. Joseph's is now among the very best, not alone in the city, but also in the diocese." Father Fuhrwerk was one of the founders of the Texas Staatsverband, the excellent organization of German-speaking Catholics of Texas, and zealously supported the Catholic press. The FORTNIGHTLY REVIEW counted him among its subscribers and well-wishers almost from the beginning. R. I. P.

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It is often pointed out, with considerable satisfaction, that fifty per cent of the membership and sixty per cent of the leadership in the organized labor movement affiliated with the American Federation of Labor is Catholic. "The percentage seems to be impressive," says the *Buffalo Echo* (Vol. II, No. 10), "but actual analysis of the situation forces conclusions that give very little reason for boasting.... Most of our Catholic leaders in the ranks of organized labor are blissfully ignorant of the fact that there is a system of sociology based on Catholic principles. Our Catholic unionists are not 'class-conscious'; they lack purposeful zeal and concerted action." The *Echo* goes on to say that these men are to be excused in a measure, since "we have as yet no national Catholic social movement, no Catholic social literature to speak of." Our contemporary is right, and we congratulate its able editor

upon the active part he is taking in the important work of advancing the nascent Catholic social reform movement in this country.

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We had just read the strange declaration of Msgr. Fallon, Bishop of London, Ont., in a public lecture, that the Allies are fighting the same enemy whom Pius X combatted in his famous Encyclical against Modernism, when we came across the ex-Abbé Alfred Loisy's latest book, now available in an English translation ("The War and Religion;" Longmans). M. Loisy's thesis is that Christianity has little or nothing to offer to the world to-day, because "Christianity is not founded upon the notion of humanity, but upon the transcendental and unverifiable notion of a plan of eternal salvation devised by the Master of the Universe for those whom he has willed to choose." Instead of this efete religion M. Loisy points to a new one—"a more genuinely human feeling, and enthusiasm for all humanity, and a love of universal justice." This, says a critic in the *New York Nation* (No. 2644, p. 262), is "an attitude of mind which... we in this country are in the habit of considering the very essence of Christianity."

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The fact that the English edition of Loisy's book, "The War and Religion," in which Christianity is attacked at its very foundations and the Holy See subjected to unjust and irreverent criticism, is published by Messrs. Longmans, Green, & Co., moves a correspondent to ask: "Is it not about time that Catholic authors in England and America make this firm understand that it is neither honest nor decent to cater to the Catholic public by publishing Catholic books, and at the same time to insult and attack that which every Catholic holds dearer than life itself?"

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According to a recent C. P. A. correspondence from London the need of priests in England is becoming a serious problem. "Unfortunately," says this correspondent, "the English do not supply many priests to the Church. For some time the dearth of students for the priesthood has been an anxiety to the bishops when the ordinary needs of the missions were alone in question; with this new need [of military chaplains] it is becoming serious." As was to be expected, Ireland, which has supplied so many priests to the English mis-

sions, is now called upon to furnish chaplains for the army. But even in Ireland the supply of ecclesiastical students is running low.

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 Attorney General Gregory has written a letter to Mr. Charles R. McCrory, of Ellaville, Ga., setting forth the government's position in the case of Tom Watson, who is charged with sending objectionable matter through the mails as a part of his anti-Catholic campaign. Mr. Gregory says frankly that he believes Watson to have been guilty of violating Section 211 of the Criminal Code, but refuses to express an opinion whether it would be possible to secure a fair trial of the case in Georgia. (See Bishop Keily's statement quoted in No. 7 of this REVIEW, p. 97.)

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 The Bulletin of the American Federation of Catholic Societies, in its March number, inveighs against the so-called burlesque shows, which it terms "cesspools of vice and degradation, . . . worse than open sewers." A crusade against this nuisance has been started under Federation auspices in a number of cities. The main obstacles were found to be two: first, political pull on the part of the proprietors or managers of the burlesque houses, and, secondly, a corrupt press. It is interesting to learn that "at times even scorching criticisms in the papers are only veiled invitations, well understood by the tribe" of frequenters of these shows. The burlesque business has but one aim: to coin money out of the basest passion of men, and the Federation is doing noble work in trying to frustrate this aim and, if possible, to destroy the business.

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 The list of "objectionable films" published monthly by the National Secretary of the American Federation of Catholic Societies in the official Bulletin of that excellent organization is deserving of the attention of all, especially of parents, educators, and social reformers. The gradual deterioration of the "movies" is the best argument that can be offered for the need of a strict censorship. No doubt Catholics will hasten to comply with the Federation's request to write to their representatives in Congress in favor of the "Federal Censorship Bill for Moving Pictures" which is now being considered by the congressional Committee on Education. Even the film companies are beginning to see that a reasonable censorship is necessary. A

brief filed by a number of these companies says: "The production of vicious pictures is constantly increasing, just because they are more profitable. If the industry is to endure, if decent people are to stay in the business, this cancer must be cut out." Capitalism is at the bottom of this evil as of so many others. Father Jos. A. Dunney, of Albany, N.Y., recently said: "Nine out of ten films are shady and make appeal to a low intelligence. Not one in fifty has either form or finish. Movies are made not to uplift, nor to educate, but to pay a return on invested capital."

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 The incident related in the subjoined clipping from the *Sacred Heart Review* (Vol. 55, No. 16) is unfortunately typical:

"'Enthusiasm Runs High at Banquet. Guests Pledge Themselves to Support the Catholic Press.' We read these words the other day in a daily paper's account of the banquet of a Catholic society. Each ticket to that banquet cost two dollars—the average price of a subscription to a Catholic paper. There was plenty to eat, no doubt; there was music, there was singing, and there was dancing. Also there was speaking; and one impassioned orator dealing with the Catholic press aroused the enthusiasm that the daily paper featured in its headlines. Curious to know how it worked out, we inquired of the editor of the local Catholic paper if he had received any new subscriptions as a result of the banquet. He told us no. On the contrary, he had lost one. The man who made the speech stopped his subscription because the editor did not give his remarks as much space as the orator thought they deserved! So there you are."

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 Rev. Andrew L. Levatois, of St. Mary's Seminary, Baltimore, Md., who recently returned to this country after being marooned in France for over a year by the war, tells that a large number of French ecclesiastical students who have fallen into the hands of the Germans, are continuing their philosophical and theological studies in prison with the aid of the German priests stationed in nearby villages and towns. "Thus we have it," comments the *St. Paul Catholic Bulletin*, to which we are indebted for the information (Vol. VI, No. 10), "that these young men, who want to see France strike a crushing blow at Germany, are being helped to com-



plete their ecclesiastical education by the same men who hope and pray that France and her allies will be defeated."

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Mr. Gilbert K. Chesterton, in his latest book, "The Crimes of England," argues to the extent of ten chapters that the black spots in English character and English history during the last one hundred and fifty years are to be explained by the Germanization of England, which began when Pitt went to the rescue of Frederick the Great and so helped to establish Prussia. The whole thing is probably intended as "Chestertonian super-paradox," but a man who can devote his powers to such tomfoolery in times like the present does not deserve to be ranked among the great writers of the world's literature.

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The able sociologist who conducts the "Life and Labour" department of the Toronto *Catholic Register* has written several interesting papers to show that the development of modern philanthropy presents the Church with an entirely new and peculiar problem, the nature of which may be suggested by saying that there is developing a system of scientific philanthropy independent of, and possibly contrary to, the principles of Catholic charity, and there is danger of our Catholic charitable institutions coming under civil control and being forced to adopt un-Catholic methods of working and to conform to non-Catholic standards of efficiency. This is a matter worthy of serious attention on the part of Catholic social reformers and charity workers.

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Sir Sidney Lee, the author of the standard biography of Shakespeare, which has lately appeared in a new and revised edition, is a Jew, whose real name is Solomon Lazarus. While he was a student at Oxford he was advised by Dr. Jowett to change his name in order not to be handicapped in a promising literary career. It was a wise suggestion. Had the life of Shakespeare appeared under the name of Solomon Lazarus, it would most likely not have achieved such fame.

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On the main line of the Northern Pacific Railroad, not far from Missoula, Montana, where Father Peter John De Smet, the famous Indian missionary and explorer, settled the Flatheads after their conversion to Christianity, one may catch a passing glimpse of a

small way-station painted red and bearing the sign "De Smet." No one who sees this sign can suppress the thought, uttered by Miss Marian Lindsay in a foot-note (p. 125) to her translation of Laveille's *Life of Father De Smet*, that this is "a sorry monument to the memory of so intrepid a pioneer." We shall have something more to say of Laveille's *Life of De Smet* anon. This book (P. J. Kenedy & Sons; \$2.75 net) is apt to do more than any other agency hitherto put into operation towards reviving the memory of the great Jesuit pioneer and Indian missionary and prevailing upon this and future generations to give him the fulness of that credit and fame which he deserves in the annals of American history, secular as well as ecclesiastical.

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There are still a great many people willing to be humbugged, and unscrupulous writers do not hesitate to employ even the bloody war as a means of imposing on their fellows. This is proved by the publication of "Stars of Destiny," by Katherine Taylor Craig (E. P. Dutton; \$2), an introduction to the occult "science" of astrology. Miss Craig tells how to read the stars, cast horoscopes, etc. She gives "the Kaiser's horoscope," which plainly points to his downfall, and says he is being deceived in regard to military affairs by his son and heir. King George's horoscope, which is also given, quite naturally indicates a great victory for the Allies.

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It has been rumored in the papers of late that a certain physician has discovered a "starvation treatment" for diabetes, which is proving very successful. We have heard it stated on the authority of Dr. Richard C. Cabot that Dr. Allen, the discoverer of the new treatment, "has notably advanced our ability to combat the disease." This gives genuine interest to a book lately published by Dr. Lewis Webb Hill, of the Boston Children's Hospital, and Miss Rena S. Eckman, dietician at the Massachusetts General Hospital. The book is entitled, "Starvation (Allen) Treatment of Diabetes" (W. M. Leonard, Boston, price \$1), and quite naturally treats principally of dieting. Here is a typical recipe for the first day after the starvation period: Breakfast, string beans and lettuce; dinner, lettuce and cucumbers; supper, lettuce and tomatoes. Tea or coffee allowed at each meal.

The transmigration of souls is to us a purely academic question. In India, however, it is held as an article of faith by thousands. Hence the frequent reference to transmigration in the apologetical literature published in or for that country. The St. Joseph's Catholic Press, of Jaffna, reprints from the pages of the *Catholic Guardian* newspaper "A Controversy on Transmigration," which states the case against this error very effectively. Transmigration, in the first place, is not taught in the Rig Veda, which displays an altogether theistic conception of life. In the second place, the doctrine is altogether hypothetical. If it were true, it would explain certain things difficult to explain without it; but there is no proof that it is true, because from the nature of the case no one is subjectively conscious of his past births, and no one witnesses objectively to their occurrence. Lastly, if transmigration were true, it would give rise to a crop of difficulties quite as bad as those which it is supposed to free us from.

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The Bishop of Scranton said in a recent sermon: "Do we support the Catholic magazines and newspapers? Do we subscribe to them and help them spread the truths of religion? We do not do these things as we should. Every Catholic home should have one or more Catholic newspapers, one or more Catholic magazines, and Catholics should read these regularly. When you help support Catholic publications, you are advancing religious interests."—"The Bishop states facts that every Catholic should know," comments the *Sacred Heart Review* (Vol. 55, No. 18); "the apathy towards Catholic books and newspapers is one of the weak spots of our Catholic life."

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Speaking of Gilbert K. Chesterton's new book, "The Crimes of England," (*supra*, p. 141), Wm. M. says in his paper, the *Mirror* (Vol. 25, No. 15, p. 238): "Gilbert K. Chesterton is a brilliant bore. His book, 'The Crimes of England,' has the mechanical essence of what Bergson says is the secret of laughter. The effects are those of a spring released and then flying backward.... Chesterton's hatred and loathing for Germany is consuming, explosive even. It is so corrosive it is funny. His paradoxes are frenzied.... Chesterton has lost his humor."

## LETTER BOX

The Rev. F. A. Houck, pastor of St. Ann's Church, Toledo, O., writes to thank us for the notice we gave his deceased brother, our dear friend Msgr. George F. Houck, and adds: "May God continue to bless you and the FORTNIGHTLY REVIEW! Father Pfeil's sentiments, as expressed in the last number of your unrivalled REVIEW (p. 126), are also mine. I sincerely hope that your foreboding hinted at in the same number is unwarranted. I recommend the REVIEW in season and out of season."

Such good will and coöperation is heartily appreciated.

Father B. Weber, of Salem, S. Dak., under date of April 17th, sends us two new subscribers and says: "Do not think for a moment that your work has been in vain. As you rightly say, there are many well-wishers, but subscriptions are what count. You must have penned your recent appeal with an aching heart. I can understand how it feels from my own pastoral experience; but make your wants known again and again, it will always have some effect. If you were born lucky, I would have died last winter when sick. At that time I left the FORTNIGHTLY REVIEW one thousand dollars from my insurance as a fund. So you see, you have many silent friends, perhaps too silent. Are there not enough priests carrying life insurance who are willing to put the REVIEW on a better financial basis?"

We are sincerely thankful to Father Weber for his kind words so nobly supported by deeds. Perhaps the suggestion contained in his letter will bear fruit some day when we expect it least. For some time we have been fairly aching to publish the REVIEW weekly again, as we did from 1893 to 1905. Our health, thank God, has improved of late, and the gigantic task of adapting Pohle's dogmatic theology into English, which has occupied a great part of our time for the past seven years is nearly completed. We are as ready as ever to sacrifice our life for the cause of Catholic journalism; but a weekly journal even on the comparatively small scale of the old REVIEW, costs a good deal more than a semi-monthly, and unless our friends give us a "boost," we shall have to worry along as a fortnightly, and even the fate of the Fortnightly will become uncertain if the lacunae caused in the subscription list by the death of old subscribers and the losses incidental to the war and hard times are not filled up. A moderate endowment or the doubling of our present subscription list would work wonders. As the *Sacred Heart Review* lately said: "The man who will take off his coat and get a dozen new subscribers for a Catholic paper, yes, even for the poorest of them, will have done more for Catholic journalism than can be done by reams of idealistic aspirations."

## CURRENT LITERATURE

—"Christian Feminism. A Charter of Rights and Duties," by Margaret Fletcher (B. Herder; 20 cents net) has for its principal aim to set forth the moral principles involved in the demands and contentions of the current movement known as "feminism." In the main this is accomplished briefly but clearly in the second and third chapters. The fourth chapter, "Some Laws Which Affect the Person and the Private Lives of Women," is a summary of English statutes on the subject, which differ in some respects from those now in force in the United States. In the fifth chapter the author presents a good summary of the history of industrial legislation for women within the last century, and of the principles that should govern such legislative effort. She points out the distinction that should be made between identity of treatment and equality of treatment for women, as determined by the different functions and abilities of men and women. The final chapter, on "Internationalized Feminism," gives a brief history of the movement in several of the countries of Europe, shows how it differs from Christian feminism, and explains why it originated outside the influence of the Church. The book should prove a convenient and effective antidote to the revolutionary, anti-Christian, and immoral doctrines that are now widely disseminated as a part of the feminist propaganda. It is number viii in the series of Catholic Studies in Social Reform edited by the Catholic Social Guild of England.—JOHN A. RYAN.

—A history of the fortunes of English Catholics at the time of their sorest sufferings under Queen Elizabeth, written by a German Protestant scholar and translated into English by a Catholic priest, is well calculated to arouse curiosity. Such a book is "England and the Catholic Church under Queen Elizabeth," by Professor Arnold Oskar Meyer, of the University of Rostock, translated by the Rev. J. R. McKee, of the London Oratory. The original of this volume appeared shortly before the outbreak of the war. It was planned as an introduction to a larger work on England and the Catholic Church under the Stuarts. The author lays stress on certain questions which, he says, have not yet found definite and satisfactory answers, viz.: At what time and to what extent did Catholicism lose its footing on English soil? Was it reduced through force or through change of opinion? What were the strongest weapons which Rome employed in her struggle to regain her lost dominion? How did the scanty remnants of the Catholic Church in England persevere and develop under the pressure of the penal laws? These questions the Protestant German professor answers with remark-

able impartiality, and hence his book, in the words of Father McKee, is "a remarkable confirmation of the view of the Reformation which English Catholic historians, from Dodd to the present day, have expressed in their writings." One cannot help reflecting after reading such books as this, and Gairdner's "Lollardy and the Reformation," how History is slowly but surely vindicating the Catholic Church. Father McKee deserves thanks for giving us such a fine translation of Professor Meyer's book and of publishing it in spite of the war. (London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. \$3.60 net).

## Books Received

[Every book or pamphlet received by the Editor is acknowledged in this department; but we undertake to review such publications only as seem to us to call for special mention. When the price is not stated, it is because the publishers have failed to supply this useful information.]

Pastoral Letters, Addresses, and Other Writings of the Rt. Rev. James A. McFaul, D. D., J. L. D., Bishop of Trenton. Edited by Rev. James J. Powers. Second Edition. 403 pp. 8vo. Benziger Bros. 1916. \$1.50 net.

The Beauty and Truth of the Catholic Church. Sermons from the German, Adapted and Edited by the Rev. Edward Jones. Vol. IV, iv & 394 pp. 12mo. \$1.50 net. Vol. V, iv & 388 pp. 12mo. \$1.50 net. B. Herder, 1916.

Garcia Moreno. A Tragedy in Three Acts. Adapted from the German by Fr. Bernard, O. M. Cap. 29 pp. 12mo. B. Herder. 1916. 25 cents. (Wrapper).

The Volksverein. (A Translation from the German). Published by the Catholic Volksverein of Brooklyn, N. Y. 60 pp. 8vo. (Wrapper).

Paul Mary Pakenham. Passionist. By the Rev. Joseph Smith, C. P. 125 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder, 1916. 50 cents net.

Orbis Catholicus: A Year Book of the Catholic World. First Year of Issue: 1916. Edited by Canon Glancey. 719 pp. Leamington Spa: The Courier Press; St. Louis, Mo.: B. Herder. 1916. \$1.50 net.

Luther. By Hartmann Grisar, S. J. Authorized Translation from the German by F. M. Lamond. Edited by Luigi Cappadelta. Volume V, x & 606 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1916. \$3.25 net.

Oak-Leaves. Gleanings from German History. Vol. I, No. 3. Published by B. Herder. 1916. 10 cents. (Wrapper).

Meditations on the Mysteries of Our Holy Faith, Together With a Treatise on Mental Prayer, Based on the Work of the Ven. Father Louis De Ponte, S. J. By Rev. C. W. Barraud, S. J. 2 vols. xi & 406; x & 341 pp. 8vo. Benziger Bros. 1916. \$3 net.

Annual Report of the Angel Guardian German Catholic Orphan Society of Chicago for the Golden Jubilee Year 1915. 32 pp. large 8vo. With Compliments of Rev. Geo. Eisenbacher, President. (Wrapper).

### FICTION

The Onion Peelers. Being the Early History of Sir Albert Jenkins, Knt., One of His Majesty's judges of the Court of King's Bench. By R. P. Garrold. 370 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1916. \$1.60 net.

### GERMAN

Alban Stolz. Von Hermann Herz. 87 pp. 8vo. M. Gladbach: Volksvereinsverlag. 1916. M. 1.20.

# BARGAINS IN SECOND-HAND BOOKS

(All orders must be accompanied by cash)

- Mader, Joh.* Die hl. vier Evangelien und die Apostelgeschichte übersetzt u. erklärt. Einsiedeln, 1911. (Beautiful copy, like new.) \$3.
- Benedict XIV.* De Synodo Diocesana. Malines 1842. 4 vols. 16mo. \$3.50.
- Spalding, J. L., Bishop.* Socialism and Labor, and Other Arguments. Chicago, 1902. 80 cts.
- Hughes, Thos., S. J.* Loyola and the Educational System of the Jesuits. New York, 1892. 75 cts.
- Van der Stappen, J. F.* Sacra Liturgia. I. De Officio Divino. Ed. altera. Malines, 1904. \$1.
- Becker, Jos. B.* Die Weissagungen als Kriterien der Offenbarung. Mainz, 1890. 75 cts.
- Felder, H., O. M. Cap.* Jesus Christus. Apologie seiner Messianität und Gottheit gegenüber der neuesten Jesus-Forschung. I. Das Bewusstsein Jesu. Paderborn, 1911. \$1.75.
- Officium Parvum B. Mariae Virginis* et Officium Defunctorum cum VII Psalmis Penitent. et Litanis, etc. Pustet's Pocket Edition. 1912. Bound in flexible leather. 50 cts.
- Acta et Decreta Synodi Provincialis Episc. Hiberniae* hab. apud Maynutiam A. D. 1900. 2 vols. Dublin, 1906. \$3.
- Oman, Chs.* A History of England. New York, 1899. 75 cts.
- Seeley, L.* History of Education. New York, 1904. 80 cts.
- Putnam, G. H.* The Censorship of the Church of Rome. 2 vols. New York, 1906. \$3.50.
- Müller.* Studienbuch. Gedanken und Ratschläge für Studierende. Augsburg, 1901. 50 cts.
- Lury, Aug.* Les Origines du Droit Publique Ecclésiastique d'après l'ouvrage du Card. Satolli. Paris, 1902. \$1.
- Kirsch, J. P.* Die Lehre von der Gemeinschaft der Heiligen im christlichen Altertum. Mainz, 1900. \$1.50.
- Barton, Geo.* In Quest of the Golden Chest. A Story of Adventure. New York, 1913. 75 cts.
- Rieder, K.* Zur innerkirchlichen Krisis des heutigen Protestantismus. Freiburg, 1910. \$1.
- Blair's Chronology* and Historical Tables from the Creation to the Present Time. New ed. London, 1851. Binding damaged. \$2.
- Gray, Mary A.* "Like Unto a Merchant." (Novel.) New York, 1915, 85 cts.
- Preuss, Edw.* Zum Lobe der unbefleckten Empfängnis. Freiburg, 1879. 80 cts. In paper covers 40 cts.
- Wiseman, Card.* Abhandlungen über verschiedene Gegenstände. Aus dem Englischen. Ratisbon, 1854. \$2.50. (3 vols. bound in one.)
- Espenberger, J. N.* Die Elemente der Erb-sünde nach Augustin und der Frühscholastik. Mainz, 1905. \$1.
- Hall, F. J.* The Kenotic Theory. Considered with Particular Reference to its Anglican Forms. N. Y., 1898. 85 cts.
- Ferrières-Geniesse.* La Mort Réelle et la Mort Apparente et leurs Rapports avec l'Administration des Sacraments. Paris, 1905. \$1.25.
- Hepner, Ad.* America's Aid to Germany in 1870-71. St. Louis, 1905. 65 cts.
- Lochner, G. W. K.* Zeugnisse über das deutsche Mittelalter aus den deutschen Chroniken, Urkunden und Rechtsdenkmälern. I. Theil. Nürnberg, 1837. \$2. (Contains extracts from the Sachsenspiegel, the Schwabenspiegel, the Limburger Chronik, the Golden Bull, etc.)
- Belser, J. E.* Das Zeugnis des 4. Evangeliums für die Taufe, Eucharistic und Geistes-sendung. Freiburg, 1912. \$1.
- Eylert, R. F.* Charakterzüge und hist. Fragmente aus dem Leben des Königs Friedrich Wilhelm III. 5 vols. Magdeburg, 1843. \$2.50.
- Granbery, J. C.* (Prot.) Outlines of New Testament Christology. Chicago, 1909. 50 cts.
- Williams, J. Herbert.* The New Pelagianism. London 1915. 60 cts.
- Benichen, F. W.* Des Polybius Kriegsgeschichte übersetzt. Weimar 1820. Mit einem Band (separat) Karten und Plänen. \$3.
- MacDonough, Rev. M. V.* One Year with God. Sixty Sermons and Meditations for Pulpit and Pious Reading. Boston 1915. \$1.50.
- Maguire, Rev. Edw.* Is Schism Lawful? A Study in Primitive Ecclesiology. Dublin 1915. \$1.50.
- Pelican, B.* Annette von Droste-Hülshoff. Ein Bild ihres Lebens und Dichtens. Freiburg 1906. 50 cts.
- Davidson, Thos.* Aristotle and Ancient Educational Ideals. N. Y. 1892. 75 cts. (The Great Educators Series).
- Ude, J.* Ethik. Leitfaden der natürlich-vernünftigen Sittenlehre. Freiburg 1912. 65 cts.
- Acta Leonis XIII.* 7 vols. Bruges 1887 sqq. \$9.
- Krieg, C.* Die Wissenschaft der Seelenleitung. Eine Pastoraltheologie. 3 vols. Freiburg 1904. sqq. \$5.
- Oswald, J. H.* Die dogmatische Lehre von den hl. Sakramenten, 2 vols., bound in one. Münster 1856 sq. \$2.
- Koch, F. J.* A Manual of Apologetics. Tr. by A. M. Buchanan. New York 1915. 65 cts.
- Tixeront, J.* Histoire des Dogmes. Vol. III: La Fin de l'Age Patristique (430-800). 3e éd. Paris 1912. 75 cts., paper covers.
- Casartelli, Bishop L. C.* Sketches in History, Chiefly Ecclesiastical. London 1906. (Contains papers on The Art of Burial, The Lombards, The English Pope, The Church and the Printing Press, The Dutch Pope, Oxford and Louvain, The Makers of the Dublin Review, The Dancing Procession at Echternach, etc.) \$1.15.
- Shallo, Rev. W. M. (S.J.)* Lessons in Scholastic Philosophy. Philadelphia 1915. (An introduction to the study of Scholastic philosophy, written by a Jesuit professor.) \$1.50.
- Stebbing, Rev. Geo. (C.S.S.R.)* The Story of the Catholic Church. London 1915. (An outline of the main events which make up the history of the Church, for the general reader.) \$1.65.
- Finco, Rev. G.* (tr. by Bishop Dunne of Peoria). Homilies on all the Sunday Gospels of the Ecclesiastical Year. St. Louis, Mo. 1916. 80 cts.
- Swett, John.* American Public Schools. History and Pedagogics. (Intended mainly for teachers; contains studies on the vital points of public school history and an outline of pedagogical methods of instruction and management). New York 1900. 65 cts.
- Melia, Rev. R.* A Treatise on Auricular Confession: Dogmatical, Historical, and Practical. Dublin s. a. 35 cts.
- Fillion, Rev. C. L. (S.S.)* The New Psalter of the Roman Breviary. Text and Translation, with Succinct Notes. St. Louis and London 1915. \$1.35.
- Rock, Rev. Daniel.* (revised by W. H. James Weale). Hierurgia; or the Holy Sacrifice of the Mass. With notes and Dissertations elucidating its Doctrines and Ceremonies, and Numerous Illustrations. 4th ed. London 1900. 2 vols. \$2.50.
- Concannon, Mrs. Thos.* The Life of St. Columban (St. Columbanus of Bobbio). A Study of Ancient Irish Monastic Life. Dublin 1915. \$1.50.
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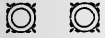
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# The Fortnightly Review

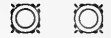
VOL. XXIII, NO. 10

ST. LOUIS, MISSOURI

MAY 15, 1916



CHRONICLE AND COMMENT



## Our Negro Missions

In the *Little Missionary* (Techny, Ill.), for April, the Rt. Rev. Msgr. J. E. Burke, director general of the Catholic Board for Mission Work among the Colored People, begins an instructive paper on the "Catholic Negro Missions of the United States." It seems that in the Catholic atmosphere that ruled in parts of Maryland and Virginia, as well as in lower Louisiana, and along the Gulf Coast from Galveston to Pensacola, the Negroes during the slavery period were baptized and instructed by Catholic missionaries under the parish system. There were no separate houses of worship, but master and slave worshipped in the same church, though sometimes in separate pews and at different masses. Among the still noticeable results of this Catholic training is a knowledge of the sanctity of marriage and the sacredness of family life. Also, in these once Catholic regions, "the colored people had and still have a knowledge of the Ten Commandments and a keen sense of the relation of God's law to eternal life." But outside of these comparatively small circles there were practically no Catholic Negroes at the close of the Civil War; the great mass of the emancipated slaves not only were not Catholics, but had no way of knowing that there was such a church.

Msgr. Burke's is the first attempt we know of to treat the Catholic aspect of the Negro problem from the historic point of view, and we should like to see him elaborate his series of articles, give

proper references to the sources, and publish the whole as a book or pamphlet. It is high time that something effective be done to interest the white Catholics of this country in the fate of the colored people, towards whom, as the *FORTNIGHTLY REVIEW* has pointed out before, we have a special obligation and duty.

## Need of a Catholic Young Men's Association

"In every big town," says *Reedy's Mirror* (Vol. 25, No. 16), "the Young Men's Christian Association is the best, the most useful club in the community, a home for the stranger, an instrumentality for securing employment, a means to better social intercourse."

Jewish young men need the same kind of an institution, and to supply this need, there has been organized a Young Men's Hebrew Association, which, we are told, in a very brief campaign, has enrolled 2500 members in New York and 2000 in St. Louis, not to speak of other cities, for which we have no statistical data.

"The Jews," comments Mr. Reedy (*ibid.*), "want to preserve their faith and traditions by keeping their young men together."

What about Catholics? Time and again the suggestion has been made (Father Garesché's recent articles in the *Queen's Work* were substantially but a repetition of similar articles printed from time to time in other Catholic journals, including this *REVIEW*) to start a Young Men's Catholic Association. Surely the need of such an organization is no less keen among us than among the Jews.

Yet they are supplying it, while we waste time and opportunity in fruitless debates.

#### The Newspaper-Movie Combination and Its Ominous Possibilities

The big film-making corporations have combined with the press to "push the movies."

"These corporations," says a secular contemporary, "pay advertising rates to have stories like 'Mary Page,' or 'The Mysteries of Myra,' or 'The Iron Claw' printed as serials in the dailies, and then pay the dailies a percentage on the receipts of every film performance of the scenarios of the serials."

Of these serial-story-films as works of literature, the less said the better. In the words of Mr. W. M. Reedy (*Reedy's Mirror*, Vol. 25, No. 16), "they get what they are after—the public's money. They are . . . super-sensational." The fact that the newspapers receive pay for printing these stories prevents criticism: "There is no journalistic criticism of the movies."

The newspaper-movie combination is a new economic factor of incalculable possibilities. It is the latest method devised for exploiting the masses. By it the munition corporations are preaching "preparedness;" by it prohibition has made a new and tremendous attack on the liquor interests; by it the farmers have been educated in agronomic efficiency; and now the *Chicago Public* is offering a prize for the best moving picture scenario of a film drama to preach the social efficacy of the Single Tax. The Allies as well as the Germans have been appealing to us for sympathy through the films. In "The Birth of a Nation" and other similar films history is woefully distorted. Through its control of the "movies," what is known in Socialistic papers as "The System" is fastening its fangs more firmly upon public opinion and its organ, the press, and Mr. Reedy's question: "Will the movies finally dominate the press, or vice versa?" is truly ominous.

#### Are Our Soldiers "Mercenaries"?

Mr. J. P. Colnon, of Ridgeway, Ill., who says he has read the FORTNIGHTLY REVIEW for some time, and praises especially "its unbiased articles on the war in Europe," writes to us under date of April 20:

"I regret your characterization in a recent issue of the U. S. soldier as a mercenary. The fact that the U. S. soldier is paid is no proof of his motive. It would be just as fair to call the soldier who is not paid a serf. Either may be a patriot."

The reference is manifestly to a note on page 123, No. 8, of the REVIEW. To speak of soldiers as mercenaries is not necessarily to impute a dishonorable motive. "Mercenary" as an adjective is defined as follows by the Standard Dictionary: "2. Working or serving for pay or profit; purchased by money; hired; as, mercenary soldiers. "As a noun the term is defined by the same authority thus: "A person working or serving only or chiefly for pay; specifically, a hired soldier . . ." In this sense most of our soldiers are undeniably mercenaries. That they may be, and many of them are, at the same time patriots, has never been questioned by this REVIEW.

#### An Appeal to Catholics to Use the Public Libraries

At the annual convention of the Newark Diocesan Federation of the Holy Name Society, Apr. 16, the esteemed vicar general of that diocese, Rt. Rev. Msgr. J. A. Sheppard, urged Catholics to "patronize the public libraries on every occasion. He thought there were not enough religious books in the libraries and hoped the delegates would urge the members of their several societies to keep in close touch with their municipal libraries, to the end that all books of interest to Catholics should be included in the circulation departments of these institutions." (*Newark Monitor*, Vol. 19, No. 16, p. 2).

This is a wise and timely suggestion. K. of C. councils a few years ago succeeded in placing many Catholic books

into the public libraries of their respective cities, but recent reports show that but few of these books are ever taken out. Quite naturally, the librarians regard books for which there is no demand as a drug on their shelves, and are unwilling to increase the number. A publisher who regularly sends lists of new Catholic publications to the public library of a certain large city, tells us that even the best of these books are but rarely purchased, on the simple, though unfortunately indisputable, plea that "there is no demand for Catholic books."

If our coreligionists were trained to use the public libraries more frequently, and would make it their business to ask for and take out Catholic books, a two-fold advantage would be gained: (1) the people would become more familiar with current Catholic literature, and (2) the libraries would be encouraged to increase their stock of Catholic books. We trust the Catholic press will give Monsignor Sheppard's suggestion wide publicity and that the clergy throughout the country will urge the matter upon the members of Catholic societies.

#### An Orphanage That is Truly a Home

The Annual Report of the Angel Guardian German Catholic Orphan Society of Chicago, for the golden jubilee year 1915, is of more than ordinary interest,—not only as a record of a noble charity nobly carried out, but also for the reason that it tells of the adoption of progressive methods which, one cannot but hope, will soon be common in all Catholic orphanages. Believing that the orphanage should be made as much as can be a substitute for the home, the managers of the Angel Guardian Society have introduced the system of dividing the children entrusted to their care into smaller groups. Each group has its own living room, dining room, sleeping room, and wash and bathroom, and each is under the personal care of a Sister who is with the children day and night and plays mother to them.

"What a blessing this arrangement is," says the report, "a person realizes if he happens to be present when the

children come 'home' from school. In their 'home Sister' they have somebody to whom they can tell how they fared in school, whether they succeeded or failed, and the Sister in turn has an opportunity to praise and encourage them, to console and admonish them. The 'home Sister' can see to it that the child is clean and tidy when it goes to the dining room and to school; she can supervise the studying of the home lessons; can teach the children handiwork and instruct them in housework. All this helps to create a home atmosphere, and it is delightful to notice how the individual groups like their own 'home' and how they try to keep it as clean and pleasant as possible."

No wonder that the joint committee of the Illinois legislature, appointed to investigate the charitable institutions of the State, gave the institutions conducted by the Poor Handmaids of Jesus Christ under the supervision and with the support of the Angel Guardian Orphan Society of Chicago high praise, saying that "they have the welfare of the children at heart and dispense charity as it should be."

We are indebted for a copy of this interesting report to the President of the Society, the Rev. George Eisenbacher, 916 S. Lincoln Str., Chicago, Ill.

#### Our Theological Text-Books and the Eucharistic Legislation of Pius X

The Rev. A. Camirand contributes to the *Semaine Religieuse* of Quebec (Vol. 28, No. 32) a notice of a new book by the V. Rev. A. M. Lépiciér, O. S. M., who is favorably known also to English readers by his work on "Indulgences, Their Origin, Nature, and Development" (N. Y., 1906). The new book in question is the first part of a "Tractatus de Sanctissima Eucharistia," and deals with the Holy Eucharist as a Sacrament ("De Eucharistia ut est Sacramentum"). It comprises 450 pages and is published by Lethielleux, Paris. (Price, 7 fr.).

Father Lépiciér justly complains that some theologians neglect to adjust their teaching to the Eucharistic decrees of Pope Pius X. Thus Noldin says in his *Moral Theology*, edition of 1912:

"Ubi de frequentia communionis laicorum iudicium ferendum est, pluris facienda est reverentia sacramento debita quam utilitas privata communicantis," and adds that monthly Communion may be regarded as *frequent*. This teaching, says Fr. Lépicier, is not in accord with the doctrine of the Church.

The Abbé Camirand thinks that all our theological text-books ought to be scrupulously revised in order to make their teaching on the Eucharist conformable in every respect to the papal decrees "Sancta Tridentina Synodus" and "Quam singulari." This demand is justified, and we beg leave to call attention to the fact that Dr. Pohle's treatise on the Eucharist, which is about to appear in English, is in perfect accord with the Eucharistic legislation of Pius X.

#### Do We Make Too Much of Our Converts?

The *Catholic Citizen* (Vol. 45, No. 23) thinks that "we make too much of our converts," "put them on exhibition" too much, and so forth. Our esteemed contemporary, which has been making a specialty of converts since Mr. Scannel O'Neill joined its editorial staff, points to the following example as a salutary deterrent:

"Some time ago, a very excellent convert came to us in an eastern State—his wife also becoming a Catholic. At once this worthy gentleman was made a sort of lay publicist in the fold. He was much run after by priests and people. He remains a very worthy gentleman today, but his erratic domestic tendencies—afterwards quite acute—increased the surprise in non-Catholic circles that he should be a teacher of ethics among the chosen people."

Worse examples than this could be instanced. We need only mention the name of Henry Austin Adams. But these are isolated cases. On the whole we do not do enough for our converts. They are seldom made to feel at home among us, and opportunities to employ their talents in the Catholic cause come to most of them but rarely. We have heard this complaint too often out of the mouths of earnest converts not to

be convinced that it is, in a measure at least, justified.

Apropos of "putting converts on exhibition,"—the *Citizen*, in the same issue from which the above note is quoted, praises Charles Hanson Towne, late of the *Smart Set*, now editor of *McClure's*, for "giving opportunity and encouragement to young authors." We do not know whether Mr. Towne is a convert. The *Citizen* assures us that he is a Catholic. Is any Catholic to be "put on exhibition" because of his connection with sensational and salacious magazines of the type mentioned, and for "finding" and "encouraging" writers like Henry Sydnor Harrison and Justus Miles Forman?

#### The Modification of the Eucharistic Fast

A C. P. A. correspondence from Rome, dated March 21, says (we quote from the *Dubuque Catholic Tribune*, weekly edition, No. 901), that the commission engaged upon the work of codifying the Canon Law of the Church has lately been discussing the question of the priest's fast, the difficulties, handicaps, and dangers to health in the twentieth century in that connection having been very fully put forward from all parts of the Catholic world, and having, moreover, received the most sympathetic consideration." But, the correspondent adds, "Rome moves slowly," and "there is little likelihood of a drastic revision of the existing law." No doubt the priests who suffer most from the hardships of the Eucharistic fast would be well satisfied with a slight modification of the existing discipline. No one, so far as we know, has demanded "a drastic revision."

The same writer assures us that, despite the appeals of "thoughtful people, priests and prelates," no change is likely to be made in the law of the ordinary Eucharistic fast.

Our information on this subject is more hopeful, and on the strength of it we are inclined to believe that, when the new Code receives its final shape, it will contain a modification of the Eucharistic fast. None of the authorities immediately concerned have raised any serious



objection to the suggestions that have come from different parts of the world. It is all a matter of expediency, and though Rome moves slowly, she is a kind mother, and complies with the wishes of her faithful children whenever it is possible to do so.

### The Official Catholic Directory for 1916

We are indebted to Messrs. P. J. Kennedy and Sons, of New York, for a handsomely bound copy of the complete edition of the Official Catholic Directory for 1916. Although "everything was done to hurry the publication, and despite the fact that more time, more care, and more money was spent on the 1916 volume than on any preceding issue,"—as we learn from the "Editorial Notes" prefacing the volume,—the Directory appeared nearly four weeks later than last year. The editor, Mr. Joseph H. Meier, in a letter to the FORTNIGHTLY REVIEW, says: "Something must be done to hasten the appearance of future issues, and in the very near future we will formulate plans whereby succeeding issues may appear earlier in the year."

Such a consummation is indeed desirable, for the belated appearance of the Directory impairs its freshness, lowers its value, and gives rise to many complaints.

Of still greater importance, however, is another desideratum, on which we have insisted for a number of years. That is, greater accuracy in the statistics. The editor and the publishers of the Directory, we know, spare no efforts to make the statistical portions of the work reliable. Unfortunately, they are not properly supported by all the diocesan authorities. Thus we learn from the "Editorial Notes" that forty-three dioceses have made no changes in their population figures for 1916! The result of this omission and of the careless way in which figures are compiled

—in some of the dioceses is that the population statistics of the Directory are largely guesswork. Mr. Meier thinks that to the estimated total of 16,564,109 must be added at least ten per cent, i. e., over 1,600,000, for "the floating population," of which no records are kept anywhere. In consequence of this condition of affairs, estimates of the total Catholic population of the U. S. vary all the way from 10,000,000 to 20,000,000, which would not be the case if the publishers of the Directory would receive full returns from all the different dioceses and if these reports were accurate.

A new feature of the Directory is a record of converts for sixty-nine dioceses. It is to be hoped that these figures, as well as the record of baptisms, confirmations, marriages, and deaths will gradually be made complete.

The half-tone pictures of deceased prelates are commendable, but they could be better spared than the ecclesiastical map of the United States and the list of Catholic periodical publications, which used to form such useful and interesting features of the Directory, and which, we hope, despite certain difficulties of which we are aware, but which are not insurmountable, will soon be restored.

The typographical make-up of the Directory is, as usual, good and the print, paper, and binding are all that can reasonably be desired. We congratulate Messrs. Kennedy & Sons and Mr. Joseph H. Meier upon their joint achievement and trust that they will receive all the support they need in order to bring the Directory up to their own high ideal and that of its many discriminating patrons.

### Two Books and Their Reviewers

Some years ago the present writer contributed to the FORTNIGHTLY REVIEW an article in which he recommended the *New York Times Book Review* for

the general accuracy and reliability of its literary notices. The judgment was made on the basis of a careful reading during a number of years, of the *Review's* book notices, especially those of a controversial kind, and those which bore on points of Catholic teaching.

Perhaps the editor of the *Book Review* finds it hard to measure up to the high standard of former years. Perhaps the men now on the reviewing staff are not as competent or as balanced in their judgment, or as fair-minded as their predecessors. Certainly, two long reviews, (both appearing in the issue for Nov. 7, 1915, pp. 428 and 432), betray a note of unkindliness, not to say bigotry, towards those who happen to differ from the reviewer.

That both of the volumes under review happen to be "war books" has absolutely no bearing on the present discussion. It is the bigoted and narrow-minded view of both author and critic in the first case and the naively expressed opinion of the author concerning forgiveness for "wrongdoing" (and evidently subscribed to by his reviewer), in the second case, which serve as the basis of these remarks.

Hall Caine's "Drama of Three Hundred and Sixty-Five Days" is the first work referred to. No one who knows this writer would expect from him anything in the line of "spiritual uplift." He has tried often enough to stand forth as a social prophet and apostle, but his followers are few, and these not of the wisest and best.

The reviewer informs us in his opening sentence that "Hall Caine's war book is made up of spirited sketches of dramatic moment in the first year's hostilities. He calls it history seen by lightning flashes." We care not for Mr. Caine's "pen portraits" of the Kaiser and the Crown Prince of Germany. For almost every pen portrait (and there have been many such portraits of the Kaiser and

of Franz Joseph in these stressful days) is tinged with preconceived notions of what is becoming in a ruler, and what not. But we are much interested in Hall Caine's "silhouette" of the devoted and loyal Catholic Archduke Ferdinand of Austria murdered at Sarajevo. Says the reviewer:

"It was Mr. Caine's fate also to spend a month in the same hotel with the Archduke Ferdinand of Austria not long before his tragic end. The impression that he carried away was that of a reserved, silent, imperious, self-centered man of narrow intellect. The younger guests of the hotel got up a fancy dress ball, and one young woman of demure manners, who did not dance, came in the habit of a nun. This aroused the superstitious indignation of the Archduke, who demanded that she should retire from the room instantly or he would order his carriage and leave the hotel. The lady went upstairs in tears, and the incident, says the author, left an unpleasant impression, regardless of creed, on those who remained."

This utterly unbecoming conduct of the afore-mentioned "young woman," according to the reviewer, aroused the "superstitious" indignation of the Archduke. Since when is reverence for one's faith, and chivalrous defense of the fair name of a body of women consecrated to God's service, allied to superstition? What every sensible man will regard as a remarkable profession of the faith that was in him, and as an act worthy to be extolled as the act of a fearless man, in presence of a crowd evidently not in sympathy with his religious belief, is here called "superstition."

The second book reviewed is "Young Hilda at the Wars" by Arthur Gleason. Hilda seems to be one of those brave modern women who risk their lives to rescue those in danger from fire and other catastrophes, but who do not always show the same bravery in measuring up to the ordinary responsibilities of life. This particular Hilda is said to have risked her precious life in try-

ing to save "a wounded Senegalese." The reviewer says: "It is fair, perhaps, to believe that the author is interpreting Hilda's soul in terms of his own" (in describing this event).

"This is surely death, Hilda said to herself, and she felt it would be good to die just so. She had not been a very sinful person, but she well knew there had been much in her way of doing things to be sorry for. She had spoken harshly, and acted cruelly. She had brought suffering to other lives with her charm. And, suddenly in this flash of clear seeing, she knew that by this single act of standing there, waiting, she had wiped out the wrongdoing, and found forgiveness. She knew she could face the dark as blithely as if she were going to her bridal. Strange how the images of an old-fashioned and outgrown religion came back upon her in this instance. Strange that she should feel this act was bringing her an atonement and that she could meet death without a tremor. The gods beyond this gloom were going to be good to her, and she knew it. They would salute Smith and herself, as comrades unafraid."

How suspiciously Faustian is this "forgiveness" of Hilda's former transgressions! Goethe imagined that he amply condoned for all of Faust's heinous sins—for his murders and adulteries—by the simple statement:

"Wer immer strebend sich bemüht,  
Den können wir erlösen."

But what becomes in this case of contrition and real repentance for sin? Easy enough to perform some sensationally heroic feat, after a life of wrongdoing, and smugly suppose that this "heroic" deed wipes out a long list of sins. But this is a supposition not borne out by Him, from whom alone cometh forgiveness of our trespasses. Goethe's "Faust" has sometimes been called "the Gospel of the Modern Man." For it contains a scheme of salvation very palatable to the modern world which laughs at penance and contrition. Evidently both Mr. Gleason and his re-

viewer share the "modern view." But we now see that Faust is also the Gospel for the Modern Woman. For "the images of an old-fashioned and outgrown religion" loomed up before Hilda when she rushed to the side of the wounded Senegalese. Again, very Faust-like! That hero finally found his sole cult in "strenuous activity," and by this he, too, "wipes out the wrongdoing and finds forgiveness," even as Hilda. The message of "Young Hilda at the Wars" is by no means as inspiring as the reviewer of the *New York Times* tries to insinuate.

ALBERT MUNTSCHE, S. J.

### The Surratt Case

The death at Baltimore, April 21, of John Harrison Surratt, recalls the alleged conspiracy connected with the assassination of President Lincoln. John Harrison Surratt was the last survivor of the little band tried for implication in the foul deed. Mr. Surratt, who was seventy-two years of age at his death, was employed during the Civil War in the Confederate Secret Service and carried dispatches from Washington, Baltimore, and other cities to Canada. At the time of the President's assassination, he was in Elmira, N. Y. He went to Montreal, where he learned that a warrant had been issued for his arrest. From there he took ship to Liverpool, where he spent a few months. Under the name of Wilson he shortly afterwards went to Rome, where he enlisted in the Papal Zouaves. After some time he was recognized and denounced, but escaped. On Dec. 21, 1866, he was arrested in Alexandria, Egypt, and sent to this country to be tried. Intense interest was shown all over the country in his trial, which ended when the jury reported, on Aug. 10, that it had disagreed, after being out for more than seventy hours. The judge discharged the jury, and Surratt received his liberty.

John H. Surratt's mother, Mrs. Mary E. Surratt, had been tried by a military commission and executed. An interesting account of the two trials is given by David Miller DeWitt in "The Judicial Murder of Mary E. Surratt," published by John Murphy in Baltimore in 1895.

As all the evidence against the mother was rehearsed in the trial of the son, Mr. DeWitt is undoubtedly right in saying that "the dead mother was on trial with the living son" and that the acquittal of the son of the same crime, by the constitutional tribunals of the country, forever branded the acts of the Military Commission as murder. "When that young man [John H. Surratt] stepped forth from the threshold of the prison, to which the United States had brought him in irons from Egypt, . . . not to follow his mother to the scaffold and a felon's grave, but to walk the earth a living, free man,—the innocence of the mother was forever established by the universal acknowledgment of all fair men." (DeWitt, *op. cit.*, p. 181.)

The facts concerning the judicial murder of Mrs. Surratt have never been fully put before the American public at large, and not a few benighted bigots persist in charging the assassination of Lincoln against the Catholic Church. It is all the more regrettable that the editors of the Catholic Encyclopedia, to which one involuntarily turns for a true account of the matter, have chosen to pass it over in silence.

### Directing Catholic Immigration to Country Districts

(First Paper)

In these years, when immense numbers of Catholic immigrants are finding their way to our shores, it is to be regretted that greater efforts are not made to locate them on the land, in groups of at least one hundred families. A colony

of such proportions could guarantee itself a church, the attendance of a priest, Catholic association, and all that is necessary to preserve a healthy religious spirit. At present individual immigrants secure employment in country districts, often so far from a church and a Catholic community as to make the practice of their religion an impossibility. For these cases we know what the outcome must be. The great majority of Catholic immigrants remain in cities through the very force of necessity, their limited means compelling them to seek employment in the first position open to them. Those accustomed to farm labor in Europe generally arrive without sufficient capital to purchase the outfit necessary for farming in America.

What will all this mean for future generations of those people? Would not very much larger numbers of their children, and their children's children, remain true to the Faith of their fathers if it were possible for those millions of Catholics to make their homes away from the dangers of the city? Would not the influence of the Church in this country increase immensely thereby? This is a question upon which, I am aware, there is no inconsiderable amount of controversy. As one inclined to stand for the affirmative, I propose pointing out some of the causes which render the maintenance of religious sentiment and practice so difficult in cities, and which must inevitably lead many of the sons and daughters of our foreign-born population into lives of irreligion, indifference, and complete forgetfulness of God and His commandments.

We have only to place a dozen children of city parents and a dozen of country rearing side by side, to discover how far behind are the former in point of physical development and energy. In the early days of the present war our magazines gave currency to the statement that in Germany during the previous four years something less than five per cent

of the sons of city-bred parents passed the physical tests for admission to military service. German actuaries, with the national characteristic of thoroughness in scientific inquiry, claim that a city which had to depend on the natural increase of its own inhabitants would inevitably decline in numbers. Just as soon as country blood ceases to predominate, the city population tends to annihilation. The same is observable in the sphere of intellectual energy. The large majority of successful students in our universities and advanced educational institutions are from the country. City boys with all the advantages of wealth, leisure, access to thoroughly equipped primary schools, fail to compete with them in college examinations, just as they are doomed to take a second place in professional careers later on. In the business establishments of our cities history repeats itself. The country boy advances from some humble position to the building up, the control and ownership, of great enterprises and institutions. Rarely any of his sons succeed him. In the next generation his place is taken by a stranger, and there is another story to be told of a country boy who worked up through similar stages. So in almost every sphere of life. It is reasonable, therefore, to assume that the causes which tend to undermine the physical energy, intellectual growth, vigor of character, industry, and ambition of a city population, will also tend to undermine and destroy their moral and religious sentiment and activity, their spirit and practice of Faith.

In the city we are in presence of man's work, in the country in presence of the works of God. In the development of business undertakings, vast accumulations of wealth, examples of able management, perfection of organization, leadership of masses of men, progress of inventions, adaptations of complicated and powerful machinery, the city resident witnesses the excellence of man's

ability and effort. His thoughts are absorbed in these, his life is one of perpetual awe for those manifestations of human power. Successful achievements in one sphere or another, in business, in a profession, or in politics, are the constant topics of conversation; the daily papers blazon them forth with appealing headlines; their importance monopolizes the pages of the monthly magazine; in private gatherings every one has marvels to relate of some extraordinary ability displayed by this or that well-known citizen. Their successes are held up as ideals, as aims worthy of the noblest aspiration; and as the peasant boy hears his father hope for an abundant harvest "with the blessing of God," the city youth must hope to prosper by remembering that "what man has done, man can do."

The indescribable beauty of God's creation, the immensity of His power are ever impressing themselves upon the farmer or laborer in the country. The splendid freshness of vegetation, the infinite variety in color and size and shape of things around him, the living streams, the forests and hills, that immense firmament overhead, the countless stars by night, the changing courses of the sun and moon, the regular return of the seasons, are all speaking to him of an Infinite Power who has created and governs all. The effect of heat and cold upon the soil he tills, the abundant rains which give vigorous growth to his crops, frost, storms and lightning, which may bring destruction to everything,—in all these he recognizes a Power against whom human endeavor is helpless, he realizes how completely every interest and circumstance of life is in the hands of Him who gave it. For the farmer the elements enter into the most direct relation with his plans and undertakings. Consciously or unconsciously he observes and studies them. The everywhere controlling forces of nature claim his reverence,

and from them his thoughts are carried to the study and reverence of nature's God. As the poet remarks:

"Earth with her thousand voices praises God."

Was it not in this relation St. Paul spoke: "For God hath manifested it unto them. For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made; His eternal power also, and divinity: so that they are inexcusable." Rom. i, 20 sq.

Our Blessed Lord has warned us that the seed of His word, though it has grown in vigor for a time, will be choked by the cares and riches and the pleasures of this world, a truth too often apparent in the lives of city Catholics. The lives of all with means and leisure sooner or later become one continuous round of pleasure-seeking. The majority even of those without surplus means seek occasions of amusement with almost equal regularity. Opportunities are so numerous every day and every hour, it would be difficult to find any one not yielding more or less to their fascinations. Parents who scrupulously restrain themselves may have the courage to prescribe limitations to their children's pleasure-seeking. Generally, however, parents of city rearing have never understood the necessity of real strictness in their own lives; many allow themselves greater indulgence with advancing age and easier circumstances, resulting in their children's lives being given up to one unceasing craving for pastime, pleasure and excitement. All this everyone recognizes; but the significant feature is that for city Catholics the principle of self-denial in religion is limited to certain observances in Lent and Advent. It is the Gospel of "a good time," "we have only one life to live and let us enjoy it." What place is left for the doctrine of the cross if maxims of this kind are to be the guide? What must become

of religion where such sentiments prevail?

There is a greater enemy of religion than this unintermittent love of pleasure and excitement. Nothing so blights every interest in a hereafter as *the spirit of the world*. There is no room for God in the heart of a worldly-minded man, and the actuating spirit of progress and success in city careers is this spirit of the world. There is the all-absorbing struggle for prosperity and gain, the pride of wealth, the ambition for distinction and honor, the craving for recognition, the aim to reach the first place, the readiness to make any sacrifice for the sake of a place in society. With these come subservience to the dictates of fashion, the vanity and extravagance which such aspirations necessitate, bringing up a family in idleness, marrying for position, even though the alliance be with the most irreligious and irreverent, a studious observance of caste, a more or less concealed contempt for the poor or humble, forgetfulness of their needs, the hard-heartedness that comes from lack of sympathy with, and understanding of, their sad and wretched lot, and a greater self-indulgence by consequence—all this but faintly describes the atmosphere surrounding that portion of a city population whose successes are held up as models for those who would strive to make something of themselves in this world. And because people of standing are actuated by this spirit, its influence extends to every rank and calling. In the homes and families of the struggling laborer there is a constant temptation to imitate it; its presence cannot be altogether excluded from the minds of children in our primary schools. Nevertheless, this is the menace to religion which seems to give least alarm. Everywhere good old habits of simplicity, vigorous family traditions, fervent solicitude for the soul's welfare, longings for an eternal reward are grad-

ually disappearing before this subtle, unsuspected, persevering enemy of the Faith. Father Faber finds still another form of worldliness the most dangerous of all. It is the disposition, the habit of seeking one's own comfort. How seldom we feel called upon to warn the money-maker of the danger of surrounding himself and his family with every possible comfort that wealth can procure. Very often increasing wealth and social advancement give entrée to what is called "high society;" of this the less said the better. Not long ago in a large city a young Catholic girl, having married into immense wealth, within three years formally announced her membership in a Protestant church. Many tried in vain to explain the astonishing perversion; meanwhile, Catholic women of some years' acquaintance declared the explanation was quite simple: "No one who gives herself up to the life of society can continue a practical Catholic."

City life presents other dangers much more obvious. Long, idle evenings, late hours of retiring, the street corner, gatherings in parks and squares, the automobile, promiscuous company keeping, the saloon, the billiard hall and gambling den, public dance halls, the café chantant, the questionable theatre, the ever-present picture show, with the thousand other modern varieties of amusement; immoral and irreligious literature sown broadcast, sensational fiction and stories of romance, the language, the example, the acquaintance-making so frequently associated with employment in large factories, socialist meetings and organizations, organizations and meetings of many other movements founded on a false philosophy and false ideas of religion, the degeneracy of slum districts, the unmentionable resorts of sin and debauchery, the street acquaintances who lure the young in those directions, temptations from the example of elders—every city is provided with them all. Can any one suppose for a moment that such

conditions are without effect on the religious spirit of our Catholic young people? Can any Christian parent think of it without a shudder of horror? The father and mother who give up the innocence of a country home in quest of greater gain, or easier occupation, or opportunities of enjoyment, perhaps never realize the dreadful responsibility they are assuming in bringing their children and grandchildren so near those haunts of iniquity and degradation.

SACERDOS

A hitherto unpublished poem by Francis Thomson appears in "Who Goes There?"—the new volume from the pen of the author of "Aunt Sarah and the War." The poet, when his mother died, felt he could not endure the shame of her seeing, from her place in Paradise, the true him. His dead mother's second sight into the soul of her beloved son he calls "the second death." The poem runs as follows:

THIS IS MY BELOVED

Son of the womb of her,  
Loved till doom of her,  
Thought of the brain of her,  
Heart of her side,  
She joyed and grieved in him,  
Hoped, believed in him:—  
God grew fain of her,  
And she died.

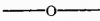
Died, and horribly  
Saw the mystery,  
Saw the grime of it—  
That hid soul;  
Saw the slime of it,  
Saw it whole.

O mother, mother, for all the sweet John saith,  
O mother, was not this the Second Death?

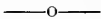
The Xavier Free Publication Society for the Blind, of New York, issues two monthly magazines, the *Catholic Transcript for the Blind*, in New York Point, and the *Catholic Review*, in American Braille. The same society, under the direction of its founder and director, Father Joseph M. Stadelman, S.J., during 1915 has embossed thirty-nine different books, comprising sixty-three volumes.

## NOTES AND GLEANINGS

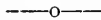
Madame de Thèbes, the famous French prophetess, has established herself on a farm near Paris, whence she sends chickens, eggs, and butter to her nephews in the big metropolis, who are honorable commission merchants. Strange to say, observes *Le Cris de Paris*, Mme. de Thèbes, who can announce the fall of empires and the death of kings, a dozen months in advance, cannot foresee from one week to another the rise or fall in the price of eggs; so she has subscribed for several agricultural journals, in which she studies the mercurial markets.



Mr. Julius West has published a book about "G. K. Chesterton" (Dodd, Mead & Co.), from which we gather that that much-bepuffed sensationist (for a brief estimate of his writings see Vol. XXI, No. 19, of the FORTNIGHTLY REVIEW) was born in London in 1873 as the son of a West London estate agent. A critic in the *N. Y. Evening Post* (Apr. 24) disposes of Mr. West's book by saying that Mr. Chesterton "is only forty and perhaps still in his formative period, while he has not shown himself likely to become a writer of first rank." We repeat what we said two years ago: All of Chesterton's work, or nearly all of it, is, in the words of Mr. William Archer, the famous English dramatic critic, "a piece of fine confused thinking, helped out by good writing and some humor," and those of our Catholic journals that habitually burn incense to this brilliant sophist are making fools of themselves.

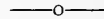


Have you sent in the name of that new subscriber you have made up your mind to procure for the FORTNIGHTLY REVIEW this year?



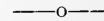
A recent bulletin of the National Geographic Society of Washington, says that "many mineralogists are of the opinion that there are gold mines [in Mexico] which were known to the Aztecs and worked by them, but which even to this day have been hidden from the white man, the Indians, actuated by superstition, keeping their secret." This may be so, but how do the mineralogists know? Is it not rather a question for the historians?

The war means a grim reality to scientific geographers. Not only is the revision of work on geography deferred until boundaries are in a more stable condition, but nearly all the land and hydrographic surveying, the ethnographic and other researches engaged in by the countries at war, have stopped. The war has imperilled the international co-operation that was behind the great "International Map upon a Uniform Scale," and it is uncertain when the project can be resumed. The authoritative German periodicals on geography have been discontinued, and lately we heard that the home of the Paris Geographical Society has become a hospital. Thus, the latest of the definitive "Bibliographies Céographiques" published in Paris by the *Annales de Géographie*, covering 1913 and 1914, represents the furthest stage that geographical work is likely to reach for some years.



We have already adverted to the plan of Rev. Peter Guilday, of the Catholic University of America, of compiling a "Chartularium Americanum," i. e. a collection of all the bulls, briefs, constitutions, motu proprio, letters, etc., from the Holy See to the Church in the United States. Such a collection, the Rev. Doctor says in the current issue of the *Catholic Historical Review*, which he so ably edits, "is not a luxury but a necessary adjunct of the historical apparatus we need before Catholic American historical work can be placed on a scholarly basis." He adds that the "Chartularium Americanum" ought to be compiled at Rome and suggests that it be done by an American Catholic Historical Institute to be established in the Eternal City with the same scientific programme as the historical institutes supported there by other countries.

The suggestion is excellent, and we hope it will be carried out.



The *N. Y. Times Book Review*, in its edition of April 16, publishes another instalment of "A Bibliography of the War." It gives 150 titles of English and American books dealing with the war that have come into the *Times* office in the period of about five months since the publication of the last list in Fall. The most interesting of these books are those containing the experiences and impres-



sions of men and women who have viewed the operations of the war in various localities. The stories of these eye-witnesses (Arthur Ruhl, Owen Johnson, Richard Harding Davis, James Norman Hall, Ian Hay, Robert Herrick, La Baronne Huard, Patrick MacGill, William Robinson, to mention but a few), help materially to the forming of a proper conception of the magnitude and horror of the conflict. A large number of the books listed are devoted to the discussion of American interests and responsibilities relating to the war.

Father Herbert Thurston, S.J., who is a sane and cautious critic, in a paper on "Shakespeare's Religion," contributed to *America* (Vol. XV, No. 2), says that the question is a difficult one. He interprets the facts of the great poet's life as follows:

"In his youth [Shakespeare] had learned from his parents and associates to venerate the old Faith, which in Queen Mary's time possessed exceptionally stanch adherents in Stratford... Quitting his old home, he led for more than twenty years a wild and irregular life in London amid an atmosphere strongly impregnated with doubt and atheistic speculation... He eventually adopted an attitude of indifferentism toward all religious questions, during which period he conformed just so far to the State religion as was needful to save himself from unpleasant consequences.... He retained throughout a pronounced sympathy for Catholic belief and practice, a state of feeling which would render it far from impossible that before the end came, he may have received the ministrations of some fugitive Catholic priest and have been reconciled to the Church of his forefathers."

The death of George W. Peck recalls to those of us who were young in the early eighties, "Peck's Bad Boy." *Peck's Sun*, in which the "Bad Boy" papers appeared, originally came out in La Crosse, and was transferred to Milwaukee in 1878. It soon attained a national circulation of large dimensions. "Peck's Bad Boy" was occasionally denounced by moralists, but these stories were harmless compared with the literary pabulum our present-day generation of American boys feeds on. Mr. Peck

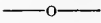
became rich from the proceeds of his paper and popular lectures. As mayor of Milwaukee and governor of Wisconsin he acquired an enviable reputation for honesty in the public service.

Henry Ford, the automobile manufacturer and peace apostle, won the Republican presidential primary in Nebraska. This is indeed, in the words of a secular paper, "one of the most remarkable happenings of our recent politics." Ford is not a politician. He did not wish to run for office. He never set foot in the State, or made a campaign speech, or spent a dollar; and yet his vote outstripped that of Senator Cummins and Justice Hughes. The "wise fool" of Detroit, whose absurdities have been so roundly denounced in the press, stood for one single idea—peace and good will to all the world—and the Nebraska Republicans have turned over their delegates to him as did the great Roosevelt State of Michigan. The occurrence is without parallel and must make the politicians who are breathing fire and slaughter and would have us armed to the teeth, sit up and take notice—not the least of all, Mr. Woodrow Wilson. Almost equally remarkable is the large vote for Justice Hughes, whose name thousands took the pains to write upon the ballot from which he had withheld it.

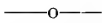
The following editorial note from the *Milwaukee Catholic Citizen* (Vol. 45, No. 23) is worthy of reproduction and praise: "We have not a bit of sympathy or community of feeling with the plutocrat, Catholic or Protestant. We believe that the signpost to better things always points away from the course advised by the big railway president and the big tariff-protected captain of industry. We may like these people as men, and esteem them as shrewd and competent in their line, but we want nothing of their politics, and very little of their philosophy of life." To be quite consistent the *Citizen* should not give so much prominence to "plutocrats" in its weekly gallery of "Who's Who Among American Catholics."

President Wilson says that the reason why he never learned to smoke was because he

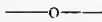
was never forbidden to do so. The President is a Presbyterian; perhaps it was simple predestination that spared him.



Our French-Canadian contemporaries in the New England States recently commemorated the thirtieth anniversary of the death of Ferdinand Gagnon. The Catholic Encyclopedia merely mentions this name (Vol. VI, p. 277) as that of "the Father of French-American journalism." *L'Opinion Publique*, of Worcester, Mass. (daily edition, April 15th), says that Gagnon, in 1869, founded a paper which he called *L'Étendard National*, that he died in 1886, at the age of thirty-seven, and that he was a "valiant, indefatigable pioneer, whose imperishable work appears to us from day to day grander, nobler, and more worthy of being continued and defended." We have an indistinct recollection of the *Étendard National*, but know practically nothing about its aims and character and the accomplishments and aspirations of its founder. Why do not our French-Canadian brethren see to it that their pioneer heroes are properly introduced to present-day Catholics? Unfortunately, we American Catholics of diverse nationality are still far from understanding and coöperating with one another, and it is a real pity the Catholic Encyclopedia has not done more to facilitate mutual acquaintance and coöperation. We hope when a new edition of that otherwise excellent reference work becomes necessary, this point of view will enter consciously into the programme of the editors, and be carried out systematically with the unstinted help of representative Catholics of all nationalities.

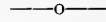


A writer in the *Catholic Standard and Times* of Philadelphia advocates the holding of the next international Eucharistic Congress in the United States. The suggestion has found the approval of the *San Francisco Monitor* and other Catholic papers in different parts of the country. It is worthy of consideration on the part of those concerned.

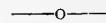


The programme mapped out for the projected Catholic daily in Philadelphia, to which we have repeatedly referred in recent

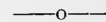
issues of the FORTNIGHTLY REVIEW, contains this curious proviso: "It [the new Catholic daily] shall be silent on theological subjects except when it speaks over the signature of a person authorized to speak with the imprimatur of the Ordinary." Commenting on this peculiar and impossible restriction, the editor of the *Toronto Catholic Register* (Vol. 24, No. 12) says: "If this means that everything having a bearing on theology is to be subjected to this rule, it will leave a very barren field indeed for the unlicensed members of the staff. Surely the Catholic layman of education and ordinary prudence need not necessarily be warned away from all doctrinal subjects! How is the paper, in the words of the announcement, to be made 'redolent with Catholic thought' under such conditions?"



In our last issue we chronicled the death of Msgr. Doebbing, O.F.M., late bishop of Nepi and Sutri, Italy. No. 13 of the weekly *Cologne Volkszeitung* (March 30, pp. 8—9) contains an entertaining paper by the V. Rev. P. Höveler, describing a trip with Msgr. Doebbing through the Roman Campagna, in which his diocese is situated. We recommend this article to Msgr. Doebbing's many friends in this country. Like most truly great men, Msgr. Doebbing was humble and of charming manners. Under the most adverse conditions and amid a poverty worthy of the "Poverello" himself, this Franciscan Bishop worked wonders for his people. We join with Dr. Höveler in the prayer that the Master may reward His zealous servant. R. I. P.



On April 25th, the Rev. William De la Porte, for the past thirty-four years pastor of St. Michael's Church, Wheaton, Ill., celebrated the fiftieth anniversary of his ordination to the priesthood. He received Holy Orders from Bishop Duggan, in 1866, and was the first priest to be ordained in Chicago for the Chicago diocese. (*New World*, Vol. 24, No. 43). Father De la Porte has been a faithful friend and supporter of the FORTNIGHTLY REVIEW practically from the start, and we gratefully and cordially add our congratulations and good wishes to those of his many other friends. *Ad multos annos!*



## LETTER BOX

Apropos of "Observer's" recent article (No. 8, pp. 117 sqq.) on the Mexican situation, a well-informed reader of the REVIEW writes:

"I have read all five of the articles on 'Huerta and the two Wilsons' in *Harper's Weekly*, but I do not think that Mr. Murray proves his thesis in any adequate sense of the word 'proof.' What he does show clearly enough is that Ambassador Wilson was mixed up in a very suspicious way with the plotting which ousted Madero, that, in fact, his actions at that time can best be explained on the theory that he was an important fellow-conspirator with Huerta. His failure to do anything for the protection of Madero when appealed to by the wife of the unfortunate ex-President, is likewise pretty damning. I know that prominent persons in Washington believe that Ambassador Wilson not only refused to help Madero, but acquiesced in, if he did not actually advise, the killing of Madero by order of Huerta. Let us hope that the whole thing will be cleared up some day. For myself, Murray's articles merely confirm me in the conviction that I have had from the beginning, that the President was fully justified in not recognizing Huerta. His great mistake, I have always thought, was in going beyond this merely passive attitude, and dickering with Huerta as regards conditions relating to the latter's position, and especially in giving positive aid to Carranza and Villa. All these acts constituted a sort of positive intervention, and made the Administration responsible in part for the excesses of these two men and their followers."

A learned friend writes to us: "You recently made a remark about a class of modern pseudo-virgins known as 'Salamanders.' Are you aware that this is not a new species of the *genus femininum*? There have been 'Salamanders' at all times. Read, e. g., St. Cyprian's rebuke to certain holy virgins. (De Habit. Virgin.) Speaking of the same tribe a modern historian says: 'Some, perhaps to court spiritual martyrdom, and show to their admirers a virtue robust enough to pass unscathed the most fiery trials—others, perhaps finding too late that they had overtaken their strength, and that existence was a burden without the society of some beloved object, associated themselves with congenial souls of the opposite sex, and formed Platonic unions in which they aspired to maintain the purity which they had vowed to God...The sensible members of the Church were scandalized by these irregularities, which gave so much scope to the comments of unbelievers: but nature not infrequently asserted her outraged rights to the shame and confusion of the hapless votaries of an artificial and superhuman perfection. Tertullian (De Virg. Veiland., c. xv) does not hesitate to assert that the desire of enjoying the reputation of vir-

ginity led to much secret immorality, the effects of which were concealed by frequent resort to infanticide.' The parallel between these ancient 'salamanders' and their modern sisters, is indeed striking. The female 'salamanders,' quite naturally, have had their male counterparts. There is a curious illustration of this in the legend of St. Aldhelm, as told by Giralduus Cambrensis (Gemm. Eccles., Dist. ii, cap. 15)."

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The Rev. Fred M. Schneider, rector of the Church of the Most Holy Trinity, Brooklyn, N.Y., writes in the course of a letter addressed to the Editor of the FORTNIGHTLY REVIEW under date of April 24: "Lest I should forget, this evening, as soon as I saw on the address label that my subscription was about to expire on May 1, I mailed you my check of five dollars for a two years' renewal. After the letter was sealed, I read in your 'Letter Box' Father Pfeil's communication, which I herewith cordially endorse. Of the thirty or more publications for which I subscribe, the FORTNIGHTLY REVIEW is about the only one I manage to read from cover to cover. To follow out your suggestion, I ask you to accept the five dollars for a one year's renewal for myself and for a one year's subscription for . . . . With best wishes, Yours truly in Xto, Fred M. Schneider."

We have entered the new subscriber upon our list and sincerely thank Father Schneider for this proof of his good will and sympathy. It is a real help and encouragement. *Vivant sequentes!*

## CURRENT LITERATURE

—The romantic Southwest is rich in material for Catholic writers of fiction, and we are glad that authors like Miss Curtis and Mary E. Mannix have turned to this promising field. "Cupa Revisited" and "As true as Gold" are quite well known to lovers of Catholic juvenile literature, and in "On the Old Camping Ground" Miss Mannix returns to the scenes made familiar in these earlier tales. We are told more about Rosa, the Indian girl who had been brought up at the San Diego Mission School, and of her adventures during the Chicago World's Fair and after. Our young folk will derive pleasure from the glimpses of Catholic mission and Indian life in Southern California, to be obtained from this story. (Benziger Bros. 85 cents.)

—As an "evidence that bitter warfare has not quenched in the Teutonic allies the love of pure and generous scholarship," the N. Y. *Nation* (No. 2644, p. 261) cites the publication of a new, the eleventh, edition of Zupitza's well-known "Alt- und mittelenglisches Uebungsbuch" (Wien-Leipzig: Braumüller). Like the preceding five editions of this book,

the eleventh was prepared by Prof. Schipper, head of the English department in the University of Vienna. The preface, signed by him, is dated middle of January, 1915. A sub-preface, signed by his coadjutors, Brotanek and Eichler, speaks of Schipper's death soon after. The selections in the book have not been changed, but the glossary is entirely recast, and the whole "is now," in the words of the *Nation*, "in design and execution a model."

—Though it has nothing to do with "Current Literature," we may mention here, for the benefit of our clerical readers, that Mr. Peter Reilly, of Philadelphia, has published, under the supervision of Father Elder Mullan, S. J., an Official Sodality Diploma, in black Gothic characters on French Japan paper. The size of the diploma is 11 by 14 inches, and the workmanship, quality of paper, and price all merit approval. (25 cts. net; special price on quantities).

—"Clerical Colloquies," by the Rev. Arthur Barry O'Neill, C. S. C., with the subtitle, "Essays and Dialogues on Subjects Sacerdotal," is a companion volume to the author's "Priestly Practice," the "clerical best-seller of 1914," which has been so generally and deservedly praised. Here, too, we have thoughts on priestly life and duties, pregnant with sound advice, conveyed in an attractive form and illumined by flashes of wit and humor. Among the subjects discussed are: "The Priest a Gentleman," "The Priest and the Press," "Clerical Wit and Humor," "The Priest's Visits" "The Longevity of Priests," "At the Clerical Club," etc. We heartily recommend this interesting book to the reverend clergy. (Notre Dame University Press; \$1).

—"The Life of St. Columban (St. Columbanus of Bobbio): A Study of Ancient Irish Monastic Life," by Mrs. Thomas Concannon, M. A., comes to the reader with a special recommendation, in that it was awarded the \$1000 prize offered by Msgr. Shahan, Rector of the Catholic University of America, for the best life of Columban on the occasion of the Saint's thirteenth centenary. Mrs. Concannon displays a thorough knowledge of the sources and familiarity with the modern historical method. Out of comparatively scant materials she has succeeded in constructing a full and readable life of "the great Irishman who awaits the resurrection in an exile's grave in far-off Bobbio," and who has left but a shadow memory in his native land. (Dublin: The Catholic Truth Society of Ireland; St. Louis, Mo.; B. Herder; \$2 net).

—A good and practical text-book for studying the groundwork of the "Philosophia perennis" is Father Michael W. Shallo's, S. J., "Lessons in Scholastic Philosophy," which, though in print for a number of years, seems to have become available to the general public only recently. This text-book is some-

what fuller than the extant elementary manuals of Coppens and others, yet much more succinct than the Stonyhurst Series. It contains the essentials of Scholastic philosophy within four hundred octavo pages and is particularly adapted to the needs of college students. The author taught philosophy for a number of years at Santa Clara University, California, and was well acquainted with the needs of students. The book may also be recommended to older readers who have never had a course in Scholastic philosophy or who wish to refresh their memory on its guiding principles. All such will find Father Shallo a reliable and an entertaining guide. (Philadelphia: Peter Reilly; \$1.75 net).

—"Sermon Plans on the Sunday Epistles," by the Rev. Edmund Carroll, edited by the V. Rev. W. M. Cunningham, V. F., is the second edition of a volume titled "Homiletical Sermon Sketches on the Sunday Epistles," published twenty years ago under the auspices of the defunct *Pastoralia*. It is, we believe, a mere reprint, and really needed no change of title. The book offers "homiletical sermon sketches on the Sunday Epistles;" no more precise description of its contents could be given in an equal number of words. These sketches average from two to three pages in length and are well wrought out. It would not be difficult with the aid of them to preach set sermons on the subjects selected from the Epistles. The scarcity of sermon books taking their texts from the Epistles will insure a welcome to this useful little volume. (Philadelphia: Peter Reilly. \$1 net).

—"The New Psalter of the Roman Breviary. Text and Translation with Succinct Notes," is the self-explanatory title of a booklet by the Rev. L. C. Fillion, S.S., done into English with the author's permission by an unknown writer, presumably a brother priest of the Society of St. Sulpice. It is needless to say anything in praise of the original work, as it has gone through five editions in a very short time and received praise from competent critics in France, England, Germany, and Spain. The English translation is that of the current version of the Psalms. The notes explain the Latin text. The booklet should prove useful to seminarians and young priests who wish to enter more deeply into the spirit of the Breviary. (B. Herder; \$1.50 net).

## Books Received

[Every book or pamphlet received by the Editor is acknowledged in this department; but we undertake to review such publications only as seem to us to call for special mention. When the price is not stated, it is because the publishers have failed to supply this useful information.]

### FICTION

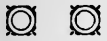
Marie of the House d'Anters. By Michael Earls, S. J. 444 pp. 8vo. Benziger Bros. 1916. \$1.35 net.  
Only Anne. A Novel by Isabel C. Clarke. 443 pp. 8vo. Benziger Bros. 1916. \$1.35 net.

# The Fortnightly Review

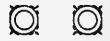
VOL. XXIII, NO. 11

ST. LOUIS, MISSOURI

June 1, 1916



CHRONICLE AND COMMENT



## Did Russia Help the United States in the Civil War?

The New York *Evening Post* calls attention to the fact that Mr. Willis Fletcher Johnson has recently disproved the story, still believed by many, that Russia sent a fleet to New York in the darkest days of the Civil War, with "sealed orders" that would have put it at the disposal of the Federal government in case France or England would have declared war against the North.

The authentic recital of the underlying incident, as given by Mr. Johnson in "America's Foreign Relations" (The Century Co.; 2 vols. \$6 net), may be summarized as follows:

Russia's fleet did not come to New York at a crucial time, but after all danger of intervention was over. It reached this country in September, 1863, nearly two years after the Trent affair, one year after Louis Napoleon had proposed to England and Russia that a tripartite offer of mediation be made, and nearly three months after Gettysburg and the capture of Vicksburg. The British and French governments were still unsympathetic, but the British nation at least was on the side of the North. Six months before, the sailing of the Confederate cruiser *Alexandra* had been stopped; two months before, Roebuck's motion in the Commons for the recognition of the Confederacy had been withdrawn; and in this very month the two Confederate ironclads were seized by the British authorities. Russia's ships, moreover, were too few and weak to have been of any avail. They consisted of

three frigates, three sloops, and two corvettes, which the three British ships here at the same time could have blown out of the water. Finally, the Russian fleet left long before the war ended, and there was never any suspicion expressed at the time that it had come with an ulterior purpose.

The real motive of Russia for sending her fleet lay probably in the fact that she apprehended an attack by France at the time, and wished to have her vessels where they could not at once be cooped up. From New York they would have been able to make a quick descent upon the French expedition in Mexico.

## Trying to Classify Novels

Mr. H. W. Boynton, writing in the "Book Section" of the N. Y. *Evening Post* (Apr. 22), attempts a new classification of current novels, which is as good as any we have yet seen, and better than most others that have been suggested. Here is the scheme:

I. Stories which try to interpret life in terms of character and action.

II. Stories which try to divert us from the realities by means of glamour and illusion, as:

1. Adventure. Things doing, not being.
2. Mystery. A good puzzle makes you forget things.
3. Humor. This may not be life, but it is more fun.
4. Sensibility. Smiles and tears as a luxury.

III. Stories which try to teach:

1. Ideas. The "theory of life."
2. Morals. The tract in narrative form.

The third class is evidently intended to include all "thesis" novels, though it does not really seem comprehensive enough for that purpose.

We suppose historical novels would come under Class I, though we are not sure whether they do not constitute a separate class.

The great difficulty in applying this, or in fact any general classification is that so many novels are of mixed parentage and character. Often the author himself doesn't know what he is trying to do, or he fails to stick to his last and makes a mess of it.

#### Decline of Monism in Germany

*Das monistische Jahrhundert*, the official organ of the German "Monistenbund," has suspended publication. Commenting on this news, the *Bonifatius-Korrespondenz*, of Prague (Vol. X, No. 3), calls attention to the decline of the Monistic movement in Germany since the outbreak of the war. First Professor Ostwald's "Monistic Convent" went up in smoke. Then the "Brücke," an institution for the advance of Monistic culture, broke up with a huge deficit. Soon after the Weimar Federation of Associations for the Advancement of Culture dissolved. Now Professor Ostwald, who at the first Monistic Congress at Hamburg, in 1911, pronounced the "proudly prophetic words": "I herewith adjourn the first Monistic Congress and open the Monistic century," makes his exit after having incurred the disfavor of many of his followers.

"Perhaps," adds the *Bonifatius-Korrespondenz*, "we shall live to see Monism declare itself bankrupt. These developments confirm Bishop von Faulhaber's dictum: "The most crushing defeat in this world-war is the loss of prestige experienced by Atheism and other strange gods of the same tribe. It is not enough to be constantly telling the people what they shall not believe. . . . Therefore the people have pronounced judgment upon these gods, who have a mouth but no words of comfort, a hand but no power to raise up,—have condemned them with a sentence from which they will not soon recover. Our people have perceiv-

ed the deeper meaning of the beautiful phrase of the Koran: 'Fading stars cannot be my gods.' ("Waffen des Lichtes," p. 172)."

It is comforting to know that the war is resulting in such a terrible debacle for Monism and other popular idols in Germany. But the German Catholics should not deceive themselves into believing that Monism is dead. It will most certainly revive after the war. The Monistic idea is too widely spread and too attractive for modern infidels to be so soon and so easily relinquished.

#### The Value of Social Codes and Conventions

Even among the most advanced thinkers of our age there are some who see something more in ancient social codes, classifications, and conventions than decaying survivals of the past, to be shed at the earliest possible opportunity. Thus a critic in the *Nation*, reviewing "Social Freedom" by Mrs. Elsie Clews Parsons (Putnam; \$1 net) says (No. 2644, p. 261), that Mrs. Parsons should realize "not only the toughness of age-long convention, but also the essential soundness of many of its provisions—precepts that were never reasoned out and so adopted, but were developed automatically. That certain parts of the social codes," he continues, "represent logical deductions from mistaken premises, is certain enough. Of these, when they once encounter the inevitable test upon life-conditions, some disappear and some are transformed to become socially useful, even though based upon error, and so they persist. Those persist long and universally which are adapted to what Spencer called the original external and original internal factors—natural environment and race-character. In the persistence and universality of the classification by age, etc., it is impossible not to see adjustment to such elemental factors." As regards "personality as a new factor," the writer asks: "Is it a new factor? And, if so, is it a strong enough solvent to do what is here expected of it? Can any such factor ever change the essential facts of age and sex, for example, and render obsolete the social habitudes which represent society's automatic ad-

justments, through ages of experience, to those facts?" He concludes by saying that while there may be some fetishism in social codes and conventions, there is plenty of reason, and scientific reason, too, to believe that "they have been both primordial and also persistent, just because they have corresponded to the sort of inevitable distinctions upon which durable classifications are wont to rest." From the religious point of view, of course, a good deal more could be said on the subject.

#### Need of a Catholic Press

Commenting on the fact that so many Catholics fall away from their religion, the *Milwaukee Catholic Citizen* (Vol. 45, No. 23) says:

"We know of no better means of bringing religion to those who fail to come for it than the silent missionary of the press—the fifty-two-times-a-year visit of a Catholic paper speaking to every member young and old, and speaking by every device from the insinuated Catholicity of the story to the five minute sermon. No Catholic father and mother can better insure the Catholicity of their children than by cultivating among them a taste for Catholic reading. It is difficult to induce them to read books, but this is the age of newspaper reading, and a good Catholic newspaper is a power for good in this time we live in, that no one has as yet begun to realize."

The *Citizen* exaggerates somewhat in the last sentence, but there is no denying that the Catholic press is a power for good which is not sufficiently appreciated. If it were fully realized, our Catholic weeklies would have a much larger circulation than they now enjoy, and the country would be dotted with flourishing Catholic dailies. Experience has long since convinced us that no awakening of the Catholic public to the need and importance of the Catholic press is to be hoped for in this country unless and until persecution from the outside unites us and opens our eyes to the necessities of the times. One need not be a prophet to predict that such a persecution will come, and before long.

### Huerta, Madero, Mexico

#### *A Rejoinder to Critics*

Mr. C. E. d'ArnoUX asserts in the FORTNIGHTLY REVIEW for May 1, that my article in the preceding issue "cruelly misjudged" General Huerta. In support of this rather serious charge, he brings forward several more or less relevant, but mostly unconvincing, considerations.

He calls Madero a "rebel" who "never was the legitimate president of Mexico." Had I the time and space I might set up a respectable argument for the proposition that Madero's revolution was justified by the manifold and inveterate oppression of the masses of the Mexicans under Porfirio Diaz, and the grossly illegal methods by which the latter had perpetuated himself in power. But I will let that pass, and recur to the ground taken in my former article that the Madero administration became legitimate in virtue of the *freest* election held in Mexico for many years. Mr. d'ArnoUX calls attention to the ridiculously small number of persons voting at that election. Huerta's vote was only two-thirds as large, and yet my critic calls it "satisfactory." Of course, the number of votes cast at any Mexican election within the last quarter of a century has been more or less of a joke. The vital difference between the two elections that we are considering is that Madero's was free, while Huerta's was not. To that extent, at least, the government of Madero was morally and legally superior to that of Huerta.

Even if we waive this circumstance, and assume that in neither case had the election any legal or moral value, we find Madero's position the more legitimate. He had established a fair degree of order, and set up a *de facto* government. As such it was legitimate until it should be dislodged by constitutional processes, or had forfeited its right of tenure by those gross and long continued abuses which the moral theo-

logians hold sufficient to justify armed revolution. Huerta did not wait for the first contingency. Was the second realized when he overthrew Madero? I have searched the statements of the Huerta apologists in vain for anything bearing the semblance of specific proof in support of an affirmative answer to this question. The only attempted "proof" that I can find in Mr. d'Arnoux' article is his characterization of Madero as "the archrebel, the murderer of his country, the greatest nepotist in history, whose only achievement was to enrich his relations and friends and wreck his country." This assertion is sufficiently refuted by its astonishing violence and its palpable exaggeration.

But Huerta, says Mr. d'Arnoux, "considered Madero a usurper and a rebel," and never "took the customary oath of allegiance." Then his presence in the army during Madero's administration was a continuous performance of treachery. An honest man, not to say an honorable soldier, would in these circumstances have resigned his commission. Huerta's failure to take this course, far from extenuating his subsequent rebellion, does but stigmatize him as "fit for treason, stratagems, and spoils." Oath or no oath, so long as he held a commanding position in the army, he was solemnly bound to uphold the existing administration. Even though he did not regard Madero as the legitimate president of Mexico, he had not a shadow of a valid title to thrust himself into Madero's place. When he did so, he incurred the guilt of rebellion and treason, magnified by a peculiarly perfidious kind of treachery.

Mr. d'Arnoux attempts further to extenuate the crime of Huerta by asserting that the latter acted under the military orders of Blanco. But this still leaves him an active coöperator in the wrong. An honest and loyal soldier would have resigned. As a matter of fact, Huerta had formally accepted the full charge

of all the federal forces in Mexico City shortly after Diaz and Mondragon had seized the national arsenal. Consequently his long-standing passive treachery was deliberately and actively renewed at the crucial moment of the struggle. Wherein have I "cruelly misjudged" him?

Futile as is my critic's attempt to rehabilitate Huerta, it is not the most significant nor the most regrettable feature of his article. Madero, Carranza, Villa, and Zapata, all based their revolutionary activities mainly on the demand for certain political and social reforms. Even if we concede the unjustifiable hypothesis that these demands were not made in good faith, and that their authors cared only for loot and rapine, the effectiveness of this appeal with the poorer classes shows that the latter had some consciousness of their wrongs. That these wrongs were very real and actual, every impartial student of Mexican conditions is fully aware. Yet in Mr. d'Arnoux' article we find no indication of such knowledge. So far as he seems to know, the political and economic grievances of the oppressed classes have had nothing to do with the disturbances of the last five years. All the agitation, revolution, and fighting have been merely the outcome of disagreements between different factions of militarists, aristocrats, and plutocrats. These are the "upper classes," the *gente decente*, the "better class." The great majority of the Mexican people are "brutes," the *gente baja*, "barbarous peons." They, seemingly, do not count at all!

Apparently this has also been the attitude of Mr. d'Arnoux' friends, the "better" and ruling classes of Mexico. They seem to have regarded the country and its peons as existing solely for their own aggrandizement. No wonder that they are now reaping the whirlwind. Justice to the poor is not mocked indefinitely. The social question of Mexi-



co is not of the fitness of the peons to govern, but of their rights to the opportunity to live like human beings instead of like beasts. Diaz made them "wear clothes"! What he did not do was to give them any sort of protection against cruel exploitation, or any opportunity to better their condition through access to the land. Instead, he permitted many thousands of them to be ousted by a legal trick from the lands which they had held for centuries by the title of custom. Not a little of Zapata's and Villa's following and support were due to their distribution of the great estates among the masses of the people. Whatever may be the way of salvation out of the present awful conditions in Mexico, of one thing we may be certain; that it will not ignore the social and economic grievances of twelve million Mexicans. Unless the "better" classes have learned that lesson from the recent troubles, they are due for still further punishment in the future. Such has been the history of all similar situations.

In the meantime I would commend to Mr. d'Arnoux, and to all superficial critics of the policy of the administration these illuminating words of the great Bishop Ketteler: "The man who knows the social question knows his age. To the man who does not know the social question, both the present and the future are an enigma."

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In his paper of April 27, the editor of the *Catholic Tribune* replies to my former article in the FORTNIGHTLY, to the effect that even if Huerta's government was illegitimate, it should have been recognized by President Wilson in accordance with diplomatic custom. Ordinarily this would have been the proper course. But if our ambassador to Mexico had been guilty of plotting with Huerta to overthrow the government of a sovereign State, it would seem very clear that our government ought to have

repudiated this amazing performance, even to the extent of refusing to recognize the regime that was the beneficiary of the plot. If the editor of the *Tribune* will read carefully the six articles by Mr. Murray in *Harper's Weekly* (March 25 to April 29) I think he will agree with me that Ambassador Wilson will have considerable difficulty in freeing himself from the suspicion that has been put upon him by these articles. Mr. Murray also shows that Huerta could have put down the rebellion of Felix Diaz.

Permit me, Mr. Editor, to close this paper by repeating what I have already said; that, while I do not undertake to say whether President Wilson was or was not justified in refusing recognition to Huerta, I am sure that the presumption is in his favor, and that reasonable and fair-minded men will concede him the benefit of this presumption, instead of taking a cocksure attitude of antagonism in serene and lofty indifference to the many uncertain and doubtful phases of the situation.

OBSERVER

### A New Plan of Teaching Gregorian Chant in Our Schools

The Progressive Music Series. Book One. Catholic Edition. The Gregorian Chant Supplement by Rt. Rev. Joseph Schrembs, D. D., Bishop of Toledo, and Rev. Gregory Huegle, O. S. B., Musical Director, Conception Abbey, Conception, Mo. Silver, Burdett & Co., Publishers.

The above is the first part of an elaborate system of combining the teaching of Gregorian Chant in our parochial schools with note-reading and instruction in secular music.

There can be no two opinions as to the desirability and the possibility of results in this plan. The wisdom of side-tracking the theory of scales and intervals "in favor of the best selections from the world of song," in other words, of having the children in the lower grades

sing by ear at first, as seems to be advocated in the preliminary circular, need not be discussed here. Views will differ on this point. The question of paramount and immediate importance is, whether the songs offered to little children by "Book One," the study of which is to precede their introduction to the Gregorian Supplement, are of a character to bring about the end aimed at by the authors of said supplement. The opening paragraph of the preface to the "Progressive Music Series" says that "it embodies the latest ideals and aims, not only of the most successful teachers and superiors of public school music, but of the leading students of modern applied psychology and pedagogy. In its preparation the authors have striven to realize two ideals: to present songs carefully selected to meet all the moods of childhood, and so to organize these songs that they will form the basis of definite instruction out of which will grow a lasting love for, and an intelligent appreciation of, the best in music." If this statement were not sufficient to convey a notion as to the character of the contents of the book, a cursory glance at them would convince the observer that they have all the characteristics of the public school system. While the melodies, though not remarkable, are generally in good taste and calculated to serve the purpose of imparting to children facility in striking intervals and to lay the foundation for acquiring rhythmical precision, the texts, except in seven out of 154 numbers, might rather have been written for little Hottentots than for Catholic children. Even such songs as "Benediction," "Happy New Year," "O Christmas Tree," "Thanksgiving Day," "Dear Old Santa Claus," do not suggest, in the slightest degree, ideas or sentiments above the purely natural. The seven exceptions noted, by their isolation, almost have the air of being forced into this desert of secularism and naturalism. Would that the minds and hearts

of our little children, eager to receive the good seed, could be saved from the blighting effects of "modern applied psychology and pedagogy"!

Whether the neutral, public-school spirit displayed in the 147 numbers of the first part of this book will prepare and predispose the Catholic child's mind to enter into the spirit of the texts and melodies of the thirty numbers which make up the Catholic Supplement, may well be doubted. This Catholic Supplement must have cost the compilers (even for Book One, the only volume of the series I have seen so far); a great deal of patient labor. The chants given are not only within the learning capacity of any child, but are also available for immediate use in divine worship. It would have been desirable to refrain from insisting upon the theory of equal duration of notes—a theory which has, over and over again, been proved to be unhistorical and has, furthermore, been abandoned by some who were formerly its most prominent defenders, such as Dom A. Mocquereau, O. S. B. (cfr. *Revue Grégorienne*, 1911, No. I), Dr. Peter Wagner, member of the Pontifical Commission on Gregorian Chant (cfr. *Jahrbuch der Musikbibliothek für 1910*, Peters, Leipzig, 1911), and also by the learned Antoine L'Houmeau, S. M. M., life-long friend and associate of Dom Pothier.

In "Hints to teachers, covering questions of text, notation, and execution of plain-chant selections," we are told, among many other things, that "rhythmic movements are never violent in Gregorian Chant, but gentle, soothing, reposeful, like sweet whisperings from heaven or the pleadings of a suffering child." Here we have not only an entirely new rule for the interpretation of Gregorian Chant, but of singing in general as well. It has been asserted that this method originated,—though without any intention on their part,—with the Benedictines of Solesmes, now of Appledurcomb

on the Isle of Wight. It is stated that their chapel, a temporary affair, is hardly large enough to hold all the monks and that, as every part of the divine office is sung by all present, the volume of tone produced was so great for the space that it became necessary for the community to sing with half-voice only. It is further averred that some visiting disciples took the exception for the rule and went forth proclaiming that half-voice singing and, possibly, also slurring, was the orthodox manner of performing the music of the Church. I cannot vouch for the truth of the story; but that this unnatural notion must have gained a foothold in some parts of France may be inferred from the fact that Chanoine Moissenet, in his brochure "L'Enseignement de la Musique Sacrée dans les Séminaires" (Lyons, 1913) refers to it and combats it. It is difficult to imagine that our men and boys will ever yield to the innovation, which is contrary to reason and incompatible with virile sentiment. They will continue to imitate what has been done in the part and hold with St. Thomas that our singing of the divine praises should be an act of the whole, normal man and that it should be performed in a manner properly described by the adverb "fortiter," in accord with the text, "Psallite Domino in voce tubae," or with that admirable definition of good singing in the Angelic Doctor's own "Lauda Sion":

"Sit laus plena, sit sonora,  
Sit iucunda, sit decora  
Mentis iubilatio."

"Let our praise be full, let it be sweet, let our soul's jubilee be joyful, let it be beautiful." (Translation from the English version of Dom Guéranger's Liturgical Year).

The Gregorian Chant is the expression, in tones, of Christian life at its highest, purest, freest. The modern world has become estranged from it because it has lost its affinity with it. The Church desires that it should again be-

come the property of the people, part of their mental and religious being. We all want to cooperate in this work of restoration. The primary school is the best field in which to sow the seed for the future harvest. But if we would have this field yield its harvest, we must cultivate it, from the very beginning, with a musical literature which is saturated and imbued with Catholic principles, Catholic ideals, and Catholic poetry. Our sowing will remain fruitless if we permit the soil to be rendered barren by the neutral secular and naturalistic spirit of the public school.

JOSEPH OTTEN

### Directing Catholic Immigration to Country Districts

(Second Paper)

For the loss with which Faith and practice are threatened in the presence of such a multitude of destructive influences, has the city anything to offer in compensation? Do the superior advantages of proximity to church and religious services withstand the tide of ever-encroaching temptations? Does the prevalence of a more enthusiastic religious sentiment constitute a bulwark strong enough to resist and hurl back the unflinching onslaught of those numberless foes? Does the presence of numerous churches, schools, church societies, and other forms of religious activity, providing easy access to the Sacraments, thorough religious instruction, and vigorous Catholic influence, guarantee unflinching protection against temptation of every kind? To doubt this would seem, in the opinion of some, tantamount to distrusting the power of grace. But we do not allow children to attend public schools and trust to grace to protect them, just as we claim that opportunities of assisting at Mass and receiving the Sacraments will not justify adult members of the family in forming associations of all kinds, non-Catholic, un-Cath-

olic and otherwise. We must also remember that it was our Lord who said, "I pray not for the world." Those who entertain the highest hopes for the Church's success in large cities base their assurance on the convenience of church and school, which is rarely possible in country places, and upon the better attention which pastors are enabled to provide because of this convenience. Speaking generally may we not ask, "Is there not something forgotten in the claim?"

The means of Grace are all-powerful but Grace must be corresponded with. Most of us stand in need not only of Grace but also of being surrounded by those *conditions* and *circumstances* which *conduce* to *correspondence* with it. Keeping this observation in view, therefore, we proceed to the question: 'Do Catholics actually receive better attendance in the city than in the country?'

In this connection I do not speak of the isolated family miles from priest and church and Catholic neighbors. In their regard but one work of zeal is commendable—urging a change of residence. The comparison will apply to those country districts in which there are families sufficient to form a congregation. In the first place, the policy of small parishes is by the necessity of the case in force in country districts, the number of priests engaged being always larger proportionately than in cities. The dioceses of the State of Iowa, for instance, where country populations predominate, are supplied with a priest for every 475 souls. Brooklyn, on the contrary, whose population is chiefly in the city, has a priest for every 1500 souls. Alton Diocese with a priest for every 410 is in marked contrast with Chicago's one for every 1450. Or again, the rurally populated dioceses in Minnesota and Wisconsin are attended by a priest for each 600, in contrast with New York and Boston attended by a priest for each 1200 and 1300 respectively.

That desideratum, so universally advocated, so generally impossible in cities, the pastor's intimate acquaintance with each of his parishioners, is always in force in country parishes. A larger proportion of city children enjoy the blessing of a Catholic school; greater efforts, however, are being made nowadays to extend this advantage to rural districts. The capacity of city churches along with the multiplication of Masses, makes it possible for everyone to attend, nor can distance ever be pleaded in excuse; notwithstanding this, the average attendance at Mass in the country is, in proportion to the entire population, much higher than in cities. City priests spend long hours in the confessional—quite long enough to hear all who come, nevertheless, leaving out of the calculation the limited number who are daily communicants, adult members of country congregations receive the Sacraments more frequently than obtains in the cities. There is always time for a lengthy instruction in country churches and people come prepared to *wait*: thousands upon thousands who habitually attend low Mass in city churches hear a *five minute sermon*—very often *no sermon at all*. Vespers, Benediction, Holy Hour, May and June devotions, etc. are of course more numerous and more varied in city parishes. As a rule these are for the *devout few*; at least three-fourths of our city Catholics take less interest in those special exercises, and see less of them than do the members of a small country congregation. Recently I visited a church where four most devoted priests attend a large congregation. There were seven Masses, and the numbers obliged to stand in the aisle at the midday Mass were larger than the congregation which appeared in the evening to attend Vespers, Catechetical Instruction, and Benediction.

The activity displayed in organizing societies and guilds in city parishes only

proves their necessity. The very ends which they propose are achieved in country parishes without them. From the country come most *vocations* to the *religious life* without the inspiration of a Sodality.

The Holy Name Society is doing a wonderful work in bringing men to a frequent reception of the Sacraments; not yet so frequent, however, as is the practice of Catholic men in the country.

In enabling young men to form Catholic acquaintances and to associate intimately with one another, the Knights of Columbus are producing their very best results,—an end that is secured by the very force of circumstances in rural districts.

Zealous pastors are spending untold energy in providing parish halls and club rooms to protect the young from the danger of the saloon, the pool room, and the public dancing hall; it is consoling to reflect that the day has not yet come when such provisions are called for in the country.

Distance from church in the country entails a considerable degree of sacrifice to keep up the ordinary practice of religion at all times. No reasonable distance from church, however, interferes with the faithful attendance of the country parishioner and his family; rather has it the effect of arousing greater generosity in the service of God. Human nature, if not impelled by necessity, is prone to do little more than the least required. Assistance at Mass Sunday or week day for the farmer ordinarily means the expenditure of nearly half a day. In city churches the *High Mass*, with a thoroughly drilled choir and a carefully prepared sermon, is *avoided* because of its *length*. Immense proportions of city people habitually attend a low Mass at nine o'clock or eleven or mid-day, which, with a five-minute instruction, lasts little longer than half an hour; they arrive on the minute—if not later,—they leave on

the minute; on the way out a newsboy is on hand with the forty-eight page Sunday edition, and so their sanctifying of the Sabbath is complete. (?)

The city affords means of concealment impossible in the country where everyone is known to his neighbors, and where there is no such thing as neglecting Sunday Mass unobserved by the congregation. Next to the control which parents exercise over the regular attendance of their children, no human influence is so effective as this. It operates as a preventive rather than corrective. The force of example prevails to such a degree that it is only in the exceptional case delinquency would be contemplated. Even the active city pastor calling repeatedly on individual delinquents, resorting to every means of persuasion, can produce no such results. The odds are against him; human respect does not come to his assistance; in city congregations no person knows any one else; the Catholic inclined to be careless feels his absence will not be noticed; he might be at some other church; anyhow, even most of his acquaintances know little of his attendance or non-attendance, and care less. Undoubtedly one blessing for which country residents can never be sufficiently thankful is this protection guaranteed by their surroundings.

With the means of grace at our disposal in greater abundance, there is always the awful possibility of not making a corresponding effort to profit by it. Not unfrequently the effort is in inverse ratio to the generosity of God's favors. The very facility of assisting at Mass, of approaching the Sacraments, of hearing sermons would seem to become a reason for failing to appreciate their efficacy. In any case it is significant that the particular danger which our Lord seemed to apprehend for city populations was neglecting to correspond to the opportunities offered them. In His first commission to the apostles we find, "But into

whatsoever *city* you enter, and they receive you not, going forth into the streets thereof, say: even the very dust of your city that cleaveth to us, we wipe off against you. I say to you, it shall be more tolerable at that day for Sodom, than for that city." The dreadful judgment pronounced upon the cities of Corozain and Bethsaida was because of their not profiting by "the mighty works that have been wrought in you." And of Capharnaum, "His own city," He said: "And thou which art exalted unto heaven thou shalt be thrust down to hell." When His weeping over Jerusalem announced that all hope was gone for that unfortunate city, the explanation was, "If thou hadst but known, and that in this thy day, the things that were for thy peace; but now they are hidden from thine eyes."

The present is not the occasion for a sermon on the necessity of solitude and recollection. We know that all ascetic writers consider this the first and essential condition for attending to our souls. From the days of the Fathers of the Desert till now no religious order or society has been organized whose rule did not provide for silence and retreat. The peculiar character of a religious house, a seminary, or any religious institution which aims at fostering the spiritual life, is exclusion of all worldly distraction and dissipation. Even for people obliged to live in the world theologians do not hesitate to say that salvation is impossible without the practice of reflection. Father Hamon's words are, "In order to see God, to hear him and to be transformed into His grace, the first condition required is interior solitude; as long as we do not live in retirement, in the solitude of the heart, God will not show himself to us, and He will only be to us the unknown God of Athens." All these are but commentaries on the words of the Holy Ghost, "With desolation is all the land made desolate: because there is no one that considereth in his heart."

Now it is the difference between a life of solitude and quiet, and a life exposed to endless distraction, which draws the broadest line of distinction between country and city. It is precisely these features of country life which account for the much talked of, much regretted, rush to the city on the part of the young people of the day. For the very same reason all projects looking towards encouraging city-bred people to make their homes in the country are doomed to failure from the commencement. For most of them a summer holiday away for a few weeks from their accustomed round of distractions, business excitements, and moving in the crowd, is unbearable. But because of all such pre-occupations, whether in business, or pleasure, or society, there is little time or place for God. There are many quiet hours in country homes; there are long evenings with little variety of amusement to interrupt the daily routine; there are Sunday afternoons on which the recommendation to take up something in the way of religious or spiritual reading is not difficult to observe. But the voice of God is reaching the hearts of those people, and His law is better understood, and a life of Faith is possible, and the next world has become a matter of greater concern, because fewer distractions are offered by the pleasures and pre-occupations of this. No wonder their innocence and simplicity and religious fervor have become proverbial. No wonder that, surrounded by those wholesome influences, vocations for the altar and cloister are quietly developing, until we are confronted with the astounding fact, everywhere in evidence, that not by city boys and girls, with all the advantages of Catholic schools and colleges and academies, are the ranks of the clergy and religious recruited, but by children deprived of all these advantages in their distant country surroundings.

The impossibility of reflection is most evident on occasions in which it is es-

pecially called for, for example, in the week of a mission. During those days the farmer's thoughts are absorbed by religion. He hears the evening sermon and alone at his daily work the solemn lessons inculcated haunt him in spite of himself. The city resident listens with attention to the announcement of these terrible truths; for the moment he is awed, but he hurries to his office or place of employment, he is in the midst of a crowd, the rush of business presses upon him, and until evening he scarcely adverts to the fact that a mission is going on. Other extraordinary occurrences have much the same effect. Holy-days of obligation, celebration of feasts, make little or no impression on city congregations. In the country they differ nothing from Sunday, just as the Forty Hours, the visit of the Bishop, the day of Confirmation, and similar celebrations, become for all the event of that particular week or month.

SACERDOS

(*To be concluded*)

### The Pulitzer and Other Schools of Journalism

In an interview published by the *St. Louis Post-Dispatch*, April 23, Dr. Talcott Williams, dean of the Pulitzer School of Journalism in Columbia University, New York, which will send out its fourth class of graduates next June, says:

"A school of journalism can no more make the newspaper man than a school of medicine can make the physician. A professional school can prepare, but not create, the professional man. Practice alone can do that."

Our readers will remember that this is what we have maintained right along, especially at the time when the Pulitzer foundation was made. What Dr. Williams says in the course of his interview shows that his school is training reporters, not journalists.

"Above all, the graduate of the School

of Journalism has gone out on assignments in our greatest city, New York. He has learned how a big meeting is handled. He has chased down the details of news. He has clearly in his mind the human interest side of a story, and the weight which attaches to important views, whose interest has to be made clear to the average reader by the way it is told and explained," etc., etc.

The Pulitzer School of Journalism ought to be called School for Training Reporters.

In addition to the Pulitzer School at Columbia, no less than forty institutions of learning, according to Dr. Williams, are now offering courses in journalism. We do not know whether any of these schools has a better claim than that headed by Dr. Williams to be called a real school of journalism. But we do know that, one and all, they have not yet had a perceptible influence for good on the American press. The standard of that press was higher fifty years ago when the American newspaper took its men from the printer's case, than it is today. That the Pulitzer school with its \$2,000,000 endowment is following the ideas and example of the late proprietor of the *N. Y. World*, who has been justly called "the father of yellow journalism," need not surprise us. But what are the other schools, especially the two or three attached to Catholic institutions, doing towards elevating the standard of the American press? Are they, too, like their prototype at Columbia, feeding the hoppers of yellow journalism?

—o—

The Church's own music is almost a sacramental. It renders the realities of life as they find their place in the souls of men at worship. It strengthens, while it comforts life, it soothes without sentimentality, and fills with a joy which is peace. Miserable or tiresome tunes of the world send poor souls empty away.—Prof. W. F. P. Stockley, of University College, Cork, in the *Irish Ecclesiastical Record*, No. 579, pp. 265 sq.

## NOTES AND GLEANINGS

To the expert opinions of the Chicago *Sunday Estate* quoted in our No. 9 may be added the following from the *Catholic Citizen* of Milwaukee, Vol. 45, No. 10: "Judging from the sample they are getting out as a 'Sunday Weekly,' the editors of the proposed *Daily Estate* (Catholic), are out more for conducting a literary junk-shop of old curiosities than an up-to-date daily." Meanwhile, it appears the ill-fated venture has come to an untimely end.

A recent bulletin of the ever alert Central Bureau of the Catholic Central Society (Vol. III, No. 43,) calls attention to an article on the Single Tax movement in Oregon in the *Political Science Quarterly*, Vol. 31, No. 1. The author, Mr. James H. Gilbert, reviews the numerous and persistent efforts that have been made to introduce the Single Tax in that State and says that while they have "not been productive of tangible results," they have exposed the defects of the existing system of taxation. "Even the most conservative are beginning to see," adds Mr. Gilbert, "that the only way to forestall considerable concessions to Single Tax policy in the future is to promote the cause of rational tax reform." The Central Bureau shares this view and expresses the opinion, (which has already been voiced in the FORTNIGHTLY REVIEW), that the proposed unearned increment tax will aid in the solution of our present difficulties. At any rate no one will deny that "sane tax reform is a crying need of the present day."

From the daily *Action Catholique*, of Quebec (No. 2525), we learn that the war has not interfered with the publication of Father Pègues' "Commentaire Français Littéral de la Somme Théologique de Saint Thomas d'Aquin." Volumes IX and X of this classic work have just appeared (Paris: Tequi). Volume X contains the teaching of the Angelic Doctor on peace and war. It is characteristic that *La Croix* and other French newspapers, which give extensive résumés of the respective questions of the *Summa*, entirely ignore St. Thomas' opinion on the bearing of arms by clerics. One imagines his opinion, which is that of the Church, ought to be emphasized at present when an

impious government is compelling the clergy to don uniforms and go out to kill.

By "clergy" in the preceding paragraph we mean not only priests, but bishops as well. The *Semaine Religieuse* of Quebec tells in its No. 33, page 521, under the significant title "Un Évêqué Mobilisé," how Msgr. de Llobet, bishop of Gap, "was forced to abandon the administration of his diocese, put on the uniform of an ordinary soldier, and participate in the regular drill in the barracks at Marseilles."—"Some people go into ecstasies over the spectacle of a bishop turned soldier," comments our contemporary; "but this is nonsense. We ought rather to pity a country in which the law and the government push stupidity so far as to wipe out the difference between a bishop and a street sweeper. A deputy is dispensed from military service. Is not a bishop, even from the purely civil point of view, a far more important personage than an obscure and babbling deputy?" The more one sympathizes with poor France, the more deeply one must deplore such foolish acts of its government.

*Harper's Weekly* has given up the struggle for existence and been merged with the *Independent*. For many months back the signs of dissolution have been visible in the once famous magazine. Col. Harvey frankly admitted that it had been losing money when he sold the one-time "journal of civilization" three years ago to Norman Hapgood. Under Hapgood's management the *Weekly* enlisted some notable contributors and struck out boldly in the effort to be original; but the freakish and eccentric element which Mr. Hapgood made so prominent, repelled more readers than it won. Probably one of the accelerating causes of decay was the *Weekly's* sycophantic support of President Wilson. The old *Harper's Weekly* is held in fond recollection by many because, in the language of the *Nation*, "it stood for the best in literature, art, and independent expression of opinion." We cannot but remember, however, that the magazine during its entire career was always more or less anti-Catholic.

According to the N. Y. *Evening Post*, of May 2, President Wilson recently declared that he never worried about "the hyphen" and never "had the slightest doubt of what



would happen when America called upon those of her citizens born in other countries to come to the support of the flag." Nevertheless, is it not a fact that Mr. Wilson himself helped to create fear of "the hyphen"? On Oct. 11 last he said before the D. A. R., at Washington, "Let the men who are thinking first of other countries stand on one side. . . ." People who have not the slightest doubt on a question usually are not in a hurry to have a line-up on that question. The President's October speech was taken by a great many American citizens as an unwarranted slur on their loyalty. The President's return to a calmer and juster view may do good, though it will hardly help him politically because, in the opinion of hundreds of thousands, his attitude in the war has not been neutral.

In St. Augustine, Fla., three Sisters of St. Joseph were arrested on Easter Monday for violating a law which forbids whites to teach negroes in white schools. The law is three years old, but it has never before been enforced. This is probably to be a test case. The New Orleans *Morning Star*, which vehemently protests against the arrest of the Sisters, attributes what it calls the "Easter Monday crime in St. Augustine" to the machinations of the Guardians of Liberty, and calls upon the Catholic press to publish Florida conditions broadcast, in order that Catholics may stay away from that State until the respectable Protestant element wakes up and puts a stop to the nefarious anti-Catholic propaganda now going on. Perhaps it would be more prudent to advise Catholics to immigrate to Florida, for nothing cures bigotry so quickly and thoroughly as political influence exercised by large numbers of voters. We share our southern contemporary's indignation, but we doubt the wisdom of its advice.

How timely was the discussion as to the use of gelatine as an abstinence food (see No. 8, pp. 121 sq. of this REVIEW) appears from an article on "Gelatine as a Food" in No. 1358 of the *Literary Digest*. Gelatine (which is defined as "refined animal glue, extracted from bones by boiling") was first produced by Papin in 1681. It seems scientists were for a long time at variance regarding its value. To-day gelatine is regarded as a very valuable food which can largely take the

place of albumen and is more easily digestible. Especially in the feeding of the sick gelatine can be substituted for meat to protect the body against the loss of albumen. Its importance as a food-product is constantly growing because of its cheapness and the variety of ways in which it can be appetizingly prepared for the table.

The Milwaukee *Catholic Citizen* (Vol. 45, No. 24) misleads its readers when it tells them that besides the precept of Easter Communion there is "another precept of the Church based on Can. 21, IV. Council of Lateran [which] makes an annual confession obligatory." The precept of confession binds only those who are in the state of mortal sin. In the words of Father Slater ("A Manual of Moral Theology," Vol. I, p. 576), "there is no law, human or divine, which imposes any obligation on the faithful in general to confess venial sins. The divine law does not do this, as the Council of Trent explains (Sess. 14, c. 5), and the Lateran law only determines the divine law."

The Ferrer monument has been removed from Brussels. Although the Spanish government had repeatedly asked for its removal, the request was never granted, and the Spanish author of the brochure "The War, Kultur, and Religion," which is at present being widely circulated in France, says "it is to the honor of Germany that the disgrace has at last been removed."

## LETTER BOX

Col. P. H. Callahan, chairman of the Knights of Columbus Commission on Religious Prejudices, writes to us under date of May 12:

Dear Mr. Preuss:—In your issue of April 1st, you carry a letter of criticism of the Commission, signed by "A K. of C."

In a great many angles of our work, there is ample room for difference of opinion, but as to the direct question asked me, whether he would be a "traitor to his country" should he vote against an office-seeker because he was an infidel, it is the opinion of the Chairman, after carefully considering all circumstances of our citizenship and suffrage in this country, and having before him the name of Thomas Jefferson and Abraham Lincoln, that the aforesaid "K. of C." would be a most "undesirable citizen."—Assuring you of my high regard for the general excellency of the REVIEW, I beg to remain, Very truly yours, P. H. Callahan, Chairman.

## CURRENT LITERATURE

—Laveille's "Life of Father De Smet, S. J. (1801—1873)," which has been translated into English by Miss Marian Lindsay, and is published with an introduction from the pen of Father Charles Coppens, S. J., by Messrs. P. J. Kenedy & Sons, fills a real want in our literature. Father De Smet is entitled to an important niche in the history of this country, both secular and ecclesiastical. While an American writer would probably have treated his subject somewhat differently, and while we should have preferred to have seen certain portions of the biography recast, it is, on the whole, an adequate and readable life of one of the most noted and most admirable characters in our Western history. The chapters dealing with Father De Smet's labors and travels among the Indians form the choicest portions of the book. In a pocket cut into the rear cover is a useful map of the Trans-Mississippi Territory of the United States, 1807—1843, showing Father De Smet's travels, the location of the chief Indian tribes, all important trading posts, routes of travel, and other features of interest. As there is no mention of this map either on the title page or in the introduction, many readers will fail to notice it. Miss Lindsay has done the work of translation well, and the publishers deserve credit for the fine typographical appearance of the volume. (Price, \$2.75 net).

—The fifth volume of Father Hartmann Grisar's "Luther" has appeared in the authorized English translation of E. M. Lamond, edited by Luigi Cappadelta. It represents the "Reformer" at the zenith of his life and success, from 1540 onwards. The chapter on "Luther in His Dismal Moods, His Superstition and Delusions," is particularly interesting. A sixth volume will complete the English edition of this monumental biography, which, in the words of the *London Month*, is "a model of every literary, critical, and scholarly virtue." The translation, so far as we have had an opportunity to compare it with the original, is excellent. (B. Herder; \$3.25 net).

—We shall soon have three studies in Newman for the English classes in our high schools and colleges. We have already reviewed Fr. Garraghan's edition of the Cardinal's Essay on Literature, and we are soon to have, from the same hand, a study of prose types in Newman. Father Gliebe's introduction and commentary ("Cardinal Newman's Dream of Gerontius, with Introduction and Commentary for Use in High Schools, Academies, and Colleges") belongs to the same class of handbooks. It is a matter of congratulation that the notable works of Catholic writers are being more and more put before our classes in literature in handy editions by Catholic scholars. This is espec-

ially true of Newman's Dream of Gerontius, of which Richard Hutton says that it "is the poem of a man to whom the vision of the Christian revelation has been more real... than all worldly interests put together." (Schwartz, Kirwin & Fauss; 30 cts.).

—We gladly call the attention of our readers to the fourth number of "The Franciscan Missions of the Southwest," an annual published by the Franciscan Fathers, Saint Michael's, Arizona, in the interests of the Preservation Society. The volume is richly illustrated and contains articles by specialists on such interesting subjects as "The Ancestors of the Pueblo Indians" and "The Zuni Indians." We have on a previous occasion quoted Mr. James Mooney, of the Bureau of Ethnology, as saying that "in the four centuries of American history there is no more inspiring chapter of heroism, self-sacrifice, and devotion to high ideals than that afforded by the Indian missions." This dictum is recalled by the Arizona annual. Those who peruse it may be sure that they are receiving information at first hand. The "Editorial Review," containing an account of the progress of the work in the various Franciscan mission stations of New Mexico, is especially interesting. The Year Book is published also in German, with the same text and the same illustrations.

—The latest instalment of the literal translation of the "Summa Theologica" of St. Thomas comprises that section of the "Prima Secundae" which deals with habits, good and bad. Part of the ground here covered has already been traversed by Father Joseph Rickaby, S. J., in his "Aquinas Ethicus." But there are certain advantages in having a literal translation of the Angelic Doctor's text. There still remains to be translated the "Secunda Secundae" and the "Supplementum,"—if that is to be included, which we do not know. The "Supplementum" is not the work of St. Thomas, but of his favorite disciple Reginald of Piperno. (Benziger Bros. \$2 net).

—Bishop McFaul, of Trenton, is one of our most active prelates. He has ruled his diocese for over twenty years and achieved a national reputation through his advocacy of the Federation movement. For these reasons his "Pastoral Letters, Addresses, and Other Writings," edited by the Rev. James J. Powers, deserve special attention. They deal with such timely subjects as "Faith and Fatherland," "Catholics and American Citizenship," "The Christian Home," "The Christian School," "The American Federation of Catholic Societies," "Infidelity in Our Universities," "The American Daily Newspaper," "The Catholic Church and the Labor Question," etc. One need not agree with everything Dr. McFaul says to find his letters, addresses, and essays stimulating. We only regret that the editor has not digested the subject matter better and that the publishers did not give us an alphabetical or analytical

index of the contents, instead of devoting the last eleven pages to advertising other publications. (Benziger Bros. \$1).

—The "Meditations on the Mysteries of Our Holy Faith, Together with a Treatise on Mental Prayer," by Father C. W. Barraud, S. J. (there is no American Jesuit of that name; is the work perhaps a translation from the French?) are based, as the sub-title tells, on the work of Ven. Louis de Ponte, S. J. *Sapienti sat!* The "Considerations for Retreats" that occupy pages 240 to 279 of the second volume, are partly for priests, partly for religious, and partly for laymen. There are schemes for an eight days' retreat and for a four days' retreat. There is also a useful alphabetical index. (2 vols. Benziger Bros. \$3 net).

—"Orbis Catholicus: A Year Book of the Catholic World," edited by Canon Glancy, will have to be made much more inclusive if it is to deserve its comprehensive title. The present (first) volume, for 1916, which was compiled in exceptionally difficult circumstances, contains a pretty full account of the Roman Curia; a list of diplomatic representatives of the Holy See; a list of apostolic delegations; historical sketches of all the residential sees of the Catholic world beginning with the letter A; a list of all residential and titular sees, abbeys, and prelatures *nullius*; vicariates and prefectures apostolic; the religious orders; an alphabetical list of all patriarchs, archbishops, and bishops, and various lists of honor. With a view to make this a complete and accurate year book of the Catholic world the editor invites corrections and suggestions. One suggestion we would make is that greater care be taken in the proof-reading. Thus Conception Abbey is not in Nodoway Co., Mo., and the Abbot's name is not Conrad Frowin. Similar errors occur frequently. If a directory of this kind is not accurate, it fails to attain its object. (American agent: B. Herder; \$1.50 net).

—Volumes IV and V, just published, complete the Sermons on "The Beauty and Truth of the Catholic Church" which Father Edward Jones, of St. Cloud, Minn., has adapted and edited from the German of Heinrich von Hurter, with an introduction by, and the cordial approbation of, His Grace the Archbishop of St. Paul. The discourses contained in these five volumes cover practically the whole field of dogmatic and sacramental theology and are remarkable for beauty of thought, logical development, and elegant diction,—merits which they largely retain in the translation. The editor says he has inserted in volumes IV and V a number of his own sermons "which appeared to him more suitable for our times and country than those of the original work." These interpolated sermons should have been distinctly marked. There is a general index to the whole work, but it is not as full as it might be. (B. Herder. \$1.50 net per volume).

—The Rev. Michael A. Kelley, C. S. Sp., has published a new edition of Francis Thomson's "Hound of Heaven," with a biographical sketch of the poet and explanatory notes. Miss Katherine Brégy contributes a brief introduction, in which she says that men will read "The Hound of Heaven" as long as they continue to read the Confessions of St. Augustine. The exaggerations of Thomson's champions, as we have had occasion to say before, disgust many honest admirers of the poet. Father Kelly's notes are sane, clever, and helpful, and show flashes of extraordinary insight. (Philadelphia: Peter Reilly. 50 cts. net).

—"A Rosary of Mystery Plays, Translated from the Middle English of the 13th and 14th Centuries," by Margaret S. Mooney, deserves wide publicity, because it shows the important part that religious pageants, mystery and miracle plays held in the religious life of England in pre-Reformation days. The spirit of modern English letters is often anti-Catholic in tone, and so it is well to bring out the great indebtedness of earlier English literature to the Church, her liturgy and festivals. The so-called York Mysteries, or York Plays, are quite well known to students of English dramatic literature, but they are not widely read on account of their unfamiliar language. Mrs. Mooney, therefore, has done a useful work in presenting some of these old dramatic representations in modern English. From the complete cycle of forty-eight plays she has selected those that illustrate the devotion of the Rosary. Students interested in the development of the religious drama should secure this interesting volume. (Margaret S. Mooney, 618 Clinton Ave., Albany, N. Y.)

## Books Received

[Every book or pamphlet received by the Editor is acknowledged in this department; but we undertake to review such publications only as seem to us to call for special mention. When the price is not stated, it is because the publishers have failed to supply this useful information.]

Memoirs of Sister Mary of Mercy Keruel, Religious of Our Lady of Charity of the Good Shepherd. 1880—1910. Taken from the French Life Published at Angers, 1913. By M. A. M. vi + 203 pp. 12mo. Sands & Co. and B. Herder. 1916. \$1.10 net.

The Life of St. Paul. By F. A. Forbes. (Standard-Bearers of the Faith Series). 126 pp. 16mo. R. & T. Washbourne. Ltd., and B. Herder. 1916. 30 cts. net.

A Conference to Religious Engaged in Caring for the Sick. By Rev. Ferreol Girardey, C. SS. R. 12 pp. B. Herder. 1916. 5 cts. (Pamphlet).

Meagher of the Sword. Speeches of Thomas Francis Meagher in Ireland, 1846—1848. His Narrative of Events in Ireland in July, 1848, Personal Reminiscences of Waterford, Galway, and His Schooldays. Edited by Arthur Griffith. xx + 352 pp. 12mo. Illustrated. Dublin: Gill & Son. Ltd. American agents: B. Herder. \$1.10 net.

The Mystery of the Holy Trinity in Oldest Judaism. By Frank McGloin, LL. D. xiv + 232 pp. 12mo. Philadelphia: John Joseph McVey. 1916. \$1 net.

### FICTION

A Good Third. By Rev. T. A. Fitzgerald, O. F. M. 256 pp. 12mo. Illustrated. Dublin: Gill & Co. American agents: B. Herder. 1916. \$1.10 net.

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# The Fortnightly Review

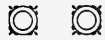
VOL. XXIII, NO. 12

ST. LOUIS, MISSOURI

June 15, 1916



CHRONICLE AND COMMENT



## A Needed Criticism

The European war has not only given historians, statesmen, and the ubiquitous "war-correspondent who has been accorded special privileges," occasion to launch diatribes against one or other of the warring nations; the novelist and the writer of war stories have likewise found the prolonged conflict a congenial time for the practice of their specialty. Most of their productions will probably be forgotten after the close of the war. But the unfortunate thing about many of them is that they vent spleen and hatred against whole nations. A typical instance of this is "The Super-Barbarians," by Carlton Dawe. The *N. Y. Evening Post* (March 25, 1916) offers a criticism of this work, which applies to many others of the same type, hurriedly gotten up during the last twenty months. We think our contemporary's remarks worth printing in their entirety:

"We can quite understand Mr. Dawe, who is an Englishman, being very angry with Germany and the Germans, but when you have a really good hate which must be got out of the system, our recommendation is to put it into a hymn. Nobody can write a very long hymn—if he did it would cease to be a hymn—and thus you can compress all the concentrated essence of your hate into a small compass, and so have done with it. Mr. Dawe has spread his hate over 310 pages of a novel, and with the best will in the world cannot avoid repetition. The resources of the English lan-

guage are limited, and when you have called your German a Hun, you have gone about as far as you can; after you have repeated the word a few thousand times, it loses its effect and becomes merely a label. The hero of Mr. Dawe's story is an officer of a merchant vessel which is sunk by a Hun in a submarine; the villain is the super-Hun who did the sinking; the heroine is the sole survivor of another victim of the super-Hun. The hero and heroine are rescued from the water, and taken aboard the submarine as a kind of afterthought, because the super-Hun conceives it will be agreeable to show off his prowess before two of the hated race. There are other Huns in the story, and they all make love—a nasty, fleshly kind of love—to the heroine. The hero, of course, makes love to her, too, but in quite a different kind of way; and after various adventures in the submarine, in a secret base, and in a desert, they receive the blessing of the heroine's brother, who turns out to be a lord in command of the British cruiser which finally brings this particular super-Hun's career to an end. The author displays a certain amount of fertility of invention, but we do not think he will be particularly proud of this volume of repetitious abuse a few years hence, and we forgive him it at the present only because he is obviously the victim of overwrought nerves."

Would that we had more such sane criticism of the "war literature" now pouring from the press!

### About Brute Beasts

The question box editor of the *Denver Catholic Register* (Vol. II, No. 43), in reply to the query, "Does an animal feel pain?" says: "Most assuredly an animal feels pain just the same as a human does, though with what intensity we have no means to discover."

While there can be no doubt that at least the higher animals are endowed with sentiency, it is hardly correct to say that they "feel pain just the same as a human does." Brute beasts are devoid of intellect or reason, and consequently, while they may possess some of the internal sensuous faculties, such as organic memory and imagination, they have no consciousness and hence do not suffer "just the same" as men do. It is the recognized teaching of Catholic ethics that brute beasts are not persons and therefore cannot have rights, and that we cannot be said to have duties towards them. The only duties we have regarding them may be said to be duties *about* them. Thus we must not vex and annoy a brute beast for sport for the reason that such conduct is unworthy of man and disposes him to inhumanity towards his own species. "But there is no shadow of evil resting on the practice of causing pain to brutes in sport, where the pain is not the sport itself, but an incidental concomitant of it. Much more in all that conduces to the sustenance of man may we give pain to brutes, as also in the pursuit of science. Nor are we bound to any anxious care to make this pain as little as may be. Brutes are as *things* in our regard: so far as they are useful to us, they exist for us, not for themselves; and we do right in using them unsparingly for our need and convenience, though not for our wantonness." (Joseph Rickaby, S. J., "Moral Philosophy," London, 1908, page 250).

### The Economic Interpretation of American History

While there is considerable truth in the economic interpretation of our early history, as set forth by Prof. Charles A. Beard in his recent much-discussed books on the origins of the Constitution and of

Jeffersonian democracy, it is well to remember that this explanation by no means tells the whole story. A critic in a current review illustrates this by two examples. Granting, he says, that Anti-Federalism was grounded in the ignorance, prejudice, and financial interest of the agrarian class, why did the Anti-Federalists make State rights and strict construction so fundamental a tenet of their political creed? Memories must indeed have been short if farmers, small tradesmen, and artisans had forgotten, by 1792—93, the disordered conditions of 1786—87; and even if they had not forgotten, how came they to imagine that a new Federal government, obviously better in important respects than the government which had preceded it, must nevertheless work more to their disadvantage than the State governments, whose weaknesses they knew only too well? And again, why did the Anti-Federalists espouse with such exuberance the cause of France? Hostility to England was, of course, easily explicable on historical grounds; but if an aggressive capitalism was the evil most to be dreaded, was France likely to prove an efficient defender of agrarian interests? Moreover, is no influence to be ascribed to Federalist legislation, much of which, it would seem, could only by tortuous reasoning take on an economic bearing? In short, was there not in Jeffersonian democracy a clear substratum of political thinking, partly protest and partly ambition, not wholly economic in its origin, which must nevertheless be taken into account in determining the grounds of the Republican opposition?—

Professor Beard does not deny the existence of this political element, nor, for that matter, of speculative political philosophy opposed to monarchy, class privilege, and centralized control; but he minimizes these factors and ascribes an overwhelming predominance to the economic element. This is clearly a mistake. Nevertheless, the Professor's volume on Jeffersonian democracy no less than that on the Constitution, deserves the thoughtful attention of every student of American history.

### The Church as Patron of Poets

Though the full meed of praise is generally given to the Catholic Church as patron of arts—sculpture, architecture, and painting,—there are some who think that she has not encouraged poets to give legitimate scope to their fancy. In view of this attitude it will be interesting to note the following from the *New York Times Magazine*, of Jan. 30, 1916. It is written by Dr. Robert Underwood Johnson, permanent secretary of the American Academy of Arts and Letters, and formerly editor of the *Century* magazine. Dr. Johnson makes a plea for an endowment fund to assist impoverished writers, and in the course of his paper says:

“Before the fall of the monasteries, the lot of the poet was much happier than it has since been. The troubadours and meistersingers of the Middle Ages were welcomed at all the monasteries of Europe; it was the established custom of the monks to do whatever they could to assist the development of their genius. And one way of doing this, they knew, was to relieve them from any worry over the material necessities of life. At the great Abbey of St. Gall in Switzerland there was a school of poets. The people were given instruction in the theory and practice of their art, and were supported in comfort by the authorities of the abbey. The Emperor Charlemagne founded a school for poets and singers at Aix, which was attended by an enormous company, and greatly enriched the literature of the period. It is true that some of the troubadours and other wandering poets were not in good favor with the ecclesiastical authorities. Indeed, it may be supposed that the lives and writings of many of them were not what might be called churchly. But any poet was sure of a welcome at one of the Church's great universities. There he would receive food and lodging for as long a time as he desired to stay, and he would be given the privilege of attending lectures by the world's greatest scholars. In return he would be asked to render no service more onerous than serving the altar or singing in the choir. But after

the fall of the abbeys, this sort of enlightened generosity was no longer extended to literature. The poet could no longer find a comfortable home and congenial companions.”

We recommend the careful reading of Dr. Johnson's paper to Mr. Michael Monahan, editor of the *Phoenix*. In the issue for January, 1916, of that sprightly magazine, he has some items which he thinks prove that there is an opposition between religion and literature. In fact, he says: “Religion has always hated literature—always feared, distrusted, and persecuted it.” This is not true of the Catholic religion. The isolated instances of priests with literary instincts who came in conflict with the Church do not prove Mr. Monahan's bold assertion.

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### Quivira and America's Proto-Martyr

Coronado set out from Tiguex (presumably Pecos, N. M.) in 1541, to find the mythical land of gold, known as Quivira. What he found was a roaming Indian horde that subsisted chiefly on hunting the buffalo and casually followed a crude agriculture. The expedition stayed twenty-five days with the Indians and then returned to Mexico. Father Juan de Padilla, a Franciscan priest who accompanied Coronado, chose Quivira as his field of work and was killed soon after on an exploration tour to the East by a band of Indians, whom Castañeda calls “Guayas.” He is known as the proto-martyr of America. To which State belongs the honor of having had its soil baptized with his life-blood?

The question: Where was Quivira? is one of the puzzles of American history. Bandelier thinks it was in Central Kansas, in the region of Great Bend and Newton (“The Gilded Man,” p. 239). Simpson (Smithsonian Report for 1869) says Quivira was the boundary between Kansas and Nebraska, well on towards the Missouri River. Bancroft (“Hist. Ariz. and N. Mex.,” p. 62) accepts this theory. Prince (“New Mexi-

co," p. 141) places Quivira on the borders of the Missouri, somewhere between Kansas City and Council Bluffs. Davis ("Conquest," p. 213) identifies it with Gran Quivira, about 150 miles due south of Santa Fe. Haynes (in Winsor's "Narr. and Crit. Hist.," Vol. II, p. 494) thinks Coronado "crossed the plains of Kansas and came out at a point much farther west [than latitude 40] upon the Platte River." Winship (14th Annual Report Bureau Ethn., p. 398) locates Quivira "somewhere between the main forks of the Kansas River, in the central part" of Kansas. (Still other theories are mentioned in W. Lowery, "The Spanish Settlements in the U. S., 1513-1561," pp. 468 sqq.)

Since the publication of Vol. XXIX of the Reports of the American Geological Society, the tendency has been to locate Quivira either in southern Kansas or in the northern part of Oklahoma. Ex-Gov. T. B. Ferguson, of Kansas, in 1902, published an article in defense of this theory in his paper, the *Watonga Republican*, which was reproduced in Vol. VI, No. 51, of the *Wichita Catholic Advance*.

The current number (Vol. II, No. 1) of the *Catholic Historical Review* contains a paper by the Rev. Michael A. Shine, of Plattsmouth, Neb., in which a strong case is made out for the thesis that Nebraska is the real land of Quivira. Father Shine bases his conclusion on a careful analysis of the reports of Coronado and his companions, taking the plain statements of each at their face value. His argument, while not conclusive, impresses the reader as well founded, and until some competent critic proves that it has a flaw, we are willing to accept Father Shine's claim that Nebraska has the honor of having had her fertile plains baptized with the life-blood of America's first martyr.

The Quivira myth itself is very fully discussed in Charles F. Lummis's chapter, "The Cities That Were Forgotten,"

in "The Land of Poco Tiempo," pp. 283 sqq. The story of Fray Juan de Padilla is told with a wealth of references to all available sources by Woodbury Lowery in "The Spanish Settlements in the United States, 1513-1561," pp. 401-410.

### In Defence of Huerta

A Jesuit Father, who says he has "read the recent articles on the Mexican situation in the *FORTNIGHTLY REVIEW* with great interest," writes to us as follows:

"I must take exception to the remark attributed to a well-informed reader of the *REVIEW* on page 159, No. 10, that 'prominent persons in Washington believe that Ambassador Wilson not only refused to help Madero, but acquiesced in, if he did not actually advise, the killing of Madero by order of Huerta.' A Mexican bishop living in exile in one of our large cities (I can give his name if requested) told me the following story last summer. I had asked his Lordship directly whether he believed or knew that Huerta was responsible for the death of Madero. He said: 'No. During a cabinet meeting, at which he presided, Huerta was pressed by his ministers to put Madero, who was then no longer president, out of the way. He positively and vehemently refused to listen to such a proposal, adding, however, that short of killing him, they might do with Madero what they pleased,—he would stand by them. After Huerta had left the room, the ministers decided to do away with Madero. My episcopal informant added that the fact that Huerta did not punish his ministers because of his unguarded promise to 'stand by them,' probably gave rise to the story of his complicity in the murder of Madero. There is an intrinsic reason why Huerta would not have decreed Madero's death. Huerta (I have it from the same bishop) was a practical Catholic. This is confirmed by the account of his death to which the *REVIEW* referred in a re-



cent number. My episcopal informant, by the way, told me the following incident: Members of the Masonic fraternity approached Huerta one day with the invitation to join their ranks. Among other inducements they showed him some insignia of the Masonic order. Thereupon Huerta pulled out his scapular, saying: 'These are *my* insignia.' Even if this incident be fictitious, the fact that it was invented proves what Mexicans think or thought of Huerta's Catholicity. Huerta has been maligned more than enough, and I thought it my duty to give to the world this testimony from the lips of a Mexican bishop who has suffered and is suffering untold agonies on account of our blundering attitude towards his unhappy country." W.

## Directing Catholic Immigration to Country Districts

### *Third and Final Paper*

In reading the Lives of the Saints we cannot fail to remark that, however different the practice of particular virtues, or how varied the character of their work, the story of their lives with very few exceptions has the same commencement,—their early days were spent in the care of most devout and exemplary parents. A distinguished prelate, now no more, never wearied repeating that God had founded only two societies, the Church and the family. The possibilities of the home for religious and moral training are altogether too deep and far-reaching to even attempt to describe. No one fails to appreciate its importance; but perhaps we do not realize what time and care God intended should be bestowed on the training of every soul whom he had created to enjoy His Eternal Presence. To two persons, the father and mother, He entrusts the education of a very limited number. He endows them with a love for their children so self-sacrificing that earth has nothing to compare with it; the condi-

tion of dependence in which children exist ensures a spirit of submission on their part, and on the other hand guarantees to them the unceasing attention of their parents. The eternal welfare of souls whom God created in His own image could be entrusted to a solicitude and a vigilance such only as has root in the love of a parent's heart. What pastor ever so zealous, what religious teacher ever so devoted, could entertain for all the young in their charge the tender, anxious interest which belongs instinctively to every Christian parent? But this parental solicitude will produce lasting results upon the children's character only in proportion to the *time they spend together*, even unto maturer years. It is the terrible misfortune of modern city life that parents are separated from their children. The father sees nothing of them all day, perhaps rarely in the evenings; he leaves the care and training of them entirely to the mother. The mother in turn, overburdened with work and worry, hands them over to their teachers. At the age of fourteen or fifteen, as they commence to work, all go different ways. It is the exception when their work brings them together. Soon the spirit of pleasure-seeking, the endless variety of amusements, begin to take up their evenings. Home is little more than a boarding-house. Then so many modern conditions deprive the family of the necessary privacy, and as a consequence interfere with the control parents must exercise. The modern tenement house, sub-letting of flats, the home turned into a boarding or lodging house, the lack of private grounds obliging children to take their recreation in the crowded streets, are all instances of this. Every city pastor has experience of this. It is referred to here only to point out the difficulty under such circumstances for parents to give their children the training, to exercise over them the influence which is their due. Children grow up never having had a real sense of sub-

mission to parental authority. Their religious instruction and religious practices they have received from teachers whom they have probably not known for years, and who have long since ceased to enter into their lives.

Now let us observe the opportunities afforded by a life on the farm to fulfill this mission. Fathers and sons, mothers and daughters are practically always together, engaged in the same occupation. The master or mistress is always the parent. Parental authority has its fullest exercise. From their parents children learn submission, respect for authority, self-denial and self-restraint, the value of time, interest in their home, truthfulness, honesty, industry, seriousness of character. Their words, their behavior, even their dispositions cannot escape this ever anxious vigilance. And when those parents themselves lead exemplary Catholic lives there is absolutely nothing to stand in the way of instructing and leading their children in the same direction. Hence it is that no children seem to understand the spirit of their religion so well as those whose parents have deeply at heart their soul's care, even though such parents be themselves illiterate. In this age of material progress, of money getting and money spending, one cause of dissatisfaction common to old and young is the little opportunity of accumulating wealth on a farm. Business men are going ahead by tens-of-thousands of dollars yearly; the hard-working farmer with a number of sons at best accomplishes no more than paying something on the mortgage, making some improvements on, or some addition to, the property. If, as is contended frequently in commercial circles, a farmer cannot make money if he has to pay for all the labor employed, if he can get along only by depending on the help of his sons and daughters who work without wages, then farming from an economic point of view is a losing occupation altogether. There is something all-important over-

looked here. Many seem to forget that the comparison is based on the idea that the success of a father of a family is to be measured by his ability to make money. The successful money-maker is usually so absorbed in it that he has no time for his children. That first of all duties, that greatest of privileges, that work which in the designs of Providence he alone could do, the special vocation to which he was appointed, the training of his own children, he has neglected altogether, or given it only a modicum of the time necessary. The many cases of utter failure, if not of reckless dissipation and hopeless depravity, among the sons of so-called successful men, are due principally to this cause. If the Catholic father on a farm produces at best but a modest competency for his children, he can be faithful to his divinely appointed mission of looking after them; the very circumstances of the position not only enable, but in a sense compel him to do so. The father is not only a bread winner, he is the first and greatest of teachers, and, while the bank account is increasing very slowly, there is developing a race of men and women possessed of a strength of character such as no college or university of itself would pretend to supply. A religious training, fostered under such influences produces not only the priests and religious who are fighting God's battles, but also a devout and faithful laity, the staunchest and most loyal children of the Church.

It is to be hoped the reader has not forgotten the original purpose of this essay,—to show that in the interests of their own salvation, and of the growth and influence of the Church in this republic, there is everything to gain from any project which will enable Catholic immigrants to settle on the land. Had this been possible a hundred years ago, we should have today, on a conservative estimate, fifteen million of Irish origin devoted members of the Church. I

have no statistics recording the proportion of German Catholics in cities and rural districts; a calculation somewhat similar, no doubt, could be made in their regard. There are about one million Catholics of Polish origin in the United States; no other people have given more marked evidence of a genuine spirit of Faith; if these were building up country parishes in different states or dioceses, how many Catholics of that race should we boast of at the end of half a century! It is not at all unlikely that a million Belgians will look for homes in this country before we have seen the end of the war. Their industry and experience in farming make them most desirable citizens; located in colonies large enough to assure every facility in the practice of religion, their strength fifty years hence would be little short of four times their present number. The speculation is not visionary; the possibility has been realized among our next-door neighbors. The French who colonized Quebec were essentially a farming people; gradually they got possession of the land cultivated by non-Catholic residents of the province; they reached into Ontario and supplanted thousands of non-Catholic farmers there; at their present rate of increase in the maritime provinces these are likely soon to become French-speaking provinces; the French have spread west and north until they now constitute a large proportion of the population of three new provinces. No sooner are they located than magnificent churches, schools, colleges, and academies spring up on every side. They furnish vocations to the priesthood and religious life far beyond the needs of their own surroundings. Including those who have passed over into the eastern states the 380,000 of the year 1832 reaches today an aggregate of almost 3,000,000. Under what other conditions could a Catholic population exert such lasting influence on the social life and laws of

a country. Canada has the most liberal school law in the world; Canada has no divorce courts; the evil is scarcely known there; the member of parliament who would dare to ignore the claims of Catholicity realizes that he is sacrificing his political existence; even the spirit dominating society acknowledges its indebtedness to Catholic traditions and Catholic sentiment. Had those simple Breton peasants of a century ago, instead of a forest to clear, a stubborn soil to till, found in Canada a New York, or Boston, or Chicago holding out the temptations of high wages with a life of attraction and excitement, the history of the Church in that country would be written in a very different strain.

The system of colonization secured in Quebec, and later in other provinces, we could hardly bring into force here without much effort, generous financial assistance, and thoroughness of organization. There is every reason to believe, however, that the Church will soon find in this one of its most successful spheres of activity. Priests will give themselves to the work, laymen and women blest with abundant means will help to maintain the project, just as they make donations to schools, hospitals and other institutions of charity and beneficence. In centuries past God has given to the Church religious orders founded for the ransom of captives, the instruction of the ignorant and neglected, the rescue of the erring; perhaps in our day, when facilities of transportation are tempting people in every corner of the universe to look for a livelihood abroad, we shall see the members of some religious community devoting their energies and their lives to fixing the residences of immigrants in places and under conditions which above everything else will enable them and their posterity to look after the salvation of their immortal souls.

(Rev.) M. V. KELLY

## Was Christianity an Economic Movement?

To the Editor of the FORTNIGHTLY REVIEW.

This question was answered negatively in No. 9 of the FORTNIGHTLY REVIEW. It seems to me that there is room for a difference of opinion.

Man consists of body and soul. The soul is the directing, the body the executing part. The latter needs matter for its sustenance. This must be acquired and prepared by labor. The manner of distribution of the matter acquired and prepared by labor forms the foundation of civilization. The process of distribution may be either monotheistic or pantheistic. Monotheism teaches that God created man, that all men are children of the same family and have equal rights. According to the pantheistic view, God engendered the world, it is part of his substance, men are therefore of divine origin; and as men differ, so rights are unequal. All are gods, but some are greater, others lesser. The former can command the latter, and the latter must obey. This was the actual condition of things in Egypt when Moses led forth the Chosen People. Among the laws he gave them was the prohibition of selling land. As long as this remained in force, every man owned land and had the means of making a living independently of his richer neighbors. At the same time it was impossible for any one man to become immensely wealthy and thereby to command great political influence. It was different in pagan countries. When Christ came, one-fourth of all men were slaves. Yet there was no talk of a social question because the pantheistic world-view made this injustice appear right. Christ taught that all men have equal rights. He commanded them to pray: "Our Father who art in heaven," thus adding the fatherhood of God to the common origin of the race as a cause of equal rights. He also taught them

to pray: "Give us this day our daily bread," thereby implicitly asserting that every man has a right to his daily bread and no one is entitled to more. He calls those "heathens" who care for more. His chief command was that man should love God above all else and his neighbor as himself. This principle of mutual love was incorporated into the lawbooks of all civilized nations under the form: "All men have equal rights." The ruling class in Palestine in our Lord's day did not accord equal rights to all, and Jesus reproached them for putting upon the people heavy burdens which they themselves would not touch. The Mosaic principle that the land should not be sold, was adopted by all Christian nations, except Byzantium, and became the basis of a new civilization, without slaves but likewise without millionaires. This was the golden age of humanity. From the Eastern empire, Christian in doctrine but pagan in practice, ruin came. It was victorious, and the land was taken from the people and became saleable. The great land-theft was followed by poverty and dependence. The Christian principle of equal rights for all underlay the so-called Socialist movement, though its founders were children of the pagan Renaissance. Their mistake was that they based an essentially Christian truth upon a pagan or pantheistic foundation.

To-day many economists believe they can solve the social question without recourse to the old truth that God created the earth for the benefit of all men and that no one has a right to exploit the land and its resources for his own personal gain with the determination to make his fellowmen dependent upon him. Christ Himself expressly taught that our eternal salvation depends on the manner in which we use the products of our labor and treat our fellowmen. Consequently, Christianity, it seems to me, may in a very true sense of the word, be called "an economic movement."

C. MEURER

### Father Noldin on Frequent Communion

We gladly give room to the following communication from an esteemed subscriber in Detroit:

To the Editor of the FORTNIGHTLY REVIEW.

In your issue of May 15 (Vol. XXIII, No. 10, pp. 147 & 148) Fr. Lépicier is quoted as criticizing Fr. Noldin for "teaching" that "monthly communion may be regarded as frequent." In the eighth edition (1909) of Fr. Noldin's Moral Theology, I find these words: "Nomine communionis frequentis proprio *solum* communio designatur, quae pluries in hebdomada vel etiam quotidie suscipitur. Ergo communio hebdomadaria proprie et stricte non dicitur frequens." It is true, further on, p. 183, No. 161, he writes: "Pro praxi. *Ordinaria frequentia, considerata fidelium indole, est communio menstrua.*" This seems to agree with the mind of Pope Pius X, who declared that the word "crebro" in his famous decree should not be interpreted absolutely, but would apply to a woman with family, if she received holy communion once a month. The qualifying words which Fr. Lépicier omitted in his stricture, "*considerata fidelium indole,*" must be taken into consideration. Most pastors, I think, will agree that if all their people receive monthly, they are receiving with "ordinary frequency." "Melius est enim, ut parochiani *omnes* semel in mense ad s. communionem accedant, quam ut nonnulli saepius in hebdomada id faciant. Attamen etiam *frequentem* communionem, pro viribus quidem sed prudenter, promoveant." Surely this is clear enough. By *frequent* communion, as indicated above, the author means communion received "pluries in hebdomada vel etiam quotidiana." From this it seems to me that the words, "Father Lépicier *justly* complains," brought in connection with Noldin, "thus Noldin says in his Moral Theology that monthly communion may be regarded as *frequent,*" are unwar-

ranted. The other sentence quoted: "Ubi de frequentia communionis laicorum iudicium ferendum est, pluris facienda est reverentia sacramento debita quam utilitas privata communicantis," I believe no theologian will call in question.

Father Noldin ranks very high among moral theologians, and before any one finds fault with his teaching, he should be sure of his ground.

(Rev.) JOHN M. SCHREIBER

The remark objected to by Father Schreiber was made in a summary review of Fr. Lépicier's new book by the Abbé A. Camirand in the *Semaine Religieuse* of Quebec, Vol. 28, No. 32. We have not yet seen the book itself ("De Eucharistia ut est Sacramentum," Paris: Lethielleux). Nor are we able to verify Fr. Lépicier's quotations from Noldin, as no late edition of that author's "Summa Theologiae Moralis" is within our reach just now. We are quite willing to take Fr. Schreiber's word for it that Noldin in the later editions of his excellent work has conformed his teaching on frequent communion to the Eucharistic decrees of Pius X.

### Catholic Students at State Universities

The *Columbiad* tells in its April number how, in 1906, the Knights of Columbus of Wisconsin urged the Archbishop of Milwaukee to appoint a chaplain for the Catholic students attending the State University of Wisconsin; how the chaplain was appointed; how a fine Gothic chapel was erected near the university campus; how, in addition to the usual church services, classes in Church history and Bible study are conducted for the benefit of the students, and so forth. The writer adds that while in 1906 there were only 350 Catholic students in attendance at this non-Catholic institution of learning, at the present time there are over 600. The implication is that the university chapel and the Bible and

Church history classes conducted by the chaplain, are gradually drawing more Catholic students to that institution. The K. of C. pride themselves on the share they have taken in this work. They deserve credit for the sacrifices they have made with an undoubted good intention. But we cannot help repeating the question so often before asked in this REVIEW: *Will not the harm of such make-shifts ultimately outweigh the good they do?* Surely the care which a chaplain is able to bestow on the students does not, and cannot in the nature of things, neutralize the dangers of a purely secular education. Education, our best writers and our most zealous shepherds have been incessantly telling us, in order to achieve its highest aims, must be permeated through and through with the Catholic spirit.\* *"Bonum ex integra causa."* Of the false views instilled by even the best and most unbiassed secular teachers, *semper aliquid haeret.* Why has the Church established so many Catholic high schools, colleges, and universities, if not to keep her children away from the secular institutions and to give them a pure and undiluted Catholic training? Are we doing the right thing by helping to draw our boys and young

men away from these Catholic institutions and to lure them to the secular State universities by making some meagre provision for religious services and elementary religious instruction? We know the Holy See has permitted Catholic students to attend Oxford and Cambridge under certain restrictions. But is the case parallel with ours in America?

The problem here indicated is a most difficult one, and we make no pretence to solve it. We simply repeat a question that occurs to us every time we read a report like that quoted from the *Columbiad*. Communications received by this REVIEW prove that the Catholic students attending State universities, even when provided with Catholic chaplains, do not turn out to be the right kind of Catholics. Their religious training is not abreast of their secular training, and the almost inevitable result is lukewarmness in religious matters, if not apostasy. No matter how zealous the Catholic chaplains attached to these institutions may be, they cannot remedy the radical defect of a purely secular and oftentimes sectarian training, and the growing number of Catholic students, as exemplified in the figures given by the *Columbiad* for the University of Wisconsin, must inspire serious misgiving in the minds of all thinking Catholics who are not content with a surface view of contemporary events and tendencies.

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\* Thus the Rev. Charles Macksey, S.J., in a lecture delivered at St. Isidore's, in Rome, on St. Patrick's day, 1916, says (we quote from the text of the lecture in the *New Jersey Monitor*, Vol. 19, No. 17): "The world has taken over education into the hands of civil governments, and produced a generation whose chief concern is material wealth,—a generation spiritually destitute, prescinding from when not denying the existence and supremacy of God,—a generation self-centered in an exaggerated egoism of men and nations. The crash has come. Half the world is at war and Europe is deluged with the best blood of her people. There is only one way for us Catholics to save our next generation from being mentally and morally part and parcel of this condition of affairs,—and that is by means of Catholic education from the primer to the university degree."

There is not in wit and humor anything at all incompatible with Christian virtue, genuine piety, or even exalted sanctity. "Piety," says Father Faber, "is not the sad and gloomy thing that morose fanaticism or morbid asceticism would make it." The spirit of true piety, he adds, is cheerfulness. Among the thousands of saints whom the Church has raised to her altars, not one of whom we have any record was canonized for having worn a long face. As a matter of fact, there is as much sound sense as genuine wit in the French pun, "Un saint triste et un triste saint," which naturally looses some of its point in the English rendering, "A sorrowful saint is a sorry saint."—Rev. Arthur Barry O'Neill, C.S.C., in "Clerical Colloquies," p. 97, Notre Dame University Press, 1916.

## NOTES AND GLEANINGS

The three Sisters of St. Joseph who were arrested in St. Augustine, Fla., lately for having taught colored children in a white school, were freed by Judge Gibbs of the circuit court upon petition for a writ of habeas corpus. The judge took the ground that the law under which the Sisters were arrested does not apply to private schools.

A despatch to the St. Louis *Post-Dispatch* (May 30) from Decatur, Ill., says:

"Masons from St. Louis, Indianapolis, Ind., Louisville, Ky., and Chicago gathered here today to do honor to the famous traveling Silver Trowel. This trowel was sent on its journeys about 10 years ago by a New York Mason and since then has traveled all over the United States and Mexico."

The trowel, assigned in speculative Masonry to the third or master's degree, is the symbol of brotherly love. "By this implement and its use in operative Masonry to spread the cement which binds all the parts of the building into one common mass," says Mackey, "we are taught to spread the cement of affection and kindness, which unites all the members of the Masonic family, where-soever dispersed over the globe, into one companionship of Brotherly Love, Relief, and Truth." (Albert G. Mackey, "A Lexicon of Freemasonry," 14th ed., page 503). The Silver Trowel which is being carried about the country and honored by Masonic gatherings, is no doubt a sign and symbol of a movement for a more intimate union among Freemasons. Close observers have noted this movement for some time.

The Milwaukee *Catholic Citizen* (Vol. 45, No. 28) reprints from Canon Glancey's "Orbis Catholicus" a list of American laymen honored by the Pope. The list is incomplete. Besides the omissions noted by the *Citizen* there are others. Thus Mr. F. P. Kenkel and Mr. Joseph Gummersbach, of St. Louis, both chevaliers of St. Gregory, are not mentioned.

Apropos of a note on page 148, No. 10, of the REVIEW, we have received the following correction from Mr. M. A. Raynes, of the

editorial staff of the *Literary Digest*:

"Charles Hanson Towne is not a Catholic. It is true that he once was, but he just popped into the Church and then popped out again, and his tone to-day is quite the reverse of Catholic."

Our statement regarding Mr. Towne was quoted from, and credited to, the Milwaukee *Catholic Citizen*, Vol. 45, No. 23.

The *Josephinum Weekly* (Vol. 2, No. 27) prints an interesting letter from its Rome correspondent on the "definability" of the Assumption. Canon Crosta, of Como, who has devoted much time and study to this subject, recently had an audience with Benedict XV, in the course of which the Holy Father said that "on the conclusion of peace the studies concerning the Assumption should be at once renewed." He intimated that a practical obstacle in the way of a papal definition of the dogma was "the astonishment that the faithful might feel at the definition of something which they already so firmly believe."

The dogmatic aspects of the Assumption, as well as the opportuneness of a papal definition of the doctrine, have been repeatedly discussed in the FORTNIGHTLY REVIEW.

The reported translation of the Mt. Rev. Jeremiah J. Harty from Manila to Omaha, which is to be erected into an archiepiscopal see, is a promotion for that eminent prelate, inasmuch as it will bring him back to his native America after what may in a sense be called an exile of wellnigh thirteen years in the far East. Msgr. Harty has worked faithfully and with great success in the Philippine Islands, and we congratulate the diocese of Omaha upon receiving for its shepherd such a kindly, zealous, and devoted prelate. *Ad multos annos!*

The famous Gould-Castellane marriage case has at last received its quietus. It will be remembered that Boni de Castellane asked the Rota to declare the nullity of his marriage with Miss Anna Gould on the ground that she had not given the proper matrimonial consent. A bench of three ecclesiastical judges decided that the Count had failed to prove his case. Upon appeal a verdict pronouncing

the nullity of the marriage was given. Later a third bench of rotal judges went over all the evidence and confirmed the original sentence. That might be supposed to have settled the matter, but there was still a sufficient element of uncertainty felt to induce the Holy Father to entrust the case for final decision to a commission of cardinals. This commission has now definitively decided that the marriage was valid. No doubt the Gould-Castellane case will be quoted for ages to come by jurists in explaining the law of the Church on matrimonial consent.

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Mayor Mitchel, of New York, who is reputed to be a Catholic, at a recent public hearing held in connection with the Charities investigation, declared that "there was a conspiracy . . . on the part of certain clergymen and laymen to obstruct the due administration of the laws, to interfere with government, in short, religious interference with the government of this city, which is . . . contrary to the spirit of American institutions." This is an astounding charge, and we hope, with the *Catholic Transcript* (Vol. 18, No. 50), that the Catholic authorities of New York will "investigate it even to its remotest ramifications."

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We are pained to learn from a recent C. P. A. correspondence (*Catholic Transcript*, Vol. 18, No. 50, p. 5) that the English Catholic Truth Society, from which we but lately received a batch of timely pamphlets, "is experiencing considerable difficulty in carrying on its work. The price of paper has risen so greatly that the penny pamphlets are now being produced at a serious loss, and it is felt that their price cannot be increased with any hope of disseminating them widely amongst non-Catholics." We Catholics of America could do much towards aiding the C. T. S. in this temporary embarrassment. Such readable and useful pamphlets as Father Rickaby's "Everlasting Punishment," Father Thurston's "Pope Joan," and Mr. Leslie Moore's "New Thought," for instance, could and should be widely circulated in this country. Get a specimen brochure from B. Herder and then order a hundred copies for distribution among your non-Catholic friends, and you will be laudably assisting in the apostolate of the press.

Lake Johanna Summer Camp, a summer camp for Catholic boys, was reopened near St. Paul, Minn., June 12th. It is under the direction of Father John Dunphy, of St. Thomas College, and receives boys over the age of ten. The charges are six dollars per week. Unlike other institutions of this kind, Lake Johanna Summer Camp is not devoted exclusively to physical pursuits, but also provides for the mental and moral welfare of the boys. Those who have failed in their studies are given private instruction if desired.

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The Dubuque *Catholic Tribune* (weekly edition, No. 906) informs us that the government has set aside a tract of land in New Mexico for a national monument to the memory of Adolph Bandelier. This is a well-deserved tribute to a scholar whose work as an archaeologist and a historian is not yet sufficiently appreciated. The FORTNIGHTLY REVIEW has never, during all the twenty-three years of its existence, ceased to recommend Bandelier and his writings. (A sketch of his life and writings will be found in our Vol. XXI, No. 8, pp. 230—232). We presume the tract set aside in honor of Bandelier is intended as a government reservation and that it comprises some of the anti-quarian remains which the deceased did so much to explore.

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The recent revolutionary outbreak in Ireland has at least silenced those who were wont to extol John Bull as "the champion of little nations."

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In our No. 10 (page 147) we referred to the Guardian Angel Orphan Asylum, at Chicago, as "an orphanage that is truly a home." We note with pleasure that the author of the report upon which we based this estimate, the Rev. George Eisenbacher, has, at the request of Archbishop Mundelein, resigned his parish in order to devote himself entirely to the management of the orphanage as its rector. We wish him many years of successful activity in behalf of Christ's little ones, who are so dear to his priestly heart.

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Here is an interesting sidelight on the Surratt case, which was discussed in No. 10



of the FORTNIGHTLY REVIEW. R. C. Gleaner writes in Vol. 41, No. 17, of the *Catholic Columbian*:

"DeWitt makes a passing reference to John Surratt's presence in Elmira, but there is a bit of information which probably he did not have, which shows to what extremes the government detectives went in order to convict him. Surratt was on a business trip and had registered at an Elmira hotel. Some one subsequently cut out the page on which his name appeared and, though ordered to destroy it, did not. It was some years ago in the war archives at Washington. This is vouched for by one who saw it and who wrote a defense of Mrs. Surratt—Father Walters, of Washington, D. C., now deceased. Mrs. Surratt was a Catholic, and this fact has given a plea to A. P. A. followers to repeat over and over again that Lincoln's death was caused by Catholics, and in backwoods districts there are some who yet believe it."

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"Father O'Reilly" (whoever he may be) in one of the syndicated "editorials" published by a number of our Catholic weeklies (we quote from the Syracuse *Catholic Sun*, Vol. 24, No. 50) protests against the "twilight sleep" films now going the rounds of our cities. He says that the lecture accompanying the pictures "is devoted almost entirely to a description of the dangers that beset young mothers without the use of anesthetics such as are used in twilight sleep. The gruesome descriptions of the horrible fate befalling those not employing this new method are disheartening to any young wife. The lecturer at one of the exhibitions said: 'There is not a baby in the world worth the suffering its mother went through to give it birth.'"

The writer denounces the exhibition of these films as "lying commercialism" and expresses the fear that it will greatly increase the immorality and child murder already so prevalent. This apprehension, unfortunately, seems but too well founded.

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According to a statement by Camillo Cinfarra, published at Rome and reprinted in the *Washington Post* of May 23, "Italy will vehemently oppose a participation of the Vatican in the peace negotiations," and will do "everything possible...to prevent the

Roman question from having any part in the conference; and in this she will unquestionably have the support of her allies." (We quote from a summary of Cinfarra's statement in the *Josephinum Weekly*, Vol. 2, No. 27, p. 318). If Germany and Austria-Hungary insist upon the Vatican's being represented in the peace conference, that meeting will indeed, as our Columbus contemporary predicts, result in a clean-cut division of pro-papal and anti-papal governments.

—o—

"A much more substantial bond between the Irish people and the German people than the present common hatred for England," says the *N. Y. Evening Post* (May 16), "is found in the very important part which German scholarship has played in the development of the study of the Irish language and antiquities. More than sixty years ago, Zeuss, of Berlin, laid the foundation of modern Celtic philology in his 'Grammatica Celtica.' The first grammar of Old Irish was written by Windisch, of Leipzig, and his work was continued by Zimmer, of Berlin, and Thurneysen, of Heidelberg. The leading Celtic scholar of to-day is Kuno Meyer, for thirty years connected with the University College at Liverpool, founder of various scientific periodicals devoted to the study of the Celtic languages, and of the School of Irish Learning at Dublin, one of the leading figures in the establishment of the Gaelic League, and now one of the most active exponents of the German cause in this country. When it is recalled how prominent a factor the revival of the old Irish tongue has been in the present revolutionary movement, it will be apparent that the German professor has been more effective than the German U boat in lighting a backfire against England."

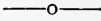
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According to Mr. Edward Eyre, writing in the *Catholic Mind*, Vol. XIV, No. 9, Lord Bryce's new book ("South America: Observations and Impressions"; Macmillan), is badly marred by religious and racial prejudice.

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The *American Angler* is a new magazine devoted entirely to fishes, fishing, forestry, and water conservation. The editor is Charles Bradford, and the publishers are the Nassau Press, Richmond Hill, N. Y.

## LETTER BOX

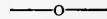


Several of our friends have recently responded to our appeal for new subscribers. Father P. J. Van Schie, of Sacramento, Cal., ordered the REVIEW sent to three public libraries and sent "best wishes for the growing support of your excellent paper." Father F. P. Grabig, of Epiphany, S. Dak., sent two new subscribers with the encouraging words: "Allow me to make use of this opportunity to compliment you on the staunch and splendid work you are doing in behalf of Church and State. People who are acquainted with the FORTNIGHTLY REVIEW cannot possibly do without it. I have been a constant reader of it for all the years you have so ably edited it. There is but one thing wrong with the little magazine—it doesn't come often enough. It should again be published weekly." The Rev. J. M. Schreiber, of Detroit, in forwarding to us the names of three new subscribers, says: "No need of praising the FORTNIGHTLY REVIEW; subscriptions speak more loudly than words." Indeed they do, and we hope we shall hear the voice of subscriptions speak loudly from many directions. A thousand new subscribers would enable us to resume weekly publication. A San Francisco pastor just sends in ten subscriptions. He says he is going to place the copies on the book-rack regularly and adds that he expects some of his people to subscribe for themselves.

In regard to public libraries, by the way, we recently had a curious experience. There is a big city library, in which several anti-Catholic periodicals are on file. To counteract these, one of our friends paid a year's subscription to the FORTNIGHTLY REVIEW to be sent to the reading room of that library. In reply to a communication advising him of the gift, the librarian says: "I must thank you for your kindness, but regret to say that we are obliged to decline gifts of periodicals for the reading tables, preferring to subscribe in due course for those we take. I trust that you will understand that this has no personal reference to the one you offer, which might be well received, except for the fact that a rule of this kind must be of general and impartial scope. I may explain that our inability to receive and care for the large number of free copies of numerous periodicals relating to various interests, many of them of unquestioned worth, was one of the reasons which led to the adoption of the rule."

The library in question subscribes to several anti-Catholic periodicals. As it refuses to receive Catholic periodicals offered free of charge, there is no other way of putting the antidote within reach of those who are fed the poison, than by the Catholics of the city concerned to get after the librarian and compel him to subscribe for Catholic papers. Should he refuse to do this, or do it only in a limited and insufficient way, on the plea that there is no demand for Catholic

periodicals, what would be the next step to take? The problem is worthy of being carefully studied. Meanwhile we are glad to say, nearly all the public libraries to which the FORTNIGHTLY REVIEW is being sent (whether paid for by some friend or not, but in all cases free of charge to the library) receive it thankfully and put it within reach of their patrons. That good is being accomplished by this method we know from letters that have reached us from people who have been set a-thinking by the perusal of the REVIEW in some public library.



On the subject of the modification of the Eucharistic fast, we have received the following communication from San José, Cal.:

"It is gratifying to observe, from the second May issue of the FORTNIGHTLY REVIEW, that the authorities at Rome are seriously considering the modification of the Eucharistic fast for priests. This fast has long been admittedly a serious detriment to the health and efficiency of the Catholic clergy, (see FORTNIGHTLY REVIEW, December 1, 1914, p. 720; February 15, 1915, p. 90). And considering the enormous slaughter of priests and seminarians now going on in Europe, the ecclesiastical authorities are no doubt hastening measures to take the best possible care of those who must serve the Church in the coming generation. As to the prospects of any mitigation for the laity, there seems to be a difference of opinion. But it must be observed that the interests of the clergy and laity are closely interwoven in this matter. Take, for instance, the very common case of persons too delicate to leave the house fasting, especially in cold weather, but well enough to get about freely after breakfast. Here we see a priest, already overloaded with other duties, going to administer the Sacrament to persons who, were the fast out of the question, would be as well, (or better), able to come to him as he is to go to them. Again, the most common interpretation of the Eucharistic fast is that it is an act of reverence. But is administration of the Eucharist with brief ceremony in a bedroom, (no matter how neatly arranged), an act of greater reverence than the administration in church, and at the proper part of the Mass? In the case of Catholics in the country, the fast of the priest is a handicap to the people. Already largely deprived of Holy Communion by their inability to fast, they should be encouraged to partially make up the deficiency by frequent confession, spiritual conferences, etc. But how much attention can they get in this way from a priest who has to run about as fast as he can to get his absolutely necessary work done before his strength is entirely exhausted? As to any suggestion as to 'drastic' changes in the existing law. It has never occurred to me that any change in the law itself need be made. Could not the matter be settled, and all cases satisfactorily covered, by simply placing the power of dispensation in the hands of the

local Church authorities? I know that this suggestion may horrify some, who would regard the responsibility as an unsupportable burden. But, when we think of the responsibilities that come into the way of every priest, from the first time he sits in a confessional until the day when he lies down in his coffin, well—I don't think there is much to be afraid of."

## CURRENT LITERATURE

—Among the many monthlies which appeal to American Catholics for encouragement the *Christian Family*, published by the Society of the Divine Word at Techny, Ill., deserves special commendation. Since its first appearance this magazine has been steadily improving in the quality and variety of its literary material and also in its general make-up. We are confident that if this magazine were better known in Catholic families it would enjoy a much larger circulation. The May and June numbers contain a fine selection of well-chosen reading matter and are enriched with artistic pictures. Such illustrations as the Sistine Madonna, for instance, do more to develop a correct taste for art and to arouse nobler sentiments than thousands of magazine covers of the sensational stripe, with their loud and screechy daubs. For as Dr. Stanley Hall well says: "The Madonna conception expresses man's highest comprehension of woman's real nature." Success to the editor and to his brethren who are doing good work at Techny by means of their solid publications.

—In "Marie of the House D'Anters," Father Michael Earls, S. J., takes a wider sweep than we have been accustomed to in his previous tales. We learn something about French society life as it is lived by an American family who has succeeded in laying claim to a title, for the family d'Anters "started as Mr. and Mrs. Ben Harrington in Jersey City and was typically American. They amassed money and then proceeded to win their social spurs." We get glimpses of Holy Cross College, Boston, where we meet the athletic hero, Harry Crawford, who has a fondness for the history of the ancient Jews. These investigations led him gradually to accept the claim of Catholicity. The villain, Jack McSweeney, is dealt a good knock-out blow towards the end by the athletic Harry, and amid the rumblings of the European war, which is just about to break forth as the personages of the story are leaving France, Harry Crawford and Marie celebrate their betrothal.

—Some further excellent penny publications of the Catholic Truth Society (London, 69 Southwark Bridge Road) have reached us. Two of them belong to the "Talks for the Little Ones" Series, which "were intended

primarily for very young children, but on their first appearance achieved an immediate popularity with older boys and girls also, and even among adult readers." We once more heartily commend all the penny devotional books of the Society, which may be obtained in our country from B. Herder, St. Louis, Mo.

—The "Holy Childhood Catechism," published by the Central Office of the Holy Childhood Association, is a 16-page leaflet, containing elementary information on the Catholic foreign missions in the shape of simple questions and answers adapted to the child mind. Some of the answers are not as convincing as they might be, e. g., that to the question: "Should we not wait until our own needs are satisfied before furnishing aid to foreign missions?" But on the whole, the leaflet is apt to aid the worthy cause in whose behalf it has been issued.

—"The Happiness of Duty" is a treatise on obedience, by the Rt. Rev. Charles Gay, Bishop of Aphetdon, edited by the Rev. J. M. Lelen. Msgr. Gay discourses unctuously on obedience as the principal characteristic in the life of Jesus and the universal law of His Church, under its two aspects, ordinary or elementary, and extraordinary or perfective. The booklet makes good spiritual reading, especially for religious. (Fort Thomas, Ky.: The Christian Year Pub. Co. 15 cts. net).

## Books Received

[Every book or pamphlet received by the Editor is acknowledged in this department; but we undertake to review such publications only as seem to us to call for special mention. When the price is not stated, it is because the publishers have failed to supply this useful information.]

The Memory of Our Dead. By Herbert Thurston, S. J. x & 246 pp. 12mo. Burns & Oates and B. Herder. London, 1916. 80 cts. net.

Saint Catherine of Sienna, Her Life and Times. By C. M. Antony. Edited by Fr. Bede Jarrett, O. P. With a Preface by Fr. Thomas M. Schwertner, O. P. xix & 281 pp. 8vo. Burns & Oates and B. Herder. London, 1916. \$1.80 net.

The Mystery of the Holy Trinity in Oldest Judaism. By Frank McGloin, L.L. D. xiii & 232 pp. 12mo. Philadelphia: John Joseph McVey. 1916. \$1 net.

The Proposed National University. By Edward J. McDermott, sometime Lieutenant-Governor of Kentucky. (Quarterly Bulletin of the Catholic Educational Association, Vol. XII, No. 3). (Pamphlet).

Pope Joan. By the Rev. Herbert Thurston, S. J. 24 pp. 16mo. London: Catholic Truth Society, 1916. 5 cts. (Pamphlet).

Everlasting Punishment. By the Rev. Rickaby, S. J. 24 pp. 16mo. London: Catholic Truth Society, 1916. 5 cts. (Pamphlet).

Four Conferences by the Very Rev. Monsignor Benson. 24 pp. 32mo. London: Catholic Truth Society, 1916. 5 cts. (Pamphlet).

Christ the Healer. 32 pp. 32mo. London: Catholic Truth Society, 1916. 5 cts. (Pamphlet).

New Thought Briefly Considered in Seven Letters. My Leslie Moore. 64 pp. 32mo. London: Catholic Truth Society, 1916. 5 cts. (Pamphlet).

Caroline Chisholm, the Emigrant's Friend. By G. Elliot Anstruther. 24 pp. 16mo. London: Catholic Truth Society, 1916. 5 cts. (Pamphlet).

### FICTION

Chocolate Cigarettes and Other Stories. By Agnes Henderson. 24 pp. 16mo. London: Catholic Truth Society, 1916. 5 cts. (Pamphlet).

# This Is St. Philip's Mexican Seminary IN TEXAS



Where The Catholic Church Extension Society of the United States of America has gathered **eighty refugee students for the priesthood to save their vocations for the afflicted Church in Mexico**, thereby repeating history; for in the dark days of persecution in Ireland only the Seminaries established in **France, Spain and Rome gave Ireland** the priests who were martyred but **preserved the Faith to the people**.

This Seminary for the persecuted Church in Mexico is supported by voluntary offerings by American Catholics made to the Mexican Relief Fund of the Extension Society.

**IT COSTS ONE THOUSAND DOLLARS** per month to pay the ordinary running expenses. Our Seminary Fund is almost exhausted.

Of your charity will you help us maintain this great Charity?

Last month five priests were ordained at the Seminary and sent back to Mexico.

Every little helps if you act today.

Address **Right Rev. F. C. Kelley, D.D.**

President, Catholic Extension

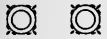
**751 McCormick Bldg., Chicago**

# The Fortnightly Review

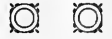
VOL. XXIII, NO. 13

ST. LOUIS, MISSOURI

July 1, 1916



CHRONICLE AND COMMENT



## "Tout comme chez nous"

The lot of the fearless and devoted Catholic editor seems to be no less hard in Canada than it is in the United States. Mr. Paul Tardivel, the son and successor of our deceased friend and companion-in-arms Jules P. Tardivel, says in the Quebec *Vérité* of June 3 (Vol. 35, No. 45) :

"Since January the editor-manager of *La Vérité* has not only attended to the editorial and business part of the paper, but has also done the typesetting on a newly acquired linotype machine. This change, made with a view to insure the life of the paper at a peculiarly difficult juncture, has involved a lot of extra toil and worry, as we need not tell those who have an idea of the newspaper business. Now the editor-manager-typesetter needs a rest, and in order to obtain it, he has decided to publish only four pages during the summer months instead of the usual eight. Trusting that our patrons will appreciate the sacrifices we have made to keep alive this organ of Catholic defense, we hope they will approve our decision and continue to support our efforts."

The *Vérité* has valiantly defended the faith for wellnigh thirty-five years, and its fame is spread throughout the Catholic world. The younger Tardivel may not possess the genius of his father, but he is an able writer, and amid all his difficulties gets out a very creditable paper. That he should be reduced to the necessity of setting up the type on *La Vérité* with his own hands in order to make both ends meet, is a downright

shame. Even the war and the hard times cannot excuse such criminal indifference on the part of the French-speaking Catholics of Canada. How can they hope to win the unequal battle in which they are engaged for their faith, their language, and their traditions, if they allow their most effective weapon to rust unused?

## The Press—Our Only Effective Weapon of Defence

At the conclusion of an instructive article on the Mission Press of the Society of the Divine Word, at Techny, Ill., Father Frederick M. Lynk, S. V. D., says in the June number of the *Christian Family* :

"Many thoughtful men . . . predict the slow but certain approach of a state of affairs in this country which will be not much different from the conditions prevailing in France and Portugal, where the Church and her members are subjected to the most outrageous treatment by the Masonic and infidel governments. Let us beware. The general apathy of Catholics towards their own press, which in such times of persecution would be the only effective weapon of defense, is notorious. Thus far not one Catholic daily paper has been started throughout the entire English speaking world. All attempts in this direction have been dismal failures, and many of the existing monthlies and weeklies can barely make ends meet. Therefore, let Catholics keep in mind that they have a very serious duty towards their press."

Among the thoughtful men who apprehend a religious persecution may be numbered the Rev. Dr. Peter C. Yorke, of San Francisco, who recently said in a public address (see the *Monitor*, Vol. 57, No. 52): "The present European war is the result of theories that man can do without God, and that there is no supernaturalness. Socialism is the most logical thing in the world for those who deny supernaturalness, and the ideas now held by the side that wins in the present war will prevail for centuries to come, and when the war is over I look for the greatest persecution of the Church that it has ever known."

In that persecution a strong Catholic press alone will enable the Church to defeat her enemies.

#### Catholics and Social Reform

In an address recently delivered at Lucerne, the well-known Catholic sociologist Dr. Ferd. Buomberger confessed that he has sometimes quoted passages from the encyclical "Rerum novarum" without naming the author, just to see how they would impress his hearers. In so doing he has made a curious experience. Pope Leo's plea for the prevention of child labor, his statement that the State has special duties towards the poor as a class because they are not able to help themselves, etc., were met with the accusation of "Socialism." The embarrassment of the accusers when they learned the truth may well be imagined.

Commenting on Dr. Buomberger's address, Mr. F. P. Kenkel, Director of the Central Bureau of the German Catholic Central Society, who has perhaps done more to advance true Christian social reform in this country than any other Catholic, observes in the *St. Louis Amerika* (daily ed. of June 14):

"In this country, too, whoever ventures to propagate the social reform views of Leo XIII, is looked upon as a Socialist. A great Catholic convention [we betray no secret when we say that it was a national meeting of the American Federation of Catholic Societies] some years ago was prevailed upon to suppress a pronouncement in favor of a

minimum wage law by the assertion that Dr. Ryan's book on the subject would surely be put on the Index!"

There is no denying the fact, unfortunately, that social reform—the real thing — is taboo among us. Such basic demands as that advocated by Dr. Ryan in his recent paper on "The Duty of Distributing Superfluous Wealth" (*Central-Blatt & Social Justice*, April and May numbers) find no echo, but are widely decried. The FORTNIGHTLY REVIEW has never yet championed any practical measure of social reform (and it has championed many) without incurring the suspicion and charge of being "Socialist." The Jesuit *America*, which a year or two ago started out promisingly with some articles by Father Husslein, was soon made to see the wisdom of dropping the subject, and dropped it like a red-hot poker. No progress can be made in the matter of carrying out the great reform programme of Leo XIII, which is that of Christ's holy Church, until our leaders rid themselves of the capitalist spectacles through which so many of them now look out upon the world.

#### The Duty of Distributing Superfluous Wealth

Dr. Ryan, in the paper just referred to, starts from the fundamental principle that ownership is stewardship and proprietors are but trustees of their wealth for the benefit of mankind. If these phrases have any substantial meaning, they signify that those who have superfluous goods are in duty bound to give them for the relief of ordinary human needs. "The entire mass of superfluous wealth is morally subject to the call of grave need. This seems to be the unanimous teaching of the moral theologians. It is also in harmony with the general principle of the moral law that the goods of the earth should be enjoyed by the people of the earth in proportion to the degree of their needs. In any rational distribution of a common heritage, the claims of health, mind, and morals are surely superior to the demands of luxurious living, or investment, or mere accumulation."

Dr. Ryan thinks that "to abolish all

the grave and ordinary distress in this country would require practically all the private income that exists in excess of social and conventional wants." The practical conclusion is obvious. Dr. Ryan is undoubtedly right in saying that compliance with the duty of distributing superfluous wealth would not only counteract and soften existing injustice, and thereby aid in solving the social question, but it would also raise the standard of living among the rich no less than among the poor. "Somewhere between five and ten thousand dollars a year lies the expenditure that any family can reasonably devote to its material wants. . . . In the overwhelming majority of cases in which more than five to ten thousand dollars are expended for the satisfaction of material needs, some injury is done to the higher life. The interests of health, intellect, spirit or morals would be better promoted if the outlay for material things were kept below the specified limit."

Truly, "to bring about social justice we need not merely a change in the social mechanism, but a change in the social spirit." Nothing could prove more effective in reforming the social spirit than a fundamental recognition of the stewardship of wealth and the duty of distributing superfluous goods, as set forth by the learned Professor of the Catholic University in the paper quoted. We hope this paper will be reprinted as a penny pamphlet and scattered broadcast by the Central Bureau.

#### Catholic Boy Scouts

In the "Prayer Book for Boy Scouts," published by P. J. Kenedy & Sons, New York, we find a brief statement of the conditions under which the Boy Scout movement is approved in the Archdiocese of New York. These conditions are as follows:

- (1) That there be organized distinctively Catholic troops;
- (2) That representative Catholic clergymen or laymen be appointed on local boards of the Boy Scouts;
- (3) That the scout masters be approved by the diocesan authorities;
- (4) That no Catholic boy be allowed

to join the Boy Scouts unless he be a practical member of the Junior Holy Name Society or some kindred religious sodality.

We understand that under these restrictions the Boy Scout movement has taken root among New York Catholics and is doing good, though in certain instances it has been found difficult to exercise the control necessary to keep the movement from degenerating.

These facts are here stated, without comment, in reply to certain inquiries and as a matter of general interest to Catholics.

#### Immigration After the War

The debate on the probable effect which the war will have on immigration to this country continues. The *Catholic Sentinel* sums up the opposing views as follows: "One view is that there will be a great shortage of labor in Europe at the close of the war, due to the wastage of men in the great struggle. Wages will therefore be high in Europe, it is argued, and laborers will not seek the American market in great numbers. As against this view it is urged that many thousands of Europeans will be anxious to escape the war burdens of their nation, whether in the form of increased taxation or continued military service. Another point is mentioned by various financial experts, viz.: that interest rates will be abnormally high in Europe after the war, a condition that will discourage new enterprises and seriously restrict the demand for labor." On the other hand it must be noted that there will be innumerable new openings for able-bodied men and women, and that the various governments and peoples will no doubt vie with one another in repairing the awful damage done by the war. These and other influences will counterbalance one another, and the result will be, in our opinion, that immigration will continue at a moderate rate. Should it assume alarming proportions, however, it will become the duty of our government to enforce restrictive measures, and in doing this, it must not be guided by humanitarian impulses, but first and above all by a just and generous

consideration of the economic welfare of our own nation as a whole. Those who are still opposing all restriction of immigration on the plea that "this country must remain an asylum for the oppressed of all nations," are idealists who will soon be converted by stern realities.

### "Catholic Politicians"

Not a few of our coreligionists hereabouts were surprised when they heard that Martin H. Glynn, of New York, who delivered the "keynote speech" at the Democratic national convention, claims to be a Catholic. How could a Catholic utter such a fulsome eulogy of Woodrow Wilson and his policies, including that towards Mexico? The simple explanation seems to be that Glynn is a "Catholic politician" of the sort so often described in the REVIEW. Mr. George J. Reid, who is evidently familiar with his career, says in a communication addressed to the *Southern Messenger* and published by that worthy paper in its Vol. 25, No. 17:

"In 1914 Acting Governor Martin H. Glynn, a Catholic, was seeking election to the gubernatorial chair. The Guardians of Liberty and other bigots waged an active campaign against him, mainly on the pretext of his supposed antagonism to the public schools—that fetish of the American people. These antis proposed to Glynn a list of questions as to what he would do in certain eventualities if elected governor. 'He could have answered those questions with all truth and sincerity. He could have commended truthfully and sincerely the public school system for the work which all thoughtful men know that it is accomplishing; he could have satisfied every fair-minded citizen by a manly and straightforward declaration of principles, which have brought into existence the Catholic school system, which to-day covers the land and which keeps pace with the richly endowed schools of the

State. Instead, however, of taking a high and courageous stand on behalf of truth and justice, he set about, in his hunger for votes and his ambition for office, to insult every Catholic who believes in the Catholic school system, and to charge by inference the Catholic Church with injustice and with the oppression of the great Catholic body by insisting upon the establishment of Catholic parish schools.' (From 'The State and Education,' by Rt. Rev. P. R. McDevitt, read at the Catholic Educational Association.) Martin H. Glynn was beaten, and no one who loves courage and Catholic spirit, and despises cowardice and shiftlessness, should lament his defeat."

Two other choice specimens of political Catholics, says Mr. Reid, are Mayor John Purroy Mitchel of New York and Joseph Tumulty, private secretary to the President. The conduct of such men, he adds, affords "a new demonstration of the suppleness of conscience of many a politician, little and big, who bears the name of Catholic. It brands 'opportunist' on the Catholicity of men of this type and shows how in the pursuit of power and political prestige they are ready to betray the interests of the Church."

Mr. Reid says that he addressed his letter to a Texas paper because he could not have got it into any New York Catholic paper. The *Southern Messenger* deserves credit for publishing this strong and timely communication.

### Popularizing the Ape-man

The geologist in his investigations faces a difficult task. Written records, such as are unearthed in the tells dotting the Mesopotamian plain, or in the rock graves of the Nile valley, are not at his disposal. He delves into earth strata and notes their relative position; he collects their floral and faunal remains. Occasionally he stumbles into a dark mountain cave, and discovers a



human cranium, or a skeleton even, close to a primitive outline of some animal cut in the soft rock. At times a moving glacier lays bare for his benefit the skeletal remains of an extinct animal species.

On these meager data the geologist builds his theories concerning the antiquity of man. How eagerly he has builded at times,—theories top-heavy for their slender foundation! And how many have been fascinated by those daring conjectures that made evolutionism seem so probable. Col. Roosevelt, who has a peculiar propensity to dogmatize on every subject under the sun, has recently seen fit to put his seal of approval upon "the ape-man theory." In the current issue of the *National Geographic Magazine* he exhibits his unfeigned delight at having proved, at least to his own satisfaction, that "pre-historic man has developed from an ape-like creature, struggling with his fellow-brutes, to the being with at least longings and hopes that are half-divine."

The process is simplicity itself: it is a series of assumptions and assertions, disguised and enlivened by a vivid imagination. Taking as his guide a volume on "Men of the Old Stone Age," by Henry Fairfield Osborn, of the American Museum of Natural History, Mr. Roosevelt, with his wonted vigor, overrides all objections by a sneer at "the conservatives who treated as impious the statement that the earth went round the sun." His assumptions can be briefly summarized as follows: It is no longer necessary to argue with those who disbelieve in the antiquity of pre-historic man; the evolution of man from a strong and cunning brute into a being having dominion over all brutes and worlds lying outside and beyond our own, is a proved fact; the development of humanity has gone on steadily from the days of the ape-man of Java, through the hundreds of thousands of years during which the chinless pre-men dwelt

in Europe, to the time when men of substantially the present type hunted the mammoth and the bison north and south of the Pyrenees, and drew and painted the great beasts on the walls of their home caverns.

The assertions are equally simple: The *Pithecanthropus erectus*, or ape-man of Java, was the first pre-human creature, already half-way upward from the beast, his stem having branched off from that of the anthropoid apes. Directly after him in the ascending scale comes the Heidelberg man, a chinless creature with jaw so primitive that it must have made his speech imperfect. He in turn is succeeded by the Piltdown man, or near-man, seemingly but little advanced beyond the man of Heidelberg, nay, in some ways less advanced, for he possessed ape-like, canine teeth. The next race was that of the Neanderthal man, much more advanced, but still lower than any existing savage, and specifically distinct from modern man. These primitive hunter-folk were not our ancestors, but were completely exterminated and supplanted by the tall, finely built Crô-Magnon race, who in intelligence evidently ranked high as compared with all but the very foremost modern peoples, and who belonged to the same species that we do: *Homo sapiens*.

Imagination supplies all the remaining outlines of the theory with the help of fancifully reconstructed heads of primitive men. Immense stretches of time must be allowed for this supposed evolution, and nothing is easier to do, since in the absence of documents the time can be made to suit the theory. Between the ape-man of Java and the Heidelberg man we may safely put 250,000 years. Between him and the Piltdown man, 100,000 years. The Neanderthal man lived in Europe for 50,000 years. The Crô-Magnons came to Europe 30,000 years ago.

The whole exposé bears a scientific aspect and is yet the merest guesswork,

built up around the uncertain postulate of man's evolution from the brute. Many of Darwin's followers have avoided the subject of man's soul; but all through their writings runs an under-current of disbelief in the fundamental tenet, which, however, even from a merely scientific standpoint, can not be set aside. Darwin himself faced the question squarely, but answered it evasively: "The idea of a universal and beneficent Creator does not seem to arise in the mind of man until he has been elevated by long-continued culture. . . . Few persons feel any anxiety from the impossibility of determining at what precise period in the development of the individual, from the first trace of a minute germinal vesicle, man becomes an immortal being; and there is no greater cause for anxiety because the period can not possibly be determined in the gradually ascending scale. . . ."

In a word, belief in God and immortality are the product of a natural growth, on a level with man's organs. Made by man, these beliefs can be unmade by him. Herewith crumbles every foundation of a divine revelation.

From a scientific point of view the whole theory of man's evolution, from the brute, as expounded for popular consumption by Col. Roosevelt, is vitiated by the fact that man is endowed with faculties not only superior to those of the animals that seem his nearest kin, but specifically different from them. And although geology shows that many species have become extinct in course of time, it does not show, neither does any other science, that distinct, self-perpetuating species of any kind have been produced on this earth by evolution.

Again, while it is true that man has progressed along an upward plane in some parts of the globe, we find, within perfectly authenticated historic times, that he has also retrogressed. The inhabitants of the Mesopotamian plain and the Nile valley bear little resemblance in

their civilization to the highly developed culture of their predecessors. And anyone acquainted with the criminal underworld and the inmates of our prisons, knows the degraded, almost animal types to be met with among them: the product of personal vice and vicious environment. It was on the frequently recurring characteristics of these men that Lombroso built his theory of the "criminal man." Proofs of man's degradation from the normal type are quite as numerous as those of his upward ascent. The great anatomist Virchow always maintained that the characteristics of the few type-skulls mentioned by Col. Roosevelt in support of his theory were pathological, and his opinion is that of an expert thoroughly familiar with his subject.

Any attempt at popularizing such theories as those sponsored by Mr. Roosevelt must create confusion in minds unacquainted with first-hand scientific facts and the philosophical deductions warranted by them. A certain portion of the public may be deceived by a veneer of science and the brilliant versatility of the ape-man theory protagonists; but real worth-while knowledge is not thereby promoted in the slightest degree.

J. B. CULEMANS

### **Catholics and Secret Societies**

At the recent convention of the "Staatsverband" of Texas, at Fredericksburg, Bishop J. W. Shaw of San Antonio delivered a strong address cautioning Catholics against joining secret societies, whether expressly forbidden by name or not. He pointed out that there ought to be a clear line of demarcation between Catholic societies and those of a secret character which are forbidden, and advised the officers of the Staatsverband to exercise the utmost care to exclude from membership such nominal Catholics as had joined secret and forbidden societies.

From the tenor of the Bishop's remark it was evident that he was more concerned about the public effect of his remarks than prompted by the desire to warn the members of the organization before whom he spoke. As a branch of the Central-Verein, the Texas "Staatsverband" is guided by a definite policy as to secret societies. Year after year, the resolutions adopted at the Central-Verein conventions contain reference to the matter. The pertinent paragraphs in the resolutions adopted at St. Paul last year are as follows:

"The dangerous activity of the secret societies which has shown itself in the course of the great war, has demonstrated anew the correctness of the judgment of the Church regarding Freemasonry. We, therefore, emphatically warn our Catholic men and young men, ladies and young ladies, not to enter any of those societies which the Church has forbidden either in name or by reason of her general principles regarding secrecy and independent religious rituals.

"We must likewise point to the danger of entering those societies and associations which are not strictly secret in character, but which may be nevertheless a constant menace to the faith and morals of their Catholic members."

This declaration of principles is completely in accord with Catholic doctrine and complies fully with the exhortations of the hierarchy in the United States. Every Catholic organization and every organization of Catholics (the two are one and the same) should take a similar unequivocal stand. Unfortunately, cases have been recorded of conduct on the part of branches of certain large Catholic organizations that gives evidence of very little disposition to comply with the wishes of the Church.

It is almost unbelievable that Catholic societies, whose officers ought to know the Church's position, should officially recognize forbidden secret societies by accepting the hospitality of their club

rooms and by reciprocating with similar "courtesies." A number of councils of the Knights of Columbus in the West and in other sections of the country have given very unedifying examples in this respect.

Of what permanent good are the decrees of the Holy See against secret societies and the exhortation of archbishops and bishops when Catholic societies in effect put the stamp of approval on these forbidden societies? Does not such refractory action bid defiance to the laws of the Church?

Christian charity, indeed, counsels the Catholic to entertain a kindly feeling for his fellowmen as individuals, whether Masons or not, but no Catholic or Catholic organization can consistently recognize or encourage the principles upon which forbidden secret societies are based, and the action of the misguided Catholic societies referred to above is practically tantamount to such recognition.

There is urgent need at the present time of handling this proposition without gloves. The Catholic press would be shirking its responsibilities if it confined its activities solely to the safe policy of denouncing Socialism the world over, the atrocities in Armenia, the outrages in Mexico, the manifestation of bigotry in Florida, and then closed its eyes to abuses at its very door.—*Buffalo Echo*, Vol. II, No. 18.

### The True Andrew Jackson

We see from the *N. Y. Times Book Review* that a second edition, in one volume, has been published of John Spencer Bassett's "Life of Andrew Jackson" (Macmillan; \$2.50), which had its first publication in 1911.

Professor Bassett's book is quite full and entertainingly written. But what we need is a life of the *true* Andrew Jackson. A writer in the *Catholic Historical Review* for April, 1916, in a no-

tice of Thomas Maitland Marshall's "History of the Western Boundary of the Louisiana Purchase" (University of California Press, 1914) observes: "In shaping the plans which dismembered Mexico, President Jackson was one of the most capable architects, and certainly the most eminent. From some of the keenest and the most suspicious of his contemporaries he contrived to conceal his real sentiments, but time has lifted the shroud from more than one of his confidential communications. The hero of New Orleans stands revealed very much in the character of a conspirator. To the publishers of the series of 'True' biographies we commend an appropriate theme, viz., 'The True Andrew Jackson.'" "

The idea of acquiring Texas, as Dr. Marshall (we follow his reviewer) shows, may be traced to Jefferson. In 1815, at New Orleans, Capt. Perry was ready with a thousand men to invade Texas. Later the plan was furthered by the notorious Joel R. Poinsett, American minister to Mexico. "A York rite Mason," says the reviewer, "he assisted in organizing lodges in that Republic. For his activity he was sharply criticized by those brothers of 'the mystic tie' who preferred the Scottish rite. In the variegated history of Mexico, *Yorkinos* and *Escoceses* have added elements of new confusion. He (Poinsett) it was who declared that if the border Indians were not subdued, it would be necessary for the United States to pursue and chastise them 'even under the walls of Mexico.' The accession of Jackson confirmed the growing sentiment in favor of acquiring Texas. So successfully was his eagerness repressed that it was popularly believed he was opposed to the project. Butler wrote to that virtuous statesman delicately hinting at the bribery of a Mexican official. It is only just to add that Jackson gave no encouragement to this baseness. But he did not, as he should have done, immediately recall

him, though ultimately he was forced to do so. Butler wrote frequently, and wrote not only of Texas but of California."

Both Texas and California, with the vast territory that lay between them, were ceded to us by the peace of Guadalupe Hidalgo, in 1848, after our unjust war with Mexico.

Need we wonder that the Mexicans distrust the "Gringos"?

### Mixed Marriages, a Cause of Catholic Leakage

We have received the following communication from a pastor:—

In your notice of Kenedy's Official Catholic Directory (Vol. 23, No. 10) you call attention to a new feature, viz.: the statistics of converts for sixty-nine dioceses, and express the hope that the record may gradually be made complete. I desire to direct attention to the number of mixed marriages recorded in the recapitulations of the dioceses of Omaha and Des Moines. No less than twenty-five per cent of all marriages contracted in the Diocese of Omaha, and more than thirty-three per cent in the Diocese of Des Moines, were "mixed." Surely, it cannot be that in these dioceses mixed marriages are encouraged by the ecclesiastical authorities! How, then, are we to account for this abnormal percentage?

Perhaps a few facts from a record which I have kept of mixed marriages coming within my personal experience as a priest will be helpful. In 1912 I was appointed pastor of a congregation numbering sixty-three families. In addition to these, I found within the limits of my parish twenty-nine "ought-to-be" families, of whom nineteen had forsaken the Church in consequence of mixed marriages. In the fall of 1915 I was given charge of my present congregation. Within approximately a five-mile limit I have twenty fallen-away families,

of which sixteen are "mixed."

Did the readers of the FORTNIGHTLY REVIEW ever hear of an Irish Catholic becoming a German Lutheran? I have such a prodigy here, and the transformation took place when he took unto himself a Lutheran wife. He and his five children are faithful members of the German Lutheran church.

This and many similar facts go to show that mixed marriages are an evil, and those who encourage instead of opposing them, are helping to augment the leakage.

It is to be hoped that the correct number of mixed marriages in all the dioceses of the United States will appear in the Official Directory for 1917. If truthfully given, the grand total will furnish food for reflection.

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## NOTES AND GLEANINGS

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In the Official Catholic Directory for 1916 one archdiocese reprints its population figure unchanged for the sixteenth consecutive year.

A reader who is well informed on the matter, writes to us that he does not think the list of Catholic publications will again appear in the Catholic Directory, for the reason that certain bishops want to admit none but "official organs," while the publishers of the Directory insist that the list, if published at all, should include the name of every Catholic periodical in the country, without exception. We hope that the publishers will be sustained in their contention. A list containing only "official" organs would be worthless because these organs are few and not representative of the Catholic press as a whole.

The wide success of the movement to make our Fourth of July celebrations more rational should prove an incentive and encouragement to champions of all reforms. If anything looked at first sight impossible, it was the doing away with our inveterate Independence Day barbarities. They were entrenched in custom, supported by "interests" of one kind or another, and might be said to be lodged in

human nature itself. Nevertheless the noisy and dangerous Fourth of venerable tradition is rapidly going and will soon be gone entirely, with both health and patriotism the better for its disappearance. And as we look back on the record of its gradual displacement, the work appears to have been easier than anybody could have dreamed. There have been none of those organized protests of an outraged generation which were to have been expected. Reason has had her way with wonderfully little opposition. The result should be to make distinctly more hopeful those who are setting out to attack other ancient abuses.

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The statement sent out by the New York diocesan chancery concerning "the much-discussed charity question and Mr. Mitchel" does not go to the root of the matter and therefore fails to satisfy the honest inquirer. "The plain dictate of common sense," says the *Milwaukee Catholic Citizen* (Vol. 45, No. 29), "was to challenge a full investigation and to put nothing in the way of it." According to Msgr. Dunne, a total of over \$83,000 was paid by the Archdiocese of New York and the Diocese of Brooklyn to a firm of experts to audit the books of the charitable institutions and "to prove to Mayor Mitchel that the money received [from public funds] for the care of children committed to them was properly and justly expended." This, as our Milwaukee contemporary justly remarks, was a "large sum to take from the charitable funds and give to an auditing firm. It were better to have the city do the auditing, and more convincing in the final verdict. There are probably faults on both sides. But our impression is that the side of the Catholic charities has not been well handled in this controversy."

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It is announced from Washington that the Official Postal Guide, which used to be sold for \$3, can now be had for thirty cents.

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The *Southern Messenger* (Vol. 20, No. 16) reprints an interesting article from the *Baptist Commonwealth*. The *Christian Endeavor World* is therein quoted as calling attention to the fact that the growing chorus of denunciation of the evil influence of the moving pictures exhibited throughout the U. S. is swelled by complaints from across the water.

"Even France has raised her voice against the immoral pictures sent from America. Australia and New Zealand have taken measures to protect themselves, and Great Britain is considering measures to bar altogether the films sent from the U. S." In the light of these facts, comments the *Baptist Commonwealth*, "what must be the effect upon the millions who daily frequent the moving picture shows, a large proportion of these being our young people? The effect is almost beyond imagination." Yet, little or nothing is done to counteract this terrible evil.

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The *Cleveland Catholic Universe* (Vol. 42, No. 39) reports that "the priests of one of the local parishes have undertaken a visitation of their parish" and "have found a number of fallen away Catholics who were entirely unknown to the parish records." How often have we heard this same report in the course of the last quarter of a century! And yet certain kindly optimists persist in denying that there has been a tremendous leakage.

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Under the new postal savings act a depositor may have \$1000 on interest with Uncle Sam. Formerly \$500 was the maximum amount.

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It was not the late Father Phelan, who so strangely lauded and defended the tango in the *Western Watchman*, but a French newspaper correspondent who invented the story that that objectionable dance was approved by Pope Pius X. "A French journalist one day deliberately invented the story that Pius X, wishing to be assured of the character of this dance, had it danced in his presence by a marquis and a marchioness of the Roman nobility. The news was telegraphed everywhere; it was denied, reaffirmed, embellished with details, and the tango had an advertisement quite unparalleled, which was exactly what the shameless liar who invented the story wanted." (*Rome*, Vol. 19, No. 20).

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A decree of the S. Congregation of the Consistory, published in the official *Acta Apostolicae Sedis* for May 5, and entitled "Circa quasdam Choreas in Statibus Foederatis Americae Septentrionalis et in Regione Canadensi," renews the prohibition of Cath-

olic balls for church or charitable purposes and forbids the clergy to have anything to do with them. We understand this decree owes its existence to complaints from Canada.

*Rome* (Vol. 19, No. 20) thinks that "parochial balls, which were often organized not merely to promote social intercourse among Catholics but to help various charitable and religious funds are likely to wane in popularity. If it is found that one of the effects of the decree is to increase indiscriminate dancing, which is certainly far more dangerous than parochial balls, we may be quite sure that the bishops and the Holy See will take the necessary steps to restore the balance."

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We all know how the war has disrupted one strong international organization,—Socialism. Now we learn that Freemasonry, too, has been badly torn asunder. The Freemasons of Germany and Austria are reported (see *Rome*, Vol. 19, No. 20) to have excommunicated the Freemasons of Italy, France, and England. Science and literature, which also are international, have failed to serve as a common bond. "All this," says our esteemed contemporary, "brings out more clearly than ever the marvellous strength of the internationalism, super-nationalism, universality of the Catholic Church. The fact is worth noting, and may well remind us that no matter which side of the conflict we are on, the Pope is the Father and the Church the Mother of us all." Unfortunately, even the internationalism or supernationalism of the Catholic Church is suffering somewhat from the terrible strain, as those are aware who have followed the controversy between the Catholics of France and those of Germany, and noticed to what uncharitable lengths even such high-class Catholic reviews like the *Dublin* have carried their attacks.

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The *Ecclesiastical Review* for June (Vol. LIV, No. 6) contains an excellent article by the Rev. Dr. John A. Ryan, of the Catholic University of America, on "Family Limitation." The learned author says: "That all positive methods of birth prevention (abortion and all the so-called contraceptives) are condemned by the Church as grievous sins, is evident from the long list of official declarations on the subject during the nineteenth century by the Roman Congregations. These merely reaffirm and make precise the tradi-

tional discipline as proclaimed in Holy Scripture and in patristic and theological literature." Dr. Ryan recommends as "a fairly satisfactory discussion of the whole subject" a work by the Rt. Rev. M. B. Nardi, O.M.C., entitled "Dissertatio de Sanctitate Matrimonii Vindicata," Rome 1907.

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Dr. Ryan throws cold water on the "optimistic and somewhat boastful language" some Catholic editors affect when contrasting the conduct of our people in the matter of race suicide with that of the people without the fold. "We are forced to acknowledge," he says, "in our colder moments, that large sections of the Catholic population are considerably tainted. In many cities the number of children per family among Catholics of the middle and comfortable classes is little more than half the average that obtained in the families of their parents." Dr. Ryan thinks that while a small part of the difference may be due to later marriages and diminished fecundity resulting from city life, the greater share of the decline is to be ascribed to a violation of the moral law. But he does not think that this violation of the moral law is due to a deliberate intention of committing mortal sin. He prefers to assume that many Catholic parents are "obstinately unconvinced" and in need of intelligent instruction. Dr. Ryan's own articles on the subject, published at different times in *America*, the *Survey*, and the *Ecclesiastical Review*, if digested into a brochure, would fill this need admirably.

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The New York Diocesan Council for Italian Affairs, with the cooperation of Italian priests from other American dioceses, has established a weekly newspaper, *L'Italiano in America*, the principal object of which is to "counteract the Protestant, anarchistic, and Socialistic propaganda which is daily increasing...and creating wider indifference and aversion against the Catholic Church and its priesthood." (Extract from a letter of the V. Rev. G. Ferrante, V.G., to Bishop McFaul, published in the Newark *Monitor*, Vol. 19, No. 23). The Apostolic Delegate, in a letter dated Feb. 17, 1916, heartily approves the undertaking. "The religious and moral condition of our immigrants," says Msgr. Bonzano, "is such that every means should be adopted to improve it...Immediate action is necessary not only for the salvation of souls,

but also for the prestige of the Italian name, which unfortunately, but not always wrongfully, is depreciated in this country." We cordially greet the new Italian weekly and trust it will be more successful than its several predecessors, which have languished for a while and then gone under. Besides building up a strong press in their own language, the Italian clergy of this country ought also to make efforts to get the Catholic press generally interested in the solution of the peculiarly difficult problems offered by Italian immigration.

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Our esteemed contemporary the *Intermountain Catholic*, of Salt Lake City, Utah, has taken on a new lease of life. Its late founder, Alexander H. Tabert, before his death gave to Bishop Glass the controlling interest in the paper, and a new company has been incorporated with the Bishop at its head. Beginning June 3, the *Intermountain Catholic* became the official organ of the diocese of Salt Lake. "Under the personal supervision of the Rt. Rev. Joseph S. Glass, C.M., D.D., [it] is to be made a thoroughly entertaining and instructive Catholic newspaper." The new manager is Mr. A. Leo Meehan. As no editor is mentioned, we presume the Bishop has himself taken editorial charge of the paper. It will be interesting to watch the development of the first "official organ" personally edited by a bishop.

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*America* (Vol. 15, No. 8) quotes from a paper on "Magazine Deterioration" contributed by Mr. Frederick W. Faxon to the *May Bulletin of Bibliography*. Mr. Faxon deplores "the general lowering of the popular magazine standards." He says that even the better magazines are beginning to show traces of the baleful "high-life" tendency. The only thing that "goes" nowadays is stories of the "breezy," "snappy," or "pepper" type. These, as *America* rightly observes, are "stories that are written on purpose to minister to their readers' passion of lust." Carried by the mails to the remotest villages of the land, the vile magazines containing such stuff are openly displayed on the newsstands and "eagerly read by boys and girls whose hearts and minds are thus permanently stained." It is but stating an elementary duty to say that "Catholics must ceaselessly strive to keep their children from

reading this pernicious literature and that it should be rigorously excluded from every decent home." Can nothing more be done to stem this deluge of filth? Are the decent citizens of America, (who, thank God! still form the majority), utterly helpless in the matter? In Germany the Centre party took up the cudgels against immoral literature and accomplished wonders. Must we in America wait for the Socialists to perform this important service to the nation?

The Archbishop of St. Louis spoke the opening prayer at one of the sessions of the Democratic national convention. The *Globe-Democrat*, in its edition of June 16, reported that "the Archbishop excused the brevity of his address at the graduation exercises of the Academy of St. Joseph in the convent chapel with: 'I am sorry to have to go to a work not so dignified as this; that is, to go before the Democratic convention and pray for the Democrats, who need it, I am sure.'"

We read much about pageants in honor of the Shakespeare tercentenary. An esteemed contemporary suggests that one method of doing honor to the great bard, which is receiving too little public attention, is the simple device of pulling down his plays from the shelf and reading them through. No doubt the Shakespeare pageants encourage the reading of Shakespeare's works, and in that lies their permanent gain. When all is said and done, Shakespeare is a reality to the vast majority of us only through the printed page, and the measure of his fame through the ages is to be gauged by the booksellers' returns. While the professors and the professionals have been racking their brains over the possibility of restoring the simplicity of the Elizabethan stage, millions of plain people have been taking their Shakespeare with no other scenery than a reading chair and a lamp.

According to the *Denver Catholic Register* (Vol. 11, No. 45), our former colleague Mr. William Dillon has retired to Castle Rock, Colo., where "he expects to spend quietly the golden years of his life." Mr. Dillon was editor of the *Chicago New World* from 1894 to 1902, and he was the ablest editor that ill-starred newspaper ever had. Needless to say, he is not retiring on the proceeds of his

editorial work but "will resume the practice of the law," in which he has been engaged for a number of years. We shall never cease to remember gratefully a sympathetic visit Mr. Dillon paid us in Chicago, in 1896, shortly before we removed the *Review* to St. Louis. We hope his "golden years" in Colorado will be many, and shot with sunshine.

We learn by way of the *New Orleans Morning Star* (Vol. 49, No. 17) that according to the *True Voice*, the "official organ" of Omaha, the appointment of Archbishop Harty to that vacant see does not mean, as we had supposed, the elevation of the diocese to metropolitan rank. The matter is in doubt in circles that might be expected to know. By the way: When an episcopal see is vacant, whom does the "official organ" represent?

The fact that a lecture delivered in Milwaukee by James Larkin, a rabid Irish-American Socialist, was attended and applauded by "many prominent Socialists and leaders of the Ancient Order of Hibernians," elicits from the *Catholic Citizen* (Vol. 45, No. 30) the comment: "Whither are we drifting?" In the same direction in which we have been drifting for a good many years, only that the *Citizen* was slumbering.

One lesson of the New York "charity wrangle" is emphasized by the *Milwaukee Catholic Citizen* (Vol. 45, No. 30) as follows: "If a Catholic mayor and a Catholic charity commissioner start such a wrangle with Catholic charitable institutions over public money by them received, how much more wrangling would occur if there was a division of the school fund and an A. P. A. mayor or school superintendent to deal with it? Moral: Keep Church and State separate."

The Rev. Dr. J. Byrne O'Connell, in an interesting paper on modern psychology, which he has contributed to the *Irish Ecclesiastical Record* (No. 580), rightly characterizes Bergson's so-called philosophy as "unintelligible." It is unintelligible, he says, "because it offends the primary canon of reason, the principle of contradiction. That the whole of reality is changed without anything changing, is a proposition as incoherent to-day as it was in the time of Aristotle. For change is a relative term and can have no meaning



without reference to its correlative identity. Change and identity are terms neither of which can be understood without the other. If reality be change, then it must be something with changes. Otherwise, it would not be one, but a series of realities, each of which is separated from the other by a bridgeless chasm."

Here is a very true remark by Professor Saintsbury, a non-Catholic, quoted by Dr. Mann in his "Lives of the Popes," Vol. IX, p. xix: "If at the outset of the career of modern language, men had thought with the looseness of modern thought, had indulged in the haphazard slovenliness of modern logic, had popularized theology and vulgarized rhetoric, as we have seen both popularized and vulgarized since, we should indeed have been in evil case. From this evil case the precise scientific accuracy of the language of the schools has saved us. The historical value of scholastic Latin is coming to be more justly appreciated from year to year."

We note from his latest book, "A Century of Scientific Thought and Other Essays" (London: Burns & Oates), that Sir Bertram C. H. Windle is a vigorous opponent of some of the theories of J. G. Frazer. As a collector of facts, he admits, Frazer has done good work; but like all men of his class he has been overhasty in generalization. His "Golden Bough" has had a wonderful success, and hence it is all the more necessary to popularize arguments which may tell against the influence of certain immature theories to be found in it.

The New York *Times* calls attention to the fact that Shakespeare and Cervantes are not the only notable men to whom tercentenary honors are due. A memorial volume has recently made its appearance in honor of the "Napier Tercentenary" (Longmans, Green, & Co.). The Scottish mathematician John Napier, author of a famous treatise entitled "Mirifici Logarithmorum Canonis Descriptio," three hundred years ago invented logarithms, and by so doing, not only added (incidentally) to the sorrows of the youthful student, but furnished a method of computation without which many of the practical results of modern scientific research would have been

impossible. The contents of the Napier memorial volume are for the most part beyond the comprehension of the general reader, yet it is interesting to learn that logarithms were invented three hundred years ago and that they have played an important part in our civilization, although we may still remain ignorant of their precise nature.

The *Catholic Standard and Times* reprints this astonishing piece of news from an unnamed Pennsylvania daily:

"Forty Hours Devotion, a solemn season among devout Catholics, opened on Sunday in this city, as well as throughout the world. There were sung several Masses on Sunday morning, and various rites will continue until tomorrow evening, when the period will close with a procession in the church. This morning Masses were said at 5, 6, 7 and 8 o'clock, and a High Mass was sung at 9 o'clock. All of the services were largely attended and those able to do so attended all of the services. The solemn services at this season are in commemoration of the forty days Christ spent in the wilderness, and the religious rites of the period include much fasting."

In a book entitled "The Gardenette, or City Backyard Gardening by the Sandwich System" (Cincinnati: Stewart & Kidd Co.; \$1.25 net) Mr. Benjamin F. Albaugh shows how a small city lot, say eighteen by forty-five feet, can be made to produce a large part of the vegetables needed to supply the table of a family of five or six persons, throughout the season. "If only one square rod is available, it will pay to have a gardenette," especially if one uses the author's sandwich method, which was first suggested to him by noticing the marvellous growth of weeds about the base of an old decaying straw heap, where some stable manure had been dumped on a thin layer of straw.

A good position is wanted by an experienced organist and choir director who has first-class references and is thoroughly familiar with plain chant according to the *Motu proprio* of Pius X. Address "Organist," care of the FORTNIGHTLY REVIEW.—*Adv.*

## LETTER BOX

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The wish recently expressed by several of our subscribers, to see the REVIEW resume *weekly* publication, is evidently shared by others. That at least one of these is willing to make a considerable sacrifice in order to see this wish fulfilled, is proved by the fact that, in sending us a new subscriber recently, he added: "To encourage you to make a weekly of the FORTNIGHTLY REVIEW, I promise you \$100 per annum as long as my health lasts, in support of the good work. But please do not mention my name...I might lose the merit of the sacrifice I intend to make."

Another old-time reader and subscriber writes: "The REVIEW has come to me regularly now for over twenty years, and I have read practically every line of it, both when it was a weekly, and since it is a semi-monthly. Though not always agreeing absolutely with its editor's views, I have enjoyed reading the paper, and profited much by its perusal. A complete set of the volumes stands bound on my library shelves, and whenever I am called upon for a lecture, an address, etc., I search these volumes by means of the annual indices and invariably find valuable information. I am not ashamed to say that I would feel lost without the REVIEW, and if you should decide to let it appear weekly again, you may count on me for an extra five dollars a year, no matter whether the amount of reading matter furnished is increased or remains the same. To have this welcome visitor come every week, and the good things it contains so distributed that one could partake of them in smaller portions and therefore with closer attention, would be that much gained. God bless the FORTNIGHTLY and its valiant editor!"

If every subscriber of the REVIEW would obtain for us one new subscriber, the paper could easily be published weekly again, with double the amount of reading matter it now contains. That would be the simplest and easiest way of aiding the magazine and increasing its scope and usefulness. Unfortunately, only a small proportion of readers has so far responded to our appeal for new subscribers, and it does not look as if the goal could be attained by this means. Possibly a dozen friends can be found who will follow the example of the gentleman quoted above and guarantee \$100 per annum towards defraying the additional expense of weekly publication. We are not over hopeful on this score but thought it worth while to broach the matter for the consideration of our well-wishers.

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The Rev. Dr. E. J. Wirth, of Rochester Seminary, writes to us:

In the course of an article in the June 1st number of the FORTNIGHTLY REVIEW Mr. Joseph Otten tells us a wonderful tale of the

origin of a certain method of rendering Church music. "It has been asserted that this method originated—though without any intention on their part—with the Benedictines of Solesmes, now at Appledurcomb on the Isle of Wight. It is stated that their chapel, a temporary affair, is hardly large enough to hold all the monks....." In short the story is that the monks sang with half-voice only as a practical necessity, and some disciples in their ignorance proclaimed the exception for the rule, and the makeshift for the ideal.

Although Mr. Otten does not vouch for the truth of the story, the impression left on the reader is clearly this: that possibly the monks of Solesmes themselves do not approve of this style of singing, and that it is all due to the foolishness of some overzealous disciples. Over and against this method he places another, "which can best be described by the adverb 'fortiter' in accord with the text: *Psallite Domino in voce tubae.*"

Now, I am not a musician and have no idea of entering into a discussion of the relative merits of these two methods of singing, but the premises of Mr. Otten's contention are so palpably false that I would like to call attention to a few facts that have come under my own observation. First, the Benedictines of Solesmes are not at *Appledurcomb*; secondly, whilst they were at *Appuldurcombe*, they have not been there for a number of years; thirdly, their chapel at Quarr Abbey is a spacious beautiful church, which does not require half-voice singing on account of its size. When I called there in June, 1914, about 60 monks sang the office in a manner that breathed peace and composure, and was far removed from the "in voce tubae" affair advocated by Mr. Otten. Is it possible that these men had forgotten in so short a time that this manner of singing was only a makeshift, no longer necessary in their new large church? If so, then the monks themselves have fallen into the mistake of their foolish disciples and must share the blame with them.

Now for the foolish disciples. I visited the Benedictines of Beuron, and they did not sing "in voce tubae." I heard the choirs of the Strassburg, Cologne, and Ratisbon cathedrals; likewise a total absence of the "tuba." Yet these churches were not small temporary affairs requiring half-voice singing. I heard the students of Maynooth seminary sing vespers, and whilst there was volume on account of the number, there was no evident effort to sing "in voce tubae." The same was true at Westminster. In January, 1916, I was at the Cathedral of Pittsburgh, and I failed to hear any "in voce tubae" singing there. Now, it may be that I blundered into a series of the foolish disciples, but I know this much that these choirs have the reputation of ranking among the best in the world.

As regards the text: "*Psallite Domino in voce tubae.*" it reads like Scripture, but it is not in the Bible. Unless reference is made to Ps. 97, where a whole orchestra is enum-

erated, among others also the "tuba cornea," but such quotation would be altogether too dishonest. On the other hand, the Bible does say: "Psallite Deo nostro in cithara" (Ps. 146). What is Mr. Otten going to do with that text? Is he going to make us all sing like *harps*? The fact of the matter is that all these texts have nothing to do with vocal singing. So much for the divine warrant of Mr. Otten's method. As regards singing "fortiter" with one's whole being, I should recommend a phonograph record of Caruso. He sings "in voce tubae,"—the tuba of the Hebrews being usually a ram's horn.

## CURRENT LITERATURE

—In connection with our repeated recommendations of Grisar's "Luther," now almost complete in the English translation, Dr. L. Hacault the eminent Belgian journalist, writes to the FORTNIGHTLY REVIEW: "Grisar's life of Luther is indeed a monumental work. It is a monument of psychology, philosophy, theology, and a mine of historical information. For impartiality and sound logic it is unsurpassed. The work is equally useful to Catholics and Protestants. I wish the publishers, after the translation is completed, would consider the feasibility of getting out a summary (in English) of Fr. Grisar's six volumes, say in one volume, giving the gist of the argument with frequent references to the larger work? Such a volume would help to propagate the truth and would no doubt have a large sale."

—"Everlasting Punishment" is a C. T. S. pamphlet by Father Joseph Rickaby, S.J., written in that able author's sober and convincing style. The discussion is, of course, quite summary. Fr. Rickaby insists upon the revealed doctrine and exhibits what the *Month* (No. 623) calls "a wise agnosticism in regard to matters which are God's secrets"—the number, for example, of the reprobate, and the manner in which spirit can be affected by matter. His advice to missionaries and retreat-givers is timely: "It is neither necessary nor desirable to add of one's own to the message which the Church commissions one to deliver." We cordially recommend this brochure to all. (B. Herder; 5 cts.)

—The Catholic Truth Society reprints as a penny pamphlet Father Herbert Thurston's *Month* paper of two years ago on "Pope Joan," of which we gave a summary in Vol. XXI, No. 16, of the FORTNIGHTLY REVIEW. The paper, as we noted at the time, is in the main a synopsis of an article by the Abbé F. Vernet in the "Dictionnaire Apologétique de la Foi Catholique" and puts the coping stone upon Döllinger's famous essay now somewhat out of date ("Die Papstfabeln des Mittelalters," Munich, 1863, pp. 1—45). Fr. Thurston's pamphlet can be ordered through B. Herder. Price five cents.

—Miss C. M. Antony has added to the three or four existing English lives of St. Catherine of Siena another, with the purpose of presenting, as simply and intelligibly as possible, and with as little historical elaboration as may be, the life of the "beata popolana," who was not only a great mystic, but a very important political figure of the *Quattrocento*. The author has consulted mostly the published works of others, but makes her book interesting by employing as much as possible the actual words of St. Catherine and her friends. It is, in fact, almost an autobiography. The get-up of the volume is pleasing, but one regrets the absence of an index. ("Saint Catherine of Siena; Her Life and Times." London: Burns & Oates; St. Louis, Mo.: B. Herder; 1916. \$1.80 net).

—"The Book of St. Bernard on the Love of God," edited and translated by Edmund G. Gardiner (Dutton; \$1.25 net), contains an English version with the Latin text juxtaposed.

—"The Mystery of the Holy Trinity in Oldest Judaism," by Frank McGloin, LL.D., is a noteworthy contribution by a Catholic layman to dogmatic theology, or perhaps we had better say, to the history of dogma. The author develops the well-known arguments for the Trinity in the O. T. (the plural form Elohim, the Angel of Jehovah, etc.) with much skill and persuasiveness. But after one has perused the whole book of some 250 pages, one is convinced of the wisdom of Dr. Pohle in saying: "There are traces of the dogma [of the Trinity] in the Old Testament, but they are rather indefinite and obscure unless viewed in the light of the New Testament." (Pohle-Preuss, "The Divine Trinity," 2nd ed., page 10, St. Louis, 1915). Dr. McGloin's book is published by McVey, of Philadelphia. Price \$1 net.

—Those interested in the problems discussed by Dr. A. Fortescue in his recent work on "The Mass; A Study in the Roman Liturgy" (London, 1913) will thank us for calling their attention to a new contribution to the subject by a French writer, the Rev. A. Vigourel, S. S. Father Vigourel's book is entitled "Le Canon Romain de la Messe et la Critique Moderne" and is published by Lethielleux, Paris. (Price, 3.50 fr.)

## Books Received

[Every book or pamphlet received by the Editor is acknowledged in this department; but we undertake to review such publications only as seem to us to call for special mention. When the price is not stated, it is because the publishers have failed to supply this useful information.]

Yonder? By Rev. T. Gavan Duffy, P.F.M. 179 pp. 8vo. New York: The Devin-Adair Co. 1916. \$1.40 postpaid.

The Sacraments. A Dogmatic Treatise by the Rt. Rev. Msgr. Joseph Pohle, Ph. D., D.D. Authorized English Version, Based on the Fifth German Edition, With Some Abridgment and Additional References, by Arthur Preuss. Volume II: The Holy Eucharist. vi + 408 pp. 8vo. B. Herder. 1916. \$1.75 net.

## BARGAINS IN SECOND-HAND BOOKS

(All orders must be accompanied by cash)

*Oman, Chs.* A History of England. New York, 1899. 75 cts.

*Seeley, L.* History of Education. New York, 1904. 80 cts.

*Putnam, G. H.* The Censorship of the Church of Rome. 2 vols. New York, 1906. \$3.50.

*Müller.* Studienbuch. Gedanken und Ratschläge für Studierende. Augsburg, 1901. 50 cts.

*Lury, Aug.* Les Origines du Droit Publique Ecclésiastique d'après l'ouvrage du Card. Satolli. Paris, 1902. \$1.

*Kirsch, J. P.* Die Lehre von der Gemeinschaft der Heiligen im christlichen Altertum. Mainz, 1900. \$1.50.

*Barton, Geo.* In Quest of the Golden Chest. A Story of Adventure. New York, 1913. 75 cts.

*Blair's Chronology* and Historical Tables from the Creation to the Present Time. New ed. London, 1851. Binding damaged. \$2.

*Preuss, Edw.* Zum Lobe der unbefleckten Empfängnis. Freiburg, 1879. 80 cts. In paper covers 40 cts.

*Wiseman, Card.* Abhandlungen über verschiedene Gegenstände. Aus dem Englischen. Ratisbon, 1854. \$2.50. (3 vols. bound in one.)

*Hall, F. J.* The Kenotic Theory. Considered with Particular Reference to its Anglican Forms. N. Y., 1898. 85 cts.

*Ferreres-Geniesse.* La Mort Réelle et la Mort Apparente et leurs Rapports avec l'Administration des Sacraments. Paris, 1905. \$1.25.

*Hepner, Ad.* America's Aid to Germany in 1870-71. St. Louis, 1905. 65 cts.

*Lochner, G. W. K.* Zeugnisse über das deutsche Mittelalter aus den deutschen Chroniken, Urkunden und Rechtsdenkmälern. 1 Theil. Nürnberg, 1837. \$2. (Contains extracts from the Sachsenspiegel, the Schwabenspiegel, the Limburger Chronik, the Golden Bull, etc.)

*Granbery, J. C.* (Prot.) Outlines of New Testament Christology. Chicago, 1909. 50 cts.

*Williams, J. Herbert.* The New Pelagianism. London 1915. 60 cts.

*Krieg, C.* Die Wissenschaft der Seelenleitung. Eine Pastoraltheologie. 3 vols. Freiburg 1904. 5sq. \$5.

*MacDonough, Rev. M. V.* One Year With God. Sixty Sermons and Meditations for Pulpit and Pious Reading. Boston 1915. \$1.50.

*Maguire, Rev. Edw.* Is Schism Lawful? A Study in Primitive Ecclesiology. Dublin 1915. \$1.50.

*Davidson, Thos.* Aristotle and Ancient Educational Ideals. N. Y. 1892. 75 cts. (The Great Educators Series).

*Oswald, J. H.* Die dogmatische Lehre von den hl. Sakramenten, 2 vols., bound in one. Münster 1856 sq. \$2.

*Shallo, Rev. W. M. (S.J.)* Lessons in Scholastic Philosophy. Philadelphia 1915. (An introduction to the study of Scholastic philosophy, written by a Jesuit professor). \$1.50

*Melia, Rev. R.* A Treatise on Auricular Confession: Dogmatical, Historical, and Practical. Dublin s. a. 35 cts.

*Rock, Rev. Daniel.* (revised by W. H. James Weale). Hierurgia; or the Holy Sacrifice of the Mass. With notes and Dissertations Elucidating its Doctrines and Ceremonies, and Numerous Illustrations. 4th ed. London 1900. 2 vols. \$2.50.

*Girardey, Rev. F. (C.S.S.R.)* "The Mother of My Lord," or Explanation of the Hail Mary. St. Louis, Mo. 1916. 60 cts.

*Barraud, Rev. C. W. (S. J.)*. Meditations on the Mysteries of Our Holy Faith, Together with a Treatise on Mental Prayer, Based on the Work of Ven. Louis de Ponte, S. J. 2 vols. N. Y. 1916. \$2.50.

*Bonaventura and Schmidt.* Unterrichtsbriefe für das Selbststudium der altgriechischen Sprache. Leipzig s. a. 585 pp. 8vo. \$1.

*Kelly, M. A. (C. S. Sp.)* Francis Thomson's Hound of Heaven. Biographical Sketch and Notes. Philadelphia 1916. 35 cts.

*Carroll, Rev. E.* Sermon Plans on the Sunday Epistles. 2nd ed. Philadelphia 1915. 75 cts.

*O'Neill, Rev. Arthur B. (C. S. C.)* Clerical Colloquies. Essays and Dialogues on Subjects Sacerdotal. Notre Dame, Ind. 1916. 80 cents.

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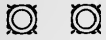
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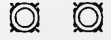
VOL. XXIII, NO. 14

ST. LOUIS, MISSOURI

July 15, 1916



CHRONICLE AND COMMENT



## Why American Magazines Are Short-Lived

The recent demise of *Harper's Weekly* is but another illustration of the fact that the average life span of an American magazine is shorter than that of the ordinary business man. In 1848, according to Algernon Tassin, in his book, "The Magazine in America" (Dodd, Mead & Co.), there were eight first-class periodicals published in New York. None of these is in existence to-day. Their very names are forgotten. Even younger magazines have shared a similar fate. Who, for example, remembers *Putnam's* or the *Southern Review*? There are very few American periodicals now in existence that have reached middle age without developing arterial sclerosis.

What is the reason for this high mortality rate? The N. Y. *Evening Post* (June 7) thinks it is the fact that American magazines are largely "creatures of fashion." They cater to current whims and make it their business to meet kaleidoscopic changes in public taste and interest. "Magazine editors, who in youth achieve success with a new departure, anticipating the reading public's inarticulate desires, do not seem to possess the capacity for a continuing editorial pragmatism. Some younger, more elastic mind arrives, sooner or later, with a new venture, and kills the older, less adaptable periodical. In this manner, while the newspaper remains a fairly stable quantity, of centennial durability, the magazine world presents a constantly shifting set of characters and

types, never the same for more than one generation."

Our contemporary does not tackle the deeper question: Why are our magazines creatures of fashion? We have had a few solid magazines, but they were no more able to survive than the "adaptable" ones. The truth is that the American reading public is fickle, and that the newspaper, by its very nature, can change more rapidly and more easily with the changing tastes of the public. As to character, — well, the average newspaper hasn't any!

## What Happened in Belgium

It is with exceptional interest that the honestly neutral reader will turn to a book "by the one American who can say 'I saw'" the ravishing of Belgium. Thus introduced by the publishers, Arthur Gleason's "Golden Lads" further bears the endorsement of Theodore Roosevelt. The *Independent*, which is a pro-Ally journal, having read the evidence produced by Mr. Gleason "with impartial care," states the upshot as follows (No. 3522):

"Mr. Gleason saw twenty-six peasant houses burning at Melle, a babbling old man *threatened* by a German sentry with a bayonet, three bodies carried out of the houses, a dead farmer in a yard, and himself with others destined for a screen of German troops marching on Ghent. But the latter was merely a surmise, for nothing of the kind transpired. He saw the wreck of the convent school at Melle, but learned none of the

sisters had been harmed. At Witteren Mr. Gleason visited a hospital and witnessed eleven peasants suffering from bayonet wounds. The statements of these people are credible in so far as no testimony from the other side was obtainable. But contributory to it is Mr. Sweetser's report in 'Roadside Glimpses of the Great War' of a German surgeon's horrified recollection at Valenciennes of Belgian peasant atrocities committed upon captured German soldiers. Mr. Gleason also saw the ruins of bombarded Belgian cities. Otherwise his evidence is at second or third hand mainly. While granting all this makes no creditable German reading, yet it is far from convicting the whole German army of deliberate barbarity as distinct from what some persons insist upon terming *civilized* warfare."

#### "Cheap Lodge Insurance"

The *Modern Woodman Magazine* for May says that all records for the payment of death claims in the M. W. of A. were broken in April, when 805 death claims were allowed, aggregating \$1,379,173, an increase of nearly 55 per cent over January. The reason advanced for this heavy increase is the bad winter just closed, and the hope is expressed that "the usual trend,"—whatever that may mean,—will soon reassert itself. The *Christian Cynosure*, to which we are indebted for this quotation, says (Vol. 49, No. 2) that while a winter with considerable sickness, such as was experienced last year, no doubt affects the death rate, yet, "remembering how perilously near collapse the Modern Woodmen came a few years ago, and the experience of other fraternal orders, . . . there are influences other than the weather at work to bring about the condition that exists." Our contemporary intimates that one of these influences is the increase in the average age of the members. This is a matter to which the FORTNIGHTLY REVIEW has called attention long ago and in the strongest possible terms. The Modern Woodmen are grappling with just the problem that we have often predicted all our cheap fraternal in-

urance societies would have to face. The steadily progressive increase of death claims in the M. W. of A. appears from the following table:

January,	521 claims . . .	\$ 916,250.00
February,	744 claims . . .	1,297,500.00
March,	763 claims . . .	1,348,100.00
April,	805 claims . . .	1,379,173.05
		2,833      \$4,941,023.05

This means that the amount paid out in death claims during the first four months of 1916 is over three per cent of the total amount of claims paid since the organization of the order, thirty-three years ago. At this rate, as the *Christian Cynosure* points out, the claims for the full year "would amount to nine per cent of the total claims paid since the organization of the M. W. of A."—truly a condition "that should rouse the concern of every member of the order who has been unwise enough to depend upon cheap lodge insurance."

#### Why "Cheap Insurance" is Worthless

The Woodmen of the World is another "fraternal order" that finds itself unable to pay the insurance claims piling up against it. According to the *Woodman Journal*, of Dallas, Tex., for April 1916, Abb Landis, the famous Nashville actuary, testified in the trial of the suit of Seay vs. W. O. W., that the liabilities of the W. O. W. exceed the assets—actual and contingent—by about \$153,000,000!!!

Mr. Landis also furnished a table of surplus and deficiencies on \$2,000 insurance computed according to the W. O. W. mortality table. It appears that "at the end of every year, after 1899, [Judge Seay's policy was issued in 1893], there was a deficiency in accumulated contributions amounting on July 1, 1913, to \$304.02, which represented the excess accumulated value of the cost of his protection for twenty years over the accumulated value of his contributions during that period."

Judge Seay sued the W. O. W. on account of the order's refusal to live up to the contract it made with him twenty-three years ago. The testimony, as reprinted by the *Woodman Journal*,

shows that there are outstanding 33,865 policies similar to Judge Seay's, stamped, "Payment to cease after 20 years." Each one of these policies shows a deficiency of \$304.02. 33,865 times \$304.02 gives a little more than \$10,159,500. This is the amount for which these old policy holders are indebted to the society, computing their insurance according to approved rates. "Who," asks Mr. Landis, "is going to make up this deficiency? Will the young man? Can the old man?"

It is often said that obedience to the precepts and warnings of the Catholic Church is not only of spiritual benefit to her members, but quite often redounds to their advantage also in a purely secular way. This hoary truth is exemplified by the experience of those who, at the Church's behest, have kept away from the cheap insurance lodges.

#### The Trend of Science Back to Religion

Dr. Bertram C. H. Windle, in his latest book ("A Century of Scientific Thought and Other Essays"; London: Burns & Oates) discusses in his lucid style, and with undoubted competency, the antagonism existing between "scientists" and theologians, especially the form it has taken in the nineteenth century. He shows that Darwin's book aroused the storm it did, not because of its real addition to the idea of evolution (an idea at least as old as St. Augustine), but because it was generally regarded as a direct attack on the time-honored argument from design.

Darwin's real addition to the idea of evolution was that he suggested a means by which it might have come about, namely, natural selection. Sir Bertram discusses the bearing of this theory on the argument from design. As he points out, natural selection cannot *cause* any thing. Moreover, natural selection is rejected by a growing number of patient investigators, among them Baer, Koelliker, Virchow, Naegeli, Wigand, Sachs, Eimer, Delage, Haacke, Kasowitz, Cope, Haaberlandt, Henslow, Goette, Wolff, Driesch, Packard, Morgan, Jaeckel, Steinmann, Korschinsky, and De Vries. Instead of seeking the cause of evolu-

tion in natural selection and environment, scientific men to-day are postulating an internal, inherent force, an "entelechy" by means of which the organism responds to the direct action of changed conditions of life. Naturally this vitalistic theory finds root-and-branch opposition from the materialistic school. To account for the large gaps in the evolutionary column, as represented to us by the palaeontological evidence of the rocks, De Vries has formulated the theory that it is only the greater variations that count. "These occur suddenly; at periods and not continuously; and hence are discontinuous, and thus in harmony with nature, which, as we see it, is also clearly discontinuous."

Sir Bertram Windle sums up the whole matter in the following words: "From what has been said it will clearly be seen that there has been a very remarkable change in scientific opinion during the past twenty-five years, and that that change of opinion, though many would be very loath to admit it, has been away from the materialistic pole and towards its antipodes—the old explanations of Christian philosophy."

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### Teaching the Gregorian Chant in Our Schools

A REPLY TO MR. OTTEN

Mr. Otten's criticism of the Catholic Edition of the Progressive Music Series (F. REVIEW, Vol. 23, No 11) embodies three objections. First, of the songs offered in the Series itself, 147 out of 154 do not rise above the purely natural, hence will serve merely to blight the minds and hearts of our little children. Second, the Gregorian Supplement insists on the theory of equal duration of notes, a theory that is un-historical and abandoned by many former supporters. Third, the Hints given in this Supplement advocate a non-manly, half-voice manner of singing. Let me answer these objections in reverse order.

First of all, then, the authors of this Gregorian Supplement condemn non-manly, half-voice singing just as distinctly as Mr. Otten does. With him, too, they join St. Thomas in maintaining that singing to God is an act of the whole man, that the soul's jubilee should be full and sweet and joyful and beautiful. And they cannot even now realize, after reading and re-reading the passage quoted by their critic, that in that passage they have ceased to insist on manly singing and establish "an entirely new rule." That passage says, first, that the rhythmic movements of Gregorian Chant are "never violent." Does Mr. Otten's manly singing need the particular quality here condemned? Or is it impossible for manliness to be "gentle, soothing and reposeful," the second demand of the passage in question? And when out from the eternal silence the Archangel speaks to the Virgin, is it unmanly in the melody to imitate these sweet whisperings from heaven? Is a whisper on general grounds the worst test of a well-developed manly voice? And Our Savior's prayer in the Garden, while it was indeed a "strong cry," was it not likewise the "pleading of a suffering child"? Finally, the authors sympathize with Chanoine Moissenet who combats the unmanly method in France, and they hope he is not battling against a self-imagined adversary, but why from that fact condemnation should be drawn upon their own heads, the authors fail to understand—even if they leave Dame Gossip in full enjoyment of the careful phrasing ("It has been asserted," "It is stated," "It is further averred") that trace the monster back to the Benedictines on the Isle of Wight.

Is the theory of unequal duration of Gregorian notes historical? The question is far too wide for discussion here. Practically speaking, we simply say this: See to it that your delivery of the text is correct, strong, sweet, gentle

and manly, and your text will find a compliment to these Hints in the fact that Mr. Otten's critical search for flaws must rest satisfied with a point disputed even among savants.

That the purely natural tends to blight the minds of our Catholic youth, as Mr. Otten's first objection maintains, is a statement that is opposed to Catholic teaching. Catholic teaching runs as follows:—

1st. The purely natural cannot result in the supernatural from which it is eternally distinct;

2nd. The purely natural, far from being incompatible with the supernatural, is rather the indispensable prerequisite of the latter; and

3rd. Once in living union with the supernatural through sanctifying grace, the purely natural is not less natural, but more natural, is not destroyed but perfected. In a word, war against the purely natural is war against Catholicism.

Will my readers tell me that I am purposely misunderstanding Mr. Otten? Will they say that the drift of his article, and even its very words, make it evident that by the purely natural he means the naturalistic? Naturalistic, they will add, is the characteristic of naturalism, the system which denies the supernatural altogether. If the songs in question are naturalistic, Mr. Otten has good grounds for condemning them. Naturalistic does not mean natural, but the counterfeit of the natural, that which pretends to be natural but is in reality unnatural, because it is unnatural to deny the supernatural.

This defense of Mr. Otten seems to be based on fact. What is not Catholic in the strictest sense, what is not supernatural, is naturalistic. There is no room for the purely natural. The songs in this Series are purely natural, and therefore not Catholic. Such seems to be the trend of Mr. Otten's article. But it is just this identification of naturalis-



tic and natural that we protest against as being neither Catholic nor natural, but naturalistic. To allow for a moment that the naturalistic is the natural is to surrender to naturalism. Naturalism can do us no greater harm than getting us to admit that it is natural.

Let Mr. Otten have his choice. If he says the songs are purely natural, we agree and glory in the fact. If they are natural expressions of child-thought in the presence of the sense-world that surrounds him, they will not blight his mind and heart. They will not, indeed, give expression to the religious feelings of the child, simply because they are merely songs, not hymns. The Catholic child must have hymns, too, and the splendid Parish Hymnal of Mr. Otten supplies this want admirably. But the song-world needs expression distinct from that of the hymn-world, and if this Series presents a legitimate, normal and natural expression of that song-world, the authors are satisfied. If Mr. Otten means that the songs are naturalistic, we demand proof. The mere fact that they come from public schools proves nothing. Shall we condemn the philosophy of St. Thomas because it comes from Aristotle, the pagan? Is it only in the case of public schools that we expect the Church to condemn her centuries-old policy of adopting the fruits of human reason wherever she finds them? Even as regards hymns, exclusion of all non-Catholic texts or tunes is inexpedient and impossible. Inexpedient, because it leaves to non-Catholics the monopoly of many of the finest hymn-tunes. Wesley's principle holds good, though we must disclaim any intention or rudeness in the application: "The devil ought not to have all the best tunes." Impossible, because the oldest non-Catholic tunes are of necessity merely revisions of tunes that were originally Catholic. (See *Pax*, Spring Number, 1916, p. 25\*). Our very litanies are

"weapons snatched by St. Chrysostom from the Arian armory" (1 C., p. 26). Will Mr. Otten's second edition exclude even the litanies because they are non-Catholic? And will his next step be to refuse to worship in a Christian basilica on the plea that it was originally a monument of Roman 'secularism'? Perhaps, after all, it is somewhat unreasonable to be more Catholic than the Church.

If even hymns from non-Catholic sources may still be suited to Catholics, why may not songs? Not where the song came from, then, but what the song expresses, that is the question. If the song is natural, innocent, proper, excellent, adopt it whatever its origin. If the song is naturalistic, sensuous, improper, inartistic, reject it, even though its writer be a Catholic. And reject it absolutely. Hottentots have immortal souls, too, and Christ would hardly approve the plan of leaving them to feast on soul-killing naturalistic trash. Following the principle here laid down, a commission of Catholic priests, while it rejected seven of the 154 songs in Book One of the Progressive Series, set a tacit seal of approval on the 147 which Mr. Otten condemns as naturalistic. The writer can but invite his readers not to decide before examining the songs. Detailed comparison is out of question here. But the first will serve as sample, since all are condemned.

Good morning to you! Good morning  
to you!

We're all in our places With sunshiny  
faces;

Oh, this is the way To start a new day!  
Good morning to you! Good morning to  
you!

Whatever the weather, we'll make it  
together,

In work and in play, a beautiful day.

Does this sound naturalistic? Is bidding good morning a soul blighting practice? It may have a naturalistic

meaning in the mind of him who uses it, just as Raphael's Madonna de San Sisto, copies of which are frequent in public schools, may be looked upon with naturalistic eyes. We are glad our critic finds it suitable at least among the Hottentots, but are ourselves somewhat loath to allow an African tribe exclusive right to the amenities of civilized life.

Let the reader examine the remaining 146 offenders. Nothing under the sun is perfect, commissions are not infallible, one or the other of these songs may have a naturalistic tinge, and the authors are grateful for competent criticism. But if the action-songs and lullabies and Mother Goose rhymes which compose this Series are, one and all, naturalistic, tell me what is natural. Mr. Otten may have forgotten the naturalistic nursery-rhymes (Hop, hop; hop, Pferdchen lauf gallop) taught by mothers the world over to their children. He may have little sympathy with the "Studentenlieder" of the Fatherland, and he may be puzzled by St. Francis, who returned to the secular love songs of his youth when he would pour forth the ecstasies of the saint. But one fact our critic could not consistently overlook, namely, that his condemnation of these non-Catholic songs is itself written in non-Catholic English. "English literature," says Cardinal Newman, (*Idea of a University*, p. 314), "will ever have been Protestant." "We Catholics," the Cardinal continues (p. 313), "without consciousness and without offence, are ever repeating the half sentences of dissolute playwrights and heretical partizans and preachers."

In conclusion we are grateful to Mr. Otten for the words of praise he has for the Gregorian Supplement as such. And if we have shown any unbecoming warmth in defending the songs that precede the Supplement, we beg him to reflect that it is partly due to natural reaction against an adversary who is

honest enough not to mince his words, but is kindled chiefly by the writer's conviction that he is defending not a mere personal work, but a principle of Mother Church. In dealing with the products of human reason, Mother Church divides good from evil, and adopts the good, which in her hands becomes an instrument to overcome the evil. Thus she conquered her enemies in the past, thus she invites her children to do in the present. Evil is powerful only by the good imbedded in it. The naturalistic tendencies of the public school will yield to Catholicism only when Catholics ally themselves with the natural elements that are imbedded in these naturalistic tendencies—elements that can never be absent from human nature, even in its fallen state, because that human nature is created and upheld by God.

*Conception, Mo.* GREGORY HUEGLE, O.S.B.

### Vers Libre

There is much discussion in the literary journals just now of "vers libre."

What is "vers libre?" According to a current encyclopedia, "Vers libre is verse freed from the minute traditions of the elder prosody, admitting hiatus, neglecting to a great or less extent cæsure, and sometimes relying upon mere rhythm to the neglect of strict metre altogether."

If vers libre relies on mere rhythm, it is sometimes hard to say what that rhythm is. Apparently the rhythm vers libre is striving for (for it is still in a state of evolution), is rhythm of quantity as opposed to that of quality. "It is breaking away," says a recent writer, "from the accented rhythms of the early English prosody and a harking back to an older form. It is in fact a returning to the irregular and spontaneous chants of the Psalms of David and the early prophets, to the days when

music played so large a part in poetry, and when, in reality, poetry was half sung, half chanted, and thus the required beat of the tempo modified the accented word. For this reason the quantity of syllables balanced against each other played a more important part than the required accent or stress of any particular word.

The revolution of poetry from quality to quantity was foreseen by Sidney Lanier, who in his "Science of English Verse" has developed the theory of the relation of poetry to music. In his own poems, "The Marshes of Glynn," Lanier employs a rhythm which depends more on temporal beat than accented syllables, and which in the hands of one ignorant of the technique of prosody would have probably resulted in a kind of stammering rhythm—which we call *vers libre*.

Mr. Theodore L. FitzSimons, discussing the new poetry in a paper contributed to the literary supplement of the *N. Y. Evening Post* (June 24), says that whatever the trend of the new poetry may be, rhythm, which is the heart of beauty in verse, is not being done away with, and that perhaps a new and vital rhythm will be discovered in *vers libre* akin to the so-called "elder prosody" of the English language. But this prospect should by no means lead us to expect that the sonnet and the lyric will pass out of existence, being no longer fit vessels for our modernity. Art is not fleeting but for all time. It concerns itself with the permanent. The world of art is the world of Now, and it is owing to this "nowness" in all real works of art that the ten years' war in Troy is still a matter of vital interest, that we are still touched by the tears of Hecuba, and smile when Andromache's child is scared by the dark waving plume on Hector's helmet.

*Vers libre* is a healthy reaction against classic prosody, but it is not the final form of poetry. The pendulum is

bound to swing back, and "the great art of the future" will most likely spring from a point equidistant from *vers libre* and classic prosody. It will infuse the old traditional forms with the freedom of the so-called "new manner," and from this impregnation may be born a verse form which shall combine the matronly restraint of its mother with the exuberant youth of its father.

### American Poetry of To-Day

The recently published *Anthology of Magazine Verse and Year Book of American Poetry for 1915*, edited by William Stanley Braithwaite, affords much poetic food for thought. It is a pretty good reflex of the kind of poetry that finds hospitality and meets with favor in the current magazines. Whether it is of high value and a cheering portent is, however, another question. For myself I find extravagance and eccentricity outstanding characteristics of our current poetry as represented in this interesting volume. How some of the poems in the *Anthology* can be regarded as poetry at all, is to me strange and incomprehensible. I am fairly conversant with the poetry of England and America, and know something of the poetry of France, Italy, Germany, and Spain, and my standard of poetry is based upon what makes appeal to the poet in me, either dormant or active. I have always believed that many of the canons and rules of the schools as regards the assessment and valuation of poetry are of not much worth. Indeed you may discuss poetry technically from now till the crack of doom, discoursing learnedly on all that enters into it, and yet fail in the conception of what constitutes the life and splendor of a poem.

Of one thing we are quite certain—that poetry is born of the highest moods of the soul. When Dante wandered in exile through the fields of Liguria, on his way to the monastery of Santa

Croce del Corvo, his soul was giving heed to something higher than the rules and canons of technique. And yet, was not the Divine Comedy taking shape, nay fashioning its mould, its die, at that very moment in his bowed soul?

In the Year Book of American Poetry there are glints and hints of genuine poetic inspiration. But these glints and hints are rare. They simply sparkle through great sheaves of straw. I do not think that we shall ever have great poetry in this country if we attempt to galvanize mediocrity into greatness. The trouble is that our drums and cymbals are too loud for our poetic cornets.

Walt Whitman did a great injury to American poetry. He was a kind of poetic Pan, half of him beast and half of him man. Whitman had some of the endowments of a poet, but he lacked some great essentials. He had considerable vision and was not without prophetic moments, but he attempted to stake out large acres of prose with here and there a golden grain of poetry glistening in the sun, which he hoped would dower the whole field with the genuine thing. Poetically speaking, he had lucid moments, when his genius dug out and mined genuine gold ore, but much of his work lacks even the exalted flow and imaginative tenseness of good prose. It drags and tires and confuses the mind. Unfortunately to-day we have many imitators of Whitman entirely lacking his genius. Let me introduce to the readers of the FORTNIGHTLY REVIEW one of these, and I ask that some one will tell me wherein consists the poetry of the following lines, and tell me also if it is anything other than a bald reproduction of two or three newspaper paragraphs. The "poem" is by Edgar Lee Masters and first appeared in *Reedy's Mirror*, whence Mr. Braithwaite has copied it into his Anthology.

## WASHINGTON MCNEELY

Rich, honored by my fellow citizens,  
The father of many children, born of a noble  
mother,  
All raised there  
In the great mansion-house at the edge of  
the town,  
Note the cedar-tree on the lawn!  
I sent all the boys to Ann Arbor, all the girls  
to Rockford,  
The while my life went on, getting more rich-  
es and honors—  
Resting under my cedar-tree at evening.  
The years went on.  
I sent the girls to Europe;  
I dowered them when married.  
I gave the boys money to start in business.  
They were strong children, promising as ap-  
ples  
Before the bitten places show.  
But John fled the country in disgrace.  
Jenny died in child-birth—  
I sat under my cedar-tree.  
Harry killed himself after a debauch,  
Susan was divorced—  
I sat under my cedar-tree.  
Paul was invalidated from overstudy,  
Mary became a recluse at home for love of  
a man—  
I sat under my cedar-tree.  
All were gone, or broken-winged, or devour-  
ed by life—  
I sat under my cedar-tree.  
My mate, the mother of them, was taken—  
I sat under my cedar-tree,  
Till ninety years were tolled.  
O maternal Earth, which rocks the fallen  
leaf to sleep!

Of this "poem" we may well say to its author with Heine: "*Das hättest du alles sehr gut in guter Prosa sagen können,*"—All this you could very well have said in good prose. Neither in thought, treatment, nor the accomplishment of verse has Edgar Lee Masters produced in the above lines a poem.

Yet you will find genuine poetry between the covers of the Anthology of Magazine Verse. Here is a noble poem, an elegy on the late Madison Cawein, the Kentucky bard who on the death of Richard Watson Gilder became our most

representative American poet by reason of the quality and character of his nature poems. This is from the pen of Margaret Steele Anderson:

MADISON CAWEIN

The wind makes moan, the water runneth  
chill,

I hear the nymphs go crying through the  
brake;

And roaming mournfully from hill to hill  
The maenads all are silent for his sake!

He loved thy pipe, O wreathed and piping  
Pan!

So play'st thou sadly, lone within thine hol-  
low;

He was thy blood, if ever mortal man,  
Therefore thou weepst,—even thou, Apollo!

But oh, the grieving of the Little Things,  
Above the pipe and lyre throughout the woods!

The beating of a thousand airy wings,  
The cry of all the fragile multitudes!

The moth flits desolate, the tree-toad calls,  
Telling the sorrow of the elf and fay;

The cricket, little harper of the walls,  
Puts up his harp—hath quite forgot to play!

And risen on these winter paths anew,  
The wilding blossoms make a tender sound;

The purple weed, the morning-glory blue,  
And all the timid darlings of the ground!

Here, here the pain is sharpest! For he walked  
As one of these—and they knew naught of

fear,  
But told him daily happenings and talked  
Their lovely secrets in his listening ear!

Yet we do bid them grieve, and tell their  
grief;

Else were they thankless, else were all untrue:  
O wind and stream, O bee and bird and leaf,  
Mourn for your poet with a long adieu!

True poetry, to-day, is no more ec-  
centricity than it was in the days of  
Sappho and Aristophanes. Mr. Braith-  
waite truly says in the introduction to  
his book: "The essence of poetry is in  
the mental and emotional image, and the  
vitality of the image to weather the  
usage of familiarity by reading genera-  
tions is in the personalized spiritual force  
of the poet. These are what bring fire,  
heat, radiance, and color into the smol-  
dering fuel of the art; life constantly of-

fers new fuel after periods of material  
exhaustion in the affairs of men, and  
poetry has always been ready as a con-  
tinuous element in human nature to in-  
flame it into prophetic messages of the  
future." THOMAS O'HAGAN

### Luther and the Freemasons

In the five volumes of Grisar's "Lu-  
ther" which have so far appeared in  
English, the learned author says nothing  
of the ex-monk's initiation into the sect  
of the Rosicrucians. This sect was  
of Judeo-Kabbalistic origin and may be  
regarded as the precursor of Freemaso-  
nry in the seventeenth century. An  
English Rosicrucian, Elias Ashmole, was  
the real author of the symbolic ritual  
adopted in February, 1717, by the four  
London lodges of masons who, on June  
24 of the same year, which was the Fes-  
tival of the Roses, founded the famous  
Grand Lodge of England, the mother  
of modern universal Freemasonry.

That Luther was a Rosicrucian is  
proved by private letters of his to in-  
timate friends, which are still extant.  
These letters (one of them is believed  
to have been addressed to Melanchthon)  
bear a private seal with the emblem of  
the Rosicrucians—a phallic cross im-  
planted in a rose. This fact was well  
known to German Protestant scholars  
of the seventeenth century. Among the  
books found in the library of P. Baert-  
sons, a Belgian Mason, is this: "Spe-  
culum ambitionis. Spiegel des Ehrgeit-  
zes. . . . durch Joh. Hintnem Trefuren-  
sem [*sic*] historicum, 1620." A descrip-  
tion of this rare book was published in  
the *Revue Internationale des Sociétés  
Secrètes*, Paris, Nov. 1912. It contains  
the following passage: "Chapter V  
deals entirely with the Rosicrucians. The  
author asks whether it is permitted (to  
Lutherans) to affiliate with such sects  
and answers negatively, because they  
teach principles contrary to sound Lu-  
theranism, using as an emblem the fig-

ure employed by Luther as a private seal for the purpose of bolstering the credibility of apocryphal manuscripts." Hintnem was a Protestant and wrote seventy-four years after Luther's death (1546).

This enables us to understand why the Freemasons claim Luther as their "great ancestor." A circular issued by the Masonic lodge at Coburg in commemoration of its centenary (Aug. 16, 1916) and of Luther's sojourn in Coburg (1530), reprinted by the same *Revue Internationale des Sociétés Secrètes* (June 20, 1914, p. 1413), contains this passage: "It was from Coburg that Luther... wrote the 'sermon' wherein he told [his faithful followers] to send German children to the State schools. This was the first time that the State school was claimed for all the German people... Without the German Reformation there would have been no Freemasonry; without the date 1517 [formal apostasy of Luther] there would have been no 1717 [meeting at the London Appletree Tavern, resulting in the foundation of the Grand Lodge of England]. And hence it is incumbent on us Freemasons to erect a monument to Luther as our ancestor."

L. HACAULT

## NOTES AND GLEANINGS

The professor of ethics at Fordham College in a recent sermon deplored that "some Catholics are Democrats or Republicans first, and Catholics afterward." The *N. Y. Evening Post* (June 19) calls this utterance a piece of "incredible fatuity." This censure might be justified if Father Hill had meant what the *Post* concludes from his utterance, viz.: that "a Catholic mayor should not obey his oath of office." The Catholic view is that a Catholic, when he enters politics or becomes an office holder, should not act contrary to his religious faith any more than in private or business life. When a conflict of duties arises, it must be decided in harmony with Catholic ethics, which pay due regard to the rights of the State as well as to those of

the Church. Any fair-minded Protestant ought to be able to understand this attitude.

When an enemy position is stormed, it is usually in the face of a tremendous artillery fire, and when a position is evacuated, it is in the face of superior enemy fire. Why a commander should choose to retreat instead of advancing, is thus left inexplicable.

In a notice of Professor James Mark Baldwin's new book, "Genetic Theory of Reality," the Rev. Dr. Charles P. Bruehl, of Overbrook Seminary, says in the *Salesianum* (St. Francis, Wis., Vol. 11, No. 3, pp. 57 sq.):

"Prof. Baldwin's philosophy is a variety of evolutionary pantheism. He affects a new and strange name for the system which he fathers; he calls it Pancalism. But here, truly, we may ask, What's in a name? Upon closer scrutiny we recognize the face of the old pantheism, which always bobs up again in the speculations of our modern thinkers, as the proverbial cork."

Dr. Bruehl further points to the admixture in Prof. Baldwin's system of pragmatist and Bergsonian elements and shows how, in keeping with the general trend of these systems, Baldwin "resolves religion into purely subjective elements."

Prof. Baldwin has won considerable renown as a psychologist. Dr. Bruehl does not wish to disparage his merits in that field, but declares that "his expedition into the land of metaphysics has won no laurels for him" and greatly laments that "so much mental effort" (as is embodied in the bulky tome mentioned) "should come to nought."

In another notice contributed to the same magazine Dr. Bruehl calls attention to the interesting fact that Mr. L. S. Thornton, in his lately published book, "Conduct and the Supernatural," which is in substance a vindication of theistic ethics, identifies himself with F. W. Foerster's view on the value of the ascetic ideal and the protective function of self-imposed celibacy. "Celibacy," says Mr. Thornton, "is an extremely valuable means of representing the independence of higher aims in life against the ascendancy of family impulses and family cares, thus safeguarding marriage against being degraded

from a sacrament to a mere matter of gratification. The oath of voluntary celibacy, so far from degrading marriage, is a support to the holiness of the marital bond, since it gives material shape to the spiritual freedom of man in the face of natural impulses; it also acts like a conscience in respect to all passing moods and encroachments of the sensual temperament" (p. 315).

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An instance of the strangeness of Catholicity to the negroes of the "black belt" of Georgia is given in a little dialogue between a priest and a colored woman related in the *Missionary* (Vol. 29, No. 7): "I asked a woman," says Father Lissner, "whether she knew if there were any Catholics in her neighborhood; she proffered this reply: 'I don't know, sir, but I reckon there are. My husband came home a few days ago from a hunting trip down in the swamps and brought some with him. If you go yonder you can see for yourself; he hung the hides on the barn door.'"

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Under the provisions of the new "natality bill," introduced in the French parliament by the deputies Benazet and Aubriot, every French mother is to receive 500 francs each for the first and second child, 1000 francs for the third, 2000 francs for the fourth, and 1000 for every other child. The father who can present at least four children, the youngest of whom is fifteen years of age, and for whose maintenance he has provided since their birth, will be entitled to a prize of 2000 francs. This measure is, of course, designed to raise the birth rate which, in France, has sunk beneath the rate of mortality. "It looks very sordid and animalesque," says *Rome* (Vol. 19, No. 20), "and does not stand the slightest chance of producing the effect at which it aims, because the accumulated prizes of 7000 or 8000 francs which it promises for medium sized families, are a very small compensation for the cost and the trouble of rearing them. Without a return to religious principles, the only cure for this growing evil, this abortive measure will be replaced some day by another which will put the entire maintenance and care of the children of the people into the hands of the State."

The Buffalo *Echo* (Vol. 3, No. 18) quotes the late Martin I. J. Griffin as saying that one reason why our people do not give generous support to "official organs" is that they suppose such papers are not free, but must speak as they are dictated to, that "a prelate has his eye on the editor, or 'pulls his elbow' when he writes." Our contemporary adds that "the latter portion of Mr. Griffin's animadversion could be applied to one of our eastern contemporaries as presently conducted. On the front page of last week's number we are treated to the following headlines: 'Cardinal Presides at Impressive Ceremony' (two columns)—'To Bless Church and Confirm 300 children, Cardinal Will Pay First Visit, etc.'—'Cardinal Delivers Address to Delegates'—'Cardinal Honorary Head'—'Cardinal to Officiate.' The text that follows these headlines takes up more than half of the first page. And thus it is week after week with the front page of this weekly."

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From the May number of the *Scudbote der Heiligen Familie*, published by a missionary congregation at Cranenburg in the Rhine Province, we see that German soldiers are sometimes on weary marches dispensed from the Eucharistic fast.

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The Rev. Walter Elliott, C. S. P., Rector emeritus of the Apostolic Mission House at Washington, D. C., in "A Survey of the Negro Apostolate" contributed to the June number of the *Missionary* (Vol. 29, No. 6, pp. 317—320), estimates the number of Catholics among the ten million negroes in this country at approximately 150,000. They are, for the most part, grouped together in Maryland and Louisiana. "For all of these," he says, "something is being done by the Church; and upon perhaps half of them spiritual care is bestowed equal to their needs." This gives one an idea of the magnitude of the negro apostolate in America, not to speak of Africa!

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Father Elliott dwells on the need of a racial clergy for our American negroes. There is no doubt regarding the capability of negroes for the sacred priesthood. Nor is there any lack of vocations. The difficulty is how to train colored aspirants for the ministry. "We have positively no colleges for negro

boys, and they cannot be admitted to white colleges." To get a higher education a negro must go to a Protestant college, where his faith is gravely imperilled and his vocation, as a rule, extinguished. Father Elliott suggests the establishment of a Catholic college for negroes. Such a college, he thinks, would find plenty of patronage in the lower counties of Maryland or the country districts of Louisiana.

It is a mistake to think that the colored people make indifferent Catholics. Father Elliott declares that all who know them best testify that the colored Catholics compare favorably with white Catholics. "The Josephite Order has served them now for many years," he says, "and the Fathers are one and all enthusiastic in praise of them."

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There is a negro council of Knights of Columbus in St. Cyprian's parish, Washington, D. C.

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According to the *Missionary* (Vol. 29, No. 6) one priest was ordained every twenty-two hours in the United States in the course of the past year.

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In the current issue (No. 624) of the *Month*, the English Jesuit monthly, Sir Francis W. Grey gives a very instructive survey of "The Ontario School Controversy." He says that the French Catholic minority is fighting against the system of compulsion devised by the English Protestant majority because they love their mother tongue and know that the measures aimed at the latter are really aimed at the destruction of the children's faith. The campaign against the use of the French language in Ontario, Mr. Grey declares, is "inspired by a definite, deliberate, anti-Catholic animus." How the majority, or at least a minority, of English-speaking Catholics of the province (mostly, if not exclusively, Irish), come to be on the side of the "Anglicizers,"—of the implacable enemies of Catholic education—is a question he does not attempt to answer. "It is a mystery of human inconsistency—to put it mildly...."

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There can be no doubt that the "school question" which divides the Catholic com-

munity of Ontario into what Mr. Grey does not hesitate to call "two mutually antagonistic camps," seriously affects the welfare of the Church both in Ontario and throughout Canada. It is refreshing to have the real issue thus honestly put by Sir Francis W. Grey in the review quoted: "Are the French Canadians in Ontario to enjoy the same rights and privileges, based on the same imperial legislation, as the 'English' minority in Quebec, or are they to be deprived of them, by 'administration process,' with the help, the connivance, and the approval of their 'English' fellow-Catholics?" Mr. Grey concludes his article as follows: "If the age-long loyalty of the French-Canadian, proved again in this present crisis, deserves any reward; if the 'principle of small nationalities,' whether within or without the Empire, is anything more than a rhetorical phrase, surely, the school controversy in Ontario must, and will be settled, after the war, in a manner becoming our claims as Catholics, as British Imperialists—in the only true sense—and as statesmen worthy of so honorable a name."

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We see from the *Month* (No. 624) that one of the gospels has just appeared in the new "Westminster Version." It is the Gospel of St. Mark. The translation, made by the Rev. Dr. Joseph Dean, according to the *Month's* critic, keeps very close to the Greek text and ably imitates the terse and vivid style of the author. Father Lattey, in an appendix, gives his views on the chronology and harmony of the life of Christ. He holds that our Lord did not eat the Jewish Passover the evening before He died, for his death took place on the afternoon preceding the 15th of Nisan. The date, then, of the Crucifixion would be April 7, 30 A. D. Christ would have started His public ministry A. D. 28, at the age of 35. Not all scripturists, however, will agree with this conclusion.

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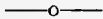
The *Sacred Heart Review* suggests as an appropriate graduation present for boys and girls a subscription to some good Catholic paper.

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According to a Rome correspondent of the *Baltimore Catholic Review* (Vol. 3, No. 30) the first draft of the famous Encyclical "Re-



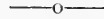
rum novarum," of which the twenty-fifth anniversary was recently celebrated in different parts of the Catholic world, was made by Cardinal Zigliara. But it did not satisfy Leo XIII, and Msgri. Volpini and Boccali were told off to recast the document. The Holy Father then remanded the revised text to Cardinal Zigliara, who, "with that wonderful sweetness of character and humanity [humility?] for which he was famous, examined the Encyclical, made a few corrections, and returned it to the Sovereign Pontiff." Leo XIII approved of these corrections, and a few days later, on May 15, 1891, the Encyclical "Rerum novarum," bearing the title "On the Condition of the Workingmen," appeared. The best article published in America in commemoration of the twenty-fifth anniversary of the momentous document was "Ein wichtiger Gedenktag," by the Rev. Dr. Chas. P. Bruehl, of Overbrook Seminary, in the May number of the *Centralblatt & Social Justice*, the official organ of the German Catholic Central Society and its Social Reform Bureau.



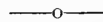
Paul L. Blakely, S. J., observes in the course of an able paper in *America* (Vol. 15, No. 12):

"From a little town in Illinois, there are spread throughout the country, the shameful details of an action in which a student, who has barely attained his majority, is on trial for the murder of a girl of seventeen. As mere children, the protagonists in this sordid drama had eaten of the bitter fruit of knowledge. The ready answers given by their friends, girls still at school, to questions proposed by the attorneys in the case, evidence that to them as well, there is little in these base details that is not familiar. 'These school children, boys and girls,' writes a newspaper correspondent, 'not only possess this knowledge, but employ it in conversation in the most cynical manner.' Where is all this to end? [Dr. Maurice] Parmelee and his followers solve the problem by calling evil good, and good evil. The unclean rabble who translate this theory into action, abolish vice by holding it to be purity. We justify them with Parmelee 'on the general grounds of freedom.' But in our easy tolerance of vice, vice that is flaunted by a decadent press, visu-

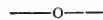
alized by a decadent stage, practised by decadent parents, and taught by decadent educators, we are writing for ourselves the doom of Sodom and Gomorrah."



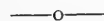
New York is to have "a theatre devoted exclusively to the production of French drama." Unlike the German and the Yiddish theatres, the new French theatre is "backed almost entirely by native-born Americans, who desire to keep abreast of Gallic culture." If the plan proves successful, comments the *Evening Post* (June 23), "New Yorkers may boast that they are in a fair way to outgrow the provincialism for which, in common with other Americans, they have been ridiculed abroad." It is to be hoped that the French theatre will select its productions with strict regard to decency and good morals. Unfortunately, the German theatre, in New York and some other American cities, is not altogether blameless in this respect.



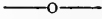
The British Home Secretary has thrown a bomb into motion-picture circles by declaring that "many chief constables... have represented that children are led to commit offenses by witnessing cinematograph films depicting crimes, the use of firearms, etc." He adds that children "often steal money in order to obtain admission to cinemas."



At the last annual session of the American Oriental Society, at Washington, Dr. I. Shapiro read an interesting paper on the Hebrew collection in the Library of Congress, of which he has charge. This collection, due chiefly to the munificence of Mr. Jacob H. Schiff, of New York, now consists of over 18,000 volumes covering the entire field of the Old Testament, commentaries, Talmud, liturgy, and the older homiletic collections known as the Midrashim, as well as later and modern productions, poetry, philosophy, and belles lettres. A feature on which the learned curator in charge lays much stress is the collection of modern literature translated into Hebrew. It is a surprise to learn that several novels of William James and many of the stories of Mark Twain have appeared in Hebrew garb.

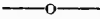


Dr. W. A. Evans, who contributes a column on "How to Keep Well" to several of our leading newspapers, recommends the chewing of gentian root as an effective means of allaying the craving for tobacco.

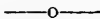


Apropos of the widely heralded erection, by the younger Rockefeller, of a little church for Catholics in his Colorado Fuel and Iron camp, the *Providence Visitor* thus recalls a forgotten incident:

"Hope his parish does not meet the same fate as a similar enterprise financed once upon a time by the Hon. Thomas Taggart at French Lick. The structure finished, Tom duly inserted his advertisement, 'Priest Wanted,' in several daily papers. He began to doubt the potentialities of advertising when no one appeared to take the job. Then he saw the bishop of the place [diocese] and learned a few things anent the administration of the Catholic Church."

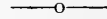


Mr. M. R. Jefferds, a civil engineer, sets forth in the *Post-Dispatch* (May 30) a plan to shorten the Mississippi River by 200 miles. The idea is to let out the silt-bearing overflow, which goes higher each year in consequence of the raising of the river bed by deposits, through the Atchafalaya River, which from near the mouth of the Red River runs straight to the Gulf. The increase in velocity, says Mr. Jefferds, would lower the grade line of high water as far north as Memphis, render New Orleans secure from floods, and make the Mississippi from the Red River to the jetties a canal navigable at all times, with all the rich country on either side secure from overflow. The country along the Atchafalaya is mostly swamps, which would in a few years be filled up by the overflow of sediment-bearing waters, thus making it one of the richest agricultural districts in the world. The execution of this plan would no doubt be expensive, but it would solve a problem which is growing annually more pressing and for which no other feasible solution has yet been suggested.

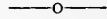


We need not make brutes of the Germans in order to throw the fine qualities of the French into better relief; nor need we make either of them a race of noble heroes. They are good men, the majority, on both

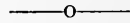
sides. That is what makes possible the project recently formed by Otto Grautoff, for years Paris correspondent of the *Zeitschrift für Bücherfreunde*, a well-known periodical for book-lovers. It appears that he intends to issue, when peace is once more, a "book of love," to contain only accredited stories of good deeds performed by English, French, and German soldiers towards their enemies. The book is to appear in all three languages. It seems to us that if we all took as much trouble to ferret out the good in the fighters as we do the bad, and to tell the good of all sides and on all sides, we should help to create an atmosphere that would make existence more endurable after this awful slaughter is over.



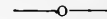
A Chicago lawyer by the name of Johnson has written a pamphlet to show that Shakespeare's plays were composed by the Jesuits!



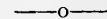
We receive frequent indications that our readers are pleased with the FORTNIGHTLY REVIEW. One of the best ways to manifest this feeling of pleasure is to secure new subscriptions. Several of our friends have lately shown what can be done in this direction with a comparatively small effort. We hope others will follow suit and thus ensure the continuation of the good work.



In an address delivered on the occasion of the investment of Dr. J. B. Murphy with the insignia of a knight commander of the Order of St. Gregory (see the *New World*, Vol. 24, No. 51) Archbishop Mundelein said: "It is the fulfilment of a pleasant duty for me, for usually we churchmen leave our recognition of a good man to be expressed over his cold clay."



The Chicago *New World* (Vol. 24, No. 51) speaks favorably of the film production of Helen Hunt Jackson's "Ramona."



"It does not pay to deceive in politics, less, if possible, than elsewhere. 'Be sure your sins will find you out.'" Thus Mr. Wm. J. Bryan in the *Commoner* (Vol. 16, No. 6). Mr. Bryan ought to know.

## CURRENT LITERATURE

—The Catholic Educational Association has reprinted, as No. 3 of the twelfth volume of its quarterly "Bulletin," a paper on "The Proposed National University," by the Hon. Edward McDermott, LL. D., former lieutenant governor of Kentucky. It is an argument, mainly legal, against the adoption of a bill now pending in Congress for the erection of a national university in Washington. Mr. McDermott holds that the bill is unconstitutional.

—In a recently published C. T. S. penny pamphlet Mr. G. Elliot Anstruther gives a short biography of "Caroline Chisholm, the Emigrant's Friend." Mrs. Chisholm (1808—1877) was one of the most remarkable women workers of her time. To her belongs the chief credit for the colonization of Australia. The *Westminster Review* said after her death that "Mrs. Chisholm has done more for the moral regeneration of the Australian colonies than all their clergy...." This remarkable woman was a Catholic, and it is meet that her fame should be kept alive by Catholics.

—"The Memory of Our Dead," by Father Herbert Thurston, S. J., contains a brief but fairly comprehensive sketch of the Catholic practice of praying for the dead, from the first centuries of Christianity down to the close of the Middle Ages. The third chapter is a fine piece of original research into the medieval custom of mortuary rolls, the elaborate prototypes of the *billets de faire part* still in use in France. Sir J. G. Frazer's theorizings about the "Feast of the Dead" are refuted in chapter IV. There is some destructive criticism of the same author's aberrations in the final chapter, "Observances, Abuses and Survivals." Altogether this is a valuable and most readable book, which can be heartily recommended. (B. Herder; 80 cts. net).

—The latest (ninth) volume of the Pohl-Preuss Series of Dogmatic Text-Books, a portly octavo of vi & 408 pages, is devoted entirely to the Holy Eucharist. It forms, we believe, the most exhaustive dogmatic treatise on the subject ever published in English. The learned author is, as usual, clear, precise, orthodox, and thoroughly modern in his mode of treatment. The volume is divided into three parts: (1) The Real Presence, (2) The Holy Eucharist as a Sacrament, and (3) The Holy Eucharist as a Sacrifice. The current objections against the dogma of the Real Presence are effectively refuted in Chapter V of the first Part, entitled "Speculative Discussion of the Mystery of the Real Presence" (pages 143—184). The editor has enriched the bibliography and the foot-notes by numerous references, mostly to English works. ("The Sacraments. A Dogmatic Treatise by the Rt. Rev. Msgr. Joseph Pohle, Ph.D., D.D. Authorized English Version, Based on

the Fifth German Edition, With Some Abridgment and Additional References by Arthur Preuss. Volume II. The Holy Eucharist. B. Herder. 1916. \$1.75 net).

—"Yonder," the odd title of a volume by the Rev. T. Gavan Duffy, refers to the foreign mission field. The book is not a treatise but a collection of little stories and short essays. "It only wishes to open up an avenue of thought in a region still untrod; it questions whether we all do our share of knowing, loving, helping, going *Yonder*." (New York: The Devin-Adair Co. 1916. \$1.40, postpaid).

—The "Heroes of the Mission Field" whose lives Fr. Herman Wegener, S. V. D., tells in a volume just published in English under that title, are Bishop Lawrence Imbert, Bl. Gabriel Dufresse, Bl. Aug. Chapdelaine, Bl. Peter Dumoulin Borie, Ven. Francis Gagelin, Bl. Francis Jaccard, Bl. John Charles Cornay, Bl. Aug. Schoeffler, John Louis Bonnard, Ven. Jos. Marchand, Ven. Peter Chanel, and Ven. John Gabriel Perboyre,—all of them missionaries and martyrs of recent date. Their lives, as here told, are apt to inspire interest in, and zeal for, the foreign missions and will, no doubt, also be productive of new vocations. (Mission Press S. V. D. Techny, Ill. 50 cts.)

"Only Anne" is the title of a new novel by Isabel C. Clarke. The author is already known to many readers of fiction by her previous works, especially "Fine Clay," published some years ago. The present tale begins with the determination of Anne Travers to flee from London to Switzerland as a land of rest and quiet. The story reaches its dénouement at Marseilles, where Anne and her friend Myrtle are met by the persons with whom their subsequent lives are to be linked. The book will make pleasant summer reading. (Benziger Bros. \$1.35).

## Books Received

[Every book or pamphlet received by the Editor is acknowledged in this department; but we undertake to review such publications only as seem to us to call for special mention. When the price is not stated, it is because the publishers have failed to supply this useful information.]

Heroes of the Mission Field, or Abridged Lives of Famous Missionaries and Martyrs of Our Times. By Rev. Herm. Wegener, S. V. D. Translated by E. McCall. 299 pp. 12mo. Techny, Ill.: Mission Press S. V. D. 50 cts.

Essays on Catholic Life. By Thomas O'Hagan, M. A., Ph. D., Litt. D. 166 pp. 16mo. Baltimore: John Murphy Co. 1916. 75 cts.

### GERMAN

Deutsch-Amerikanische Geschichtsblätter. Jahrbuch der Deutsch-Amerikanischen Historischen Gesellschaft von Illinois. Herausgegeben von Dr. Julius Goebel, Professor an der Staatsuniversität zu Illinois. Jahrgang 1915. (Vol. XV). 382 pp. Chicago: The University of Chicago Press.

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## BARGAINS IN SECOND-HAND BOOKS

(All orders must be accompanied by cash)

Oman, Chs. A History of England. New York, 1899. 75 cts.

Seeley, L. History of Education. New York, 1904. 80 cts.

Putnam, G. H. The Censorship of the Church of Rome. 2 vols. New York, 1906. \$3.50.

Müller. Studienbuch. Gedanken und Ratschläge für Studierende. Augsburg, 1901. 50 cts.

Lury, Aug. Les Origines du Droit Public Ecclésiastique d'après l'ouvrage du Card. Satolli. Paris, 1902. \$1.

Kirsch, J. P. Die Lehre von der Gemeinschaft der Heiligen im christlichen Altertum. Mainz, 1900. \$1.50.

Barton, Geo. In Quest of the Golden Chest. A Story of Adventure. New York, 1913. 75 cts.

The Fortnightly Review, St. Louis, Missouri

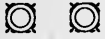
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# The Fortnightly Review

VOL. XXIII, NO. 15

ST. LOUIS, MISSOURI

August 1, 1916



CHRONICLE AND COMMENT



## An Attempt to Reconcile Socialism and Religion

Mr. John Spargo has written a book for the purpose of reconciling Marxian Socialism and religion. He proceeds from the proposition that "there is nothing of economics in religion and nothing but economics in Socialism,"—both of which assertions are palpably false. The coupling of Socialism and atheism is met with the challenge that, for every atheist among Socialists, several may be named among the leaders of orthodox political parties,—which is entirely beside the mark. Mr. Spargo's animus is plainly evident from his assertion that the French Socialists were not anti-clericals because they were Socialists; that the Italian Socialists did not demand the expulsion of the Jesuits because they were Socialists; but that those incidents are to be attributed to the intrigues and ambitions of the Catholics. The official declaration of the Socialist Party of Great Britain that "Socialism is the natural enemy of religion," and more to the same effect, is blandly repudiated by Mr. Spargo. The association of Darwinism and Socialism he declares to be entirely "adventitious."

While Mr. Spargo's book deserves attention, especially on the part of those who are inclined to overdo things after the manner of Messrs. Collins and Goldstein, the *New York Times Book Review* is undoubtedly right when it says (July 9) of the argument as a whole:

"Society has no need of Socialism, but Socialism has much need of reli-

gion. Mr. Spargo's last sentences put it the other way. Religion, he thinks, should cooperate with Socialism, should understand it, and be sympathetic with it. When Mr. Spargo succeeds in persuading Socialists to agree about Socialism, he may succeed in persuading them to agree about its attitude toward religion. Meanwhile his personal views, however admirable, must be classed with those other personal Socialist views which he repudiates. It is rather Spargoism than Socialism that he preaches."

## A Psychologist on the "Movies"

The daily papers are quoting copious extracts from a new book by Professor Münsterberg, the Harvard psychologist, on "The Photoplay" (Appleton). We transcribe a few striking passages from the *St. Louis Post-Dispatch*.

"A caustic critic," Prof. Münsterberg writes, "would say that the average American is a mixture of business, ragtime, and sentimentality. In the photoplay he satisfies his business instinct by getting so much for a nickel, he enjoys his ragtime in the slapstick humor, and gratifies his sentimentality with the preposterous melodramas which fill the programme. This is quite true, and yet it is not true at all. Success has crowned every effort to improve the photostage; the better the plays are the more the audience approves them. The most ambitious companies are the most flourishing ones. There must be inner values which make the photoplay so extremely attractive and ever fascinating. The richest source of the unique

satisfaction of the photoplay is probably that esthetic feeling which is significant for the new art. The massive outer world has lost its weight, it has been freed from time, space and causality, and it has been clothed with the form of our own consciousness. The mind has triumphed over matter and the pictures roll on with the ease of musical tones. It is a superb enjoyment that no other art can furnish us."—

As a psychologist, of course, the Professor is not concerned with the moral aspects of the "movies." Modern philosophy is un-moral and divided off into air-tight compartments. Catholic philosophy, which regards all things in the light of revealed religion, must take a wider and a deeper view of such far-reaching inventions as the modern photoplay. We must study the psychological aspects of the "movies" in order to make them an institution, not for the perversion but for the uplifting of the human race. From this point of view Dr. Münsterberg's book may be worth studying, and that is why we call attention to it.

#### The Dearth of Literature About Mexico

The *New York Times*, in its weekly *Review of Books* for July 2, complains of the dearth of really informing books about Mexico: "The seeker after worth-while information about Mexico will have rather a disappointing time when he searches the library catalogues and publishers' lists. He will find in some of the former an imposing mass of titles dealing with source materials and rare books and manuscripts, most of them in foreign tongues. The New York Public Library is especially rich in this kind of matter, of great value to the special students of Mexican history and of no interest whatever to the ordinary reader. In publishers' lists, mostly antedating the last four or five years, can be found many tourist books which describe scenery and picturesque bits of life and dip a little into industrial and social conditions. But the most of them are the sort of surface skimming from a car window that we Ameri-

cans are accustomed to resent when Europeans come over here and write books about the United States after spending a few weeks in trains and hotels. Since the breaking out of the revolution a number of volumes have been written, most of them by newspaper and magazine correspondents, that aim to go deeper into causes and conditions. But for the most part these contain hurriedly obtained and undigested information, colored by the bias of its source, although they do give now and then a glimpse below the surface that cannot be obtained elsewhere."

No doubt the lack of really informing books about Mexico, and the misleading character of a large proportion of those now on the market, is one of the main causes of the ignorance and prejudice existing among English-speaking Americans in regard to our neighbor republic. We say English-speaking Americans advisedly, for German readers are supplied with many excellent works, such as Dr. Lauterer's and Ernst von Hesse-Wartegg's, to mention but two. Both these writers are Catholics. No non-Catholic can do full justice to Mexico. For this reason, and others, we American Catholics should be particularly interested in seeing the right sort of literature on Mexico and the Mexicans provided for the great English reading public of this country.

#### The Problem of Unemployment

Just at present we are again fairly prosperous, and the problem of unemployment, with which we were so deeply concerned but a short while ago, seems to belong to the past. But it is sure to recur, and very likely in an aggravated form. Hence any new contribution to the subject is welcome. The latest is a volume titled "Out of Work," by Miss Frances A. Kellor, which merits special attention because the author is not a raw recruit but a long and careful student who has made scientific observations.

Miss Kellor is a prophetess of preparedness against that poverty which springs from no personal fault, but is

chargeable against the workings of our social institutions. She points out, in the first place, the responsibility of both industry and government to remedy that sort of unemployment which is the result of lack of work for the willing and competent. There is such unemployment in good seasons as well as bad. Recurring cycles of good times merely lessen the necessity, but do not remove the demand for a permanent remedy, which should be found in organization of industry. Charity toward the unemployed and discipline of the "won't works" are distinct matters. Each crisis needs a short-time programme for immediate local application, preferably by cities, and a long-time programme, to be worked out by the nation in the distribution of workers by means of national labor exchanges. This will not increase the work, but it will distribute the load which reserve labor cities carry by the congestion in them of the unemployed. This must be done by government, for the facts show that industry has broken down in this respect. The local and national governments can start relief works and can assist in the operation of private works stopped by the depression and unable to give work without aid. Government should take control, rather than become the tail of the kite of private philanthropy. Hitherto private citizens have done more than their duty, and governments less. The function of citizens is in the relief of cases where there is need of personal adjustments to conditions for the assisted and personal service by the assistants. The function of industry lies in the dovetailing of seasonal trades, the lengthening of seasons, the reduction of the reserve workers of industry, and the better distribution of workers among industries. Miss Kellor goes so far as to assert that there is a culpable ignorance of actual conditions at the root of the lack of remedies, and that the procurement of information is the best way of beginning. For her part, she has thought her programme through so far that she provides a draft of a bill for Congress and proposes a scheme

for the use of public works to alleviate distress during depressions. She describes the measures taken by Cleveland as a city and by the Interchurch Employment Committee of New York City.

Though there are some passages in Miss Kellor's book of which we cannot approve, and which, we fancy, she herself would wish to modify if her attention were called to them, she is sincere and writes with competence, and therefore her book is a useful contribution to the subject.

#### A New Religion from the Orient

We have lately heard of an appeal issued by American men and women—mostly women—for the building, at Chicago, of a great church for the worship of Baha Ullah. There are said to be at least five thousand persons in this country who are converts to Bahaiism, "the new religion from the East." These and others interested in psychology and the history of religions will turn with interest to a recently published volume, "Bahaiism and its Claims: A Study of the Religion Promulgated by Baha Ullah and Abdul Baha" (New York: Fleming H. Revell Co.; \$1.50). The author, Samuel Graham Wilson, D.D., is a Protestant minister, who has been a missionary in Persia for thirty odd years and has, therefore, obtained his knowledge of Bahaiism from the fountainhead.

Dr. Wilson reduces the Bahaiist claims to powder. It is hard indeed to believe that there are anywhere on earth people ready to contend that an obscure man, recently walking about in Acra, was God the Father. Yet such is the Bahaiist claim. In reality Baha Ullah, who died in 1892, in his 75th year, was only too human. He taught absolutely nothing new. Much of his teaching, in fact, and the proceedings of his sect, remind us not a little of the Manichaeans, another Persian sect, whom St. Augustine combated more than sixteen centuries ago.

Dr. Wilson, by the way, expresses surprise at the action of those Protes-

tant clergymen who invited Abdul Baha, (Baha Ullah's son by his oldest wife, and his successor, or rather—as God cannot be succeeded—his representative, who claims to personify the reincarnation of Christ), to address their congregations upon his visit to Great Britain and the United States in 1912. Had our author read the *Independent*, he would know that many ministers hold the belief that the different religious faiths are all aspects of one religion, and that the pure essence of Christianity is to be found in Bahaism.

"The Roman Catholic churches," Dr. Wilson remarks, "have not been open to it [Bahaism]." This remark draws the following comment from a reviewer in the Book Section of the *N. Y. Evening Post* (July 8, page 3):

"He might have added that the Roman Catholic Church is never open to anything but Roman Catholicism: therein resides its strength and its dignity. Its rulers have always recognized this, and in consequence have in all ages always set their faces hard against all broadening movements."

### K. of C. Fraternizing With Freemasons

"A brother knight who does not approve of this monkey business" sends us a clipping from the Cincinnati *Enquirer*, of July 11, which reads as follows:

"Buffalo, N. Y., July 10.—The beautiful new clubhouse of Buffalo Council, Catholic Knights of Columbus, on Delaware avenue, has been thrown open to the Masons during the Shrine convention. Syrian Temple, Cincinnati, is making its headquarters there through the courtesy of Grand Knight Orson E. Yeager and Buffalo Council of the Knights.... The decorations on the building are among the most beautiful on Delaware avenue, and the spirit which the Buffalo Knights have shown is a topic of conversation among Cincinnati Masons."

Our correspondent and those who share his disapproval of this "monkey business," are apparently a lonely and powerless minority among the gallant Knights of Columbus, for fraternizing between the K. of C. and the Masons is decidedly on the increase. This alarming fact is partly attributable to the applause with which the Mason-ridden secular press greets every manifestation of the "mixing" spirit on the part of Catholics. Thus the *Buffalo Evening News* (July 12) commented editorially on the Buffalo incident as follows:

"The Shriners have received no half-hearted welcome and rich and poor, Jew and Gentile, Protestant and Catholic have been proud to hold out the hand of fellowship to our visitors. A striking example of how the spirit of fraternity has permeated the city is shown by the act of the Knights of Columbus, the leading Catholic order here, in offering their beautiful new club house in Delaware avenue to the Masons during the Shrine convention. It speaks volumes for the broadmindedness of the Knights, and the Syrian Temple of Cincinnati has accepted the courtesy with grateful feelings. The *News* feels prouder than ever today of Buffalo and its citizens."

That the growing practice of Catholic societies fraternizing with Freemasons and their allied organizations should please newspapers of the stamp of the *Buffalo News*, which regard Freemasonry as the quintessence of religion, and know that the best way to rob Catholics of their faith is to get them to make common cause with the avowed enemies of the Church, is not to be wondered at. It is equally understandable, on the other hand, that conservative Catholic journals should protest against this pernicious tendency. Thus the *Buffalo Echo* (Vol. 2, No. 24) says:



"Fraternizing of Catholic societies with Freemasons and allied organizations is inexplicable to Catholics who are familiar, as all Catholics ought to be, with the attitude of the Church toward Freemasonry. While the exchange of courtesies may not be directly opposed to the letter, it is 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."

That is precisely the attitude we of the REVIEW have taken in this matter, only that, unlike the *Echo* and a few other too timid papers, we have not been afraid to name the only organization of Catholics that is conspicuously and almost solely guilty of such misconduct, i. e. the much-bepraised Knights of Columbus.

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### State Supervision of Private Child-Caring Institutions

A pamphlet sent out by the America Press under the title, "A Campaign of Calumny; the New York Charities Investigation," throws some interesting sidelights on the campaign in question, but as a whole is unsatisfactory and unconvincing.

The root question underlying the New York charities trouble is calmly and prudently treated by the Rev. John O'Grady, Ph. D., of the Catholic University of America, in the July number of the *Ecclesiastical Review*.

Dr. O'Grady's general conclusions may be summarized as follows:

1. Some form of public supervision of private child-caring institutions is necessary in order to keep them up to certain minimum standards. The State has a right to see that persons desiring to establish such institutions have the necessary training and facilities for their work.

2. The supervision of private institutions should be carried out in a sympathetic and friendly manner.

3. Certain minimum standards ought to be enforced in all child-caring institutions. The State ought to insist on proper provisions for the health of the inmates. The children ought to have a reasonable amount of medical attention. Every institution should be compelled to have on its staff a reputable physician, whose business it is to examine the children on their admission, and periodically thereafter. He should also be consulted in regard to food and physical exercise.

4. Children in institutions ought to have as good educational opportunities as those in the parochial or public schools. The older children ought to have a chance of securing a high-school education, and, as far as possible, facilities should be provided for vocational training.

5. Every private institution ought to be required to make an annual report indicating its income and expenditures, the number of children admitted and dismissed, and the disposition made of those dismissed.

Dr. O'Grady thinks that the power of public authorities ought to be limited to the securing of these minimum standards of institutional care.

Of course, those institutions that are directly subsidized from the public treasury may justly be required to submit to a more rigorous supervision by the State. For, as Dr. O'Grady says: "When the public contributes money for the maintenance of its wards, it has a right to know how the money is expended. It has a right to see that it is turned to the uses for which it was intended."

While Dr. O'Grady is undoubtedly right in saying, towards the conclusion of his paper, that those in charge of private institutions are, as a general

rule, willing to listen to reason and may be prevailed upon to make desirable improvements, if the representatives of the public are tactful in their dealings with them, it is also true that not all private child-caring institutions measure up to the minimum standard laid down by the author and that there are cases where the State would be justified in forcing the responsible parties to do their duty.

### Freemasonic Brotherhood in the Trenches

The charge that Freemasonry, through its "universal brotherhood," is liable to subordinate the duties of patriotism and citizenship to the cosmopolitanism of the order, was worked out in a brochure recently published by the Bombay *Examiner*. In Vol. 67, No. 23, of that ably conducted journal we find a sidelight on the same tendency from the *Month*:—

"At a time when friendly intercourse with the enemy in the field is necessarily unpatriotic and, indeed, is a military offence, it is strange that the military authorities should sanction the issue to soldiers who are Freemasons of cards testifying to membership of that association and printed in English, French, Italian, German and Turkish. Of course, one object may be to secure, if possible, humane treatment for prisoners of war, but it seems to us an evil precedent, and one very likely to be abused to the detriment of military discipline. Although British Freemasonry has never developed, as far as we are aware, the anti-Christian and atheistic spirit which animates the lodges abroad, and in some cases has officially repudiated them, still in its essence it is opposed to true citizenship, as being a secret and artificial association, and it is notoriously responsible for

much abuse of influence in the State services. That in France the influence of Masonry, under M. Combes and General André, nearly ruined the army is now a matter of open knowledge. One has only to read the able exposure of that past nefarious campaign as further illustrated by the present state of our Ally's gallant army, in the March issue of *Studies*, to realize the inadvisability of our military authorities giving any official countenance to Masonry amongst our forces. The *Times*' report says that the idea of issuing these cards came from Canada, which renders the whole proceeding more suspicious still, for Canada is the home of a particularly virulent type of Masonry closely akin to the Continental variety. Every one can see that military discipline would be endangered if, for instance, soldiers who are members of the British Section of the International Socialist Movement were provided with cards, 'printed in English, French, Italian, German and Turkish, vouching for their membership and asking for kindly treatment' at the hands of their brethren abroad. It seems to us that the official recognition of International Freemasonry constitutes an even greater danger."

The incident, as affording a proof positive of the solidarity of the British with the Continental Lodges, is commented on by the *Madras Catholic Watchman* of April 27th as follows:—

"British Freemasons know that they are admitted, aye, welcomed in Continental Lodges; and *vice versa*, any Continental Mason is sure of hospitality in any British one. This international intercourse is well established and universally recognized. It also shows the solidarity and the agreement of the Lodges throughout the world. Accordingly, by the bonds of international Freemasonry, British Masonry shares in the shame and the blame of French atheistic Lodges, and of Por-

tuguese revolutionary Lodges, and of Italian anti-Catholic Lodges, just as they share their fraternity and hospitality. And the same stigma must attach to the individual British Mason. It is hypocritical to ask or to expect Catholics to discriminate between the Continental Lodges, which are evil and work evil, and British Lodges, which connive at it by their silence. Under the circumstances such a request is also impertinent and insulting to Catholics, because, failing a definite and public repudiation of their Continental Brethren's principles and doings, their persistent silence amounts to a condonation, a sympathetic participation in them.

"This is not all. Now that England is at war with Germany, what would one expect the reception of a British Mason in a German Lodge to be? Or, what treatment might a Masonic sergeant in the army, or a Worshipful Brother, a private in Kitchenier's armies or in the territorials, expect if he fell into the enemy's hands as a war-prisoner? Remember the King of England has declared war on the German Kaiser; both countries' civil and military authorities are risking their country's existence on the issue of this war; the two nations are being continuously lashed into an increasing frenzy of rage and hate. Now, suppose a British soldier, a Freemason bearing the regimental colors, wearing the King's uniform, out to fight for his country's honor, fall a prisoner of war to the enemy, what would be his fate? If he fell into non-Masonic hands it would be just that of any other war-prisoner; if he fall into Masonic hands he will be a 'privileged' person! Such is the secret influence, such is the subtle power of the Craft, higher, deeper, even than the passions and the powers that let this fearful war loose on Europe, ruining it. International Socialism in pre-war days vainly boasted it would

prevent any more great wars; Christianity has been discredited and condemned for not checking this war; the Pope has been ridiculed for not passing judgment on the Kaiser. They all were impotent; not so Freemasonry. Even in the midst of the conflict, when passion has wormed itself into the very vitals of men and brutalized them, even now the British Lodges have published that: 'Freemasons serving with the forces abroad may now be supplied, by permission of the military and Masonic authorities, with a card printed in English, French, Italian, *German*, and *Turkish*, vouching for their Masonic membership and asking for kindly treatment at the hands of any Freemasons with whom they may come in contact. The cards are issued by the Charterhouse Lodge by special permission of the Grand Lodge of England upon the production of the necessary authority. The idea was suggested to them by Canadian Freemasons serving with the Forces, who are supplied with similar vouchers by the Canadian Grand Lodges!' If Catholic bishops and priests dared, yes, only dreamed of a similar procedure for Catholics, what a howl of 'Shame, Treason! Down with the Traitors!' would reverberate throughout the world! But the Lodges do it!"

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### A Society Leader's Timely Warning

It is consoling to note that at least a few prominent society leaders have the courage to condemn the immodest dress and forward manners of so many modern young women. Thus Mrs. J. L. D. Morrison, "social arbiter of St. Louis," in a recent interview published in the Sunday magazine section of the *Post-Dispatch*, of July 16, is quoted as endorsing the stand taken by Archbishop Messmer in refusing holy communion to immodestly clad women.

Mrs. Morrison blames chiefly the mothers. "Why," she asks, "will not

the mother be more firm with her daughter and set her foot down solidly against the disgraceful present-day costuming?" How, in the name of heaven, can a mother see her daughter so arrayed? I cannot understand it. Could there be a more beautiful jewel in the crown of womanhood than modesty? What has come over our mothers? Why are they not more particular? It is the child who dictates today. The maternal function of dictating morals, of disciplining seems to be lost. No young girl, and I say it with all the earnestness of my heart, no young girl should be permitted to leave home until parental approval is placed upon her costume. Impropriety in dress can be stamped out and the work is alone for the mothers."

There is a good deal of truth in this, and mothers everywhere ought to be reminded of their duty.

As for the giddy young things themselves, who, in the words of Mrs. Morrison, "parade the streets half-clad and in such brazen manner that they would mortally hurt propriety and modesty were these virtues sentient beings," the question is often asked: Why do they dress and act as they do? Mrs. Morrison's answer is: "Primarily because they are fools. They imagine they attract the men. Perhaps they do, but it is in the manner that the chorus girl attracts him. The real man who thinks of a home when he selects a wife is not the one to select a girl who makes it a virtue to scorn modesty and all that is honorable and holy, who makes of herself a free show, advertising her physical self rather than making soul-character paramount. Real red-blooded men are not seeking underdressed women to marry. They may be temporarily lured by such, but at the crucial moment manhood asserts itself and the marrying man seeks that ideal which masculinity has engraved on its heart in the idealization of a mother."

Coming from a "society leader" and "social arbiter," this warning is perhaps more likely to be heeded by a certain class of young women than if it came from a pastor of souls.

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## NOTES AND GLEANINGS

Commenting on the demise of the Chicago *Sunday Eestate*, the *Catholic Bulletin*, of St. Paul (Vol. 6, No. 27) says: "It is premature to talk of a Catholic daily under present conditions, when so many Catholic papers are struggling to make ends meet with the disheartening prospect of having to keep up the struggle or give up the ghost. What we need is not a Catholic daily or more Catholic weeklies, but better financial support for, and more intelligent reading and appreciation of, existing Catholic papers."

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The Knights of Peter Claver is the name of a fraternal organization for colored Catholics modelled after the Knights of Columbus. It was founded in August, 1908, with the approval of Bishop Allen, at Mobile, Ala., and now (according to the *St. Paul Catholic Bulletin*, Vol. 6, No. 27), numbers sixteen councils, with a membership of over six hundred.

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The Catholic weekly press of the country is giving a lot of free advertising to that insignificant anti-Catholic society called Guardians of Liberty. *Cui bono?*

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The letters "T. O. R." behind a priest's name are rather new to most of us. They stand for the Third Order Regular of Saint Francis. The Catholic Directory informs us that this order has its motherhouse in Rome, and that the American province, named for the Sacred Heart of Jesus, was erected in 1910, with headquarters at Loretto, Penn. There are now branch houses in the dioceses of Altoona, Omaha, and Sioux City. The membership is given as: 32 priests, 16 clerics, 24 brothers, 9 novices, and 20 postulants. We learn from the ever alert Denver *Catholic Register* (Vol. 11, No.

48) that "The college [at Loretto, Pa.] for many years was in charge of Franciscan Brothers. Their rule was very rigorous, and, as they could not aspire to the priesthood, they secured few recruits. The result was that the order was dying out. A few years ago this brotherhood united with the Third Order Regular of St. Francis and the brothers were enabled to study for the priesthood. The community has prospered since that time."

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The *Lamp* in its July issue prints an interesting correspondence under the title "The Truth About Miraglia." It seems that Paul Miraglia, ex-priest and self-styled bishop, recently, while sick in Mercy Hospital, Chicago, abjured his errors and was received back into the Church. Shortly after, "Archbishop" Vilatte carried him away, and now it is claimed that the unfortunate man denies having made a recantation. The *Lamp* publishes two distinct retractions which Miraglia signed while in the hospital; also a letter by the Rev. E. M. Loftus, chaplain of Mercy Hospital, relating the story of the ex-priest's stay in that institution; and a communication from Dr. Milton Mandel, denying that he made the statement, attributed to him by one of Vilatte's followers, that Miraglia "was persecuted almost to death by a Jesuit priest during the day time and by nuns at night" while ill at Mercy Hospital.

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The *Ecclesiastical Review* (Vol. 55, No. 1) publishes "a communication from a metropolitan chancery," from which it appears (a fact not hitherto publicly known) that, owing to special conditions, Rome has dispensed several American bishops (among them the Archbishop of Santa Fe) from the obligation of appointing henceforward any irremovable rectors in their respective dioceses on the death or resignation of the present incumbents.

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*Tempore opportuno* it will be useful to recall the following declaration of the *Ecclesiastical Review* (Vol. 55, No. 1): "A journalist has no right to assume the editorship of a Catholic paper unless he knows and is prepared to defend the laws of the Church, if need be even independently or against the practice of the priests."

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Speaking of President Wilson's literary style, the *Nation* says: "Inability to get his *woulds* and *shoulds* straight, as also his *shalls* and *wills*, is a curious note of Mr. Wilson's style. Many men of Southern upbringing like his share this with him. And his Scotch-Irish heredity is also revealed in it." "Do you think," said the editor in Barrie's story, to his young Scotch assistant, "that you'll ever master the distinction between *shall* and *will*?" And the solemn reply was: "I don't think I ever will." Mr. Hughes, one notes, with no pretension to being "a literary feller," is instinctively right in the use of these words: "I *should* have been glad to have that responsibility placed upon another." There is much talk of the different "votes" that Mr. Hughes will receive—the German vote, the Welsh vote, etc. He certainly ought to be able to count upon the Grammarians' vote.

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The Bulgarian Chamber of Deputies, according to the *Semaine Religieuse de Québec* (Vol. 28, No. 41), has decided to adopt the Gregorian instead of the Julian Calendar, to which that country, together with Russia and a few others, has hitherto obstinately adhered. The new calendar has always been opposed by the Russian hierarchy, and its adoption at the present time is quite naturally regarded as an anti-Russian demonstration.

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"A severe blow to the Catholic Church in England" is the way the official organ of an American archbishop characterizes the decision of the British government that all seminarians who are eighteen years of age and have not yet commenced the study of theology, are subject to military duty. This ruling is such as to catch all aspirants to the priesthood with the exception of a few who are already in the last stages of their preparation for God's service. This will mean that, if the war continues for any length of time, the seminaries will have to close and there will be no one ready for ordination.

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Speaking of the minor secret societies so numerous in this country, Mr. Wm. I. Phillips, general secretary of the National Christian Association, says in his annual report for 1916, published in Vol. 49, No. 3. of the *Christian Cynosure*:

"The unhappy influence of the minor orders is not small; and there is a reason. An illustration used by the late Jonathan Blanchard in referring to the minor secret orders is doubtless true and to the point: when the swine of Gadara rushed headlong into the sea, some of them were great big hogs, others were medium sized hogs, while others were young pigs, but the demon spirits were in each."

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The terrible revelations concerning the morals of our navy, which were made some time ago in the *Dubuque Catholic Tribune*, are confirmed in the *Masses* (New York; August, 1916, p. 38). Among the "reasons for quitting the army and navy" after "twenty years of a wasted life," an ex-"navy" who signs "G.W.M., Vallejo, Cal.," gives the following: "In the navy a great topic of conversation is 'boys.' A great many men talk sodomy as if it was a manly and ennobling subject of conversation. Some of the old salts are actually lower than any cur dog that ever lived, and the young men are soon contaminated by their foul talk. Rather than die on a ship among such company, the writer would prefer to be drowned in a sewer."

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"The same forces that accomplished the temporal ruin of the Catholic Church in Italy, France, Portugal and Mexico, are at work in the United States, with the same plan, the same means, the same purpose. And we are in a fools' paradise, thinking ourselves secure." (*Catholic Columbian*, Vol. 41, No. 28).

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If the purely historical question of the translation of the Holy House of Loreto could be settled by a decree of the Congregation of Rites, it would have been settled long ago. We note that the pro-prefect of that Sacred Congregation clings to the traditional belief in spite of all the evidence recently unearthed. A late decree, "De Festo Translationis Almae Domus B. M. V.," published in Vol. VIII, No. 6 of the *Acta Apostolicae Sedis*, begins as follows:

"Celeberrimum prae cunctis Marialibus Orbis Catholici Sacraribus pro merito ac iure Lauretanum habetur, illudque fere sex abhinc saeculis Christifidelium praecipuae vene-

rationis cultusque maximi cohonestatur significationibus: Domus, inquam, natalis Beatissimae Virginis Mariae, divinis mysteriis consecrata; ibi enim Verbum caro factum est. Felix ea Domus olim angelico famulatu e Palaestinae sacratis regionibus primum in Dalmatiam, inde Lauretanum in agrum Picenae Provinciae mirabiliter translata, atque in sinu Catholicae Ecclesiae collocata, perenni miraculorum virtute et caelestium gratia beneficiorum ditata supereminet."

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The *Dubuque Catholic Tribune*, whose publisher is a member of the Catholic Press Association, complains (weekly edition No. 912) that that organization's Rome correspondent is biased and unreliable, and advises editors to blue-pencil his letters freely. What's the use of having a C. P. A. anyway!

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The Order of the Owls, by a clever trick, has succeeded in obtaining a lot of free advertising in the Catholic press at the expense of the Loyal Order of Moose. It is merely another instance of the pot and the kettle. These two secret (or semi-secret) organizations are equally objectionable from the Catholic point of view, and our Catholic weeklies could employ their space to better advantage than by reprinting what the *Owl* says against the *Mooseheart Magazine*, and vice versa.

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The following books have been put on the Roman Index by decree of June 6, 1916: "La Bibbia," by L. Salvatorelli and E. Hühn; "La Perla de la Habana," by P. Juan de Guernica; "La Basi Spirituali della Masoneria e la Vita Pubblica," by L. Keller, and "La Lecon de l'Hôpital Notre-Dame d'Ypres; Exegèse du Secret de la Salette," by Dr. Henry Mariavé. Also the *Revista di Scienza delle Religioni*, a Modernist review recently founded at Rome. Special decrees against this periodical and Mariavé's book have been passed by the S. Congregation of the Inquisition. (See *Acta Apostolicae Sedis*, Vol. VIII, No. 6).

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The Rev. William Lawrence Sullivan, ex-priest and former member of the Paulist community, is now pastor of All Souls' Unitarian Church in New York City. One of his favorite sermon topics is the need of a

new religion. "We make believe," he says, "that the Asiatic and European creeds satisfy us, when we know that they do not. Such a creative country as this should establish its own spiritual standards, founded on all that is best." Commenting on this and similar utterances, Father T. S. Dolan, in the Baltimore *Catholic Review* (Vol. 3, No. 32), calls the ex-priest's attention to the fact that America has produced an abundance of new religions, from Unitarianism to the creed of the "Holy Rollers." It would be easy to add one more. The difficulty is that a man-made religion involves an absurdity. "Religion is universally admitted to be the expression of man's relation to a higher power. How then can man, who is admittedly the inferior party, determine this relation?"

What becomes of our college graduates? is a question that agitates the Catholic papers of this country every summer. "What is the annual output of educated Catholic youth doing in the world?" queries the *Southern Messenger* in a recent issue and continues: "They emerge and seem immediately again to be submerged." It is a deplorable fact that, with few exceptions, our Catholic graduates, male and female, make no mark in public life as Catholics. Our Southern contemporary thinks "the fault is not in their training."

The Newark *Monitor* (Vol. 19, No. 26) is of a different opinion: "We are not so ready as our contemporary to absolve the training. When the results are universal, to be found in every section of the country, the system of training must be lacking in the precise direction. Education with us is made entirely a selfish matter, a personal question with obligations only to ourselves. Little stress is placed in our Catholic colleges on the social and religious obligations and responsibilities of their graduates."

The editor of the *Monitor*, himself a priest, is disposed to blame the clergy:

"We imagine, too, that the clergy cannot entirely throw off blame for the conditions as we find them. Our clergy have not yet learned to utilize the force and power of the laity. Their leadership has been too close; they have not shared it with the educated laymen as they emerge from our colleges.

They have played into the very indifference and selfishness which we lament and reprehend. It is evident, as the days go by, that the clergy will need the assistance of those who by their education are fitted to stand in the front ranks to lead and inspire the rest. The clergy must take them closer, trust them more, weld their capabilities and influence into the common defense, share the responsibilities and the honors of leadership and thus bring out all that is Catholic and forceful in the conflict which is ever waging."

From a letter addressed to the editor of the Milwaukee *Catholic Citizen* (Vol. 45, No. 33) by Wm. A. Prendergast, controller of the city of New York, (himself a Catholic), "during the years 1910, 1911, and 1912, there was a very serious dispute between this department [Department of Finance of the City of New York] and the Catholic charitable institutions regarding the city's right to examine the books of the institutions receiving city aid." The controller adds that the question in dispute was satisfactorily settled in the latter part of the year 1912 and that "since that time none of the institutions have declined to render the reports according to the new form demanded."

Writing on the war and war excitement as a setback to social progress, Mr. William Marion Reedy very truly observes in the *Mirror* (Vol. 25, No. 26):

"The worst thing about all this war business is that it tends to put a quietus upon all efforts for the improvement of social and economic conditions. A great deal of our preparation for the war against crime, disease, ignorance and poverty, once well under way, is necessarily postponed, because of the deflection of interest to armies, navies, mobilizations, alarms and excursions. Appropriations for constructive work of betterment are shelved. Private energies are directed towards war charities. News of sorties, ambushes, impending battles, crowds everything else out of the papers. War is the enemy of all the reforms which so much interested us erstwhile. So much of it as is now imminent for us threatens disaster as great as has befallen the Liberal programme

that was in process of application in England before the cataclysm of July, 1914. In this sense, at least, war excitement is a tremendous backset for social progress. And during the war excitement many evil things will become more firmly entrenched in our social system because the public is not watching in that direction. Patriotism is a happy refuge for many forms of scoundrelism, a fostering-place for anti-social interests and designs."

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How about that new subscriber you have resolved to procure for the FORTNIGHTLY REVIEW? It is not yet too late to "get busy."

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We see from a paper contributed by Mr. Matthew J. W. Smith to the *Denver Catholic Register* (Vol. 11, No. 48), that Columbus Council No. 120 of the Young Men's Institute, of Altoona, Pa., has erected a monument to Father Demetrius Augustine Gallitzin at what is called Prince Gallitzin's spring, a few miles from the city of Altoona. The monument is in the form of a beautiful pergola with a bronze tablet, of which the *Register* prints a facsimile. The act of our Pennsylvania brethren in keeping green the memory of "the Apostle of the Alleghenies" is highly commendable and has its lesson for Catholics in other parts of the country.

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*Reedy's Mirror* (Vol. 25, No. 26) praises Cornell University for its steadfast adherence to the policy of not conferring honorary degrees. The practice of conferring honorary degrees has become a nuisance and a scandal. "Perhaps there should be established some degree for bestowal upon men who have distinguished themselves in public service of various kinds. But it is absurd to give the degree of, let us say, Doctor of Laws, to men who know nothing about the science of law or laws. We have known cases of men being given the highest honorary degree for doing things that were a disservice to their country and their kind—to exploiters of the people and the people's possessions. Cornell's example in this matter is worthy of emulation by all other universities," including, we may add, several conducted under Catholic auspices by religious orders.

"The priests of Denver, be it made known to all the land, are worthy of playing in big league baseball. On Tuesday they went up against a team of laymen at the Knights of Columbus picnic and came through victorious by the score of 6 to 4. But this is only one side of the story. It is reliably reported that most of the clerical athletes were so sore on Wednesday that the drug stores did a rushing business in Omega oil."—*Denver Catholic Register*, Vol. 11, No. 49.

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The American Drama League is publishing a series of plays intended to be "a collection of the best obtainable works of modern dramatists both in this country and abroad." The first four, recently issued, are: "My Lady's Dress" by Edward Knoblauch, "The Apostle" by Paul Hyacinthe Loyson, "A False Saint" by François de Curel, and "The Mothers" by George Hirschfeld. *America* reviews them from the Catholic point of view in its Vol. XV, No. 13. The conclusion is that, with the possible exception of "The Apostle," "these plays... will not go far to restore the fast-waning confidence once felt for the Drama League by many who welcomed its advent and who still sympathize with any attempt to restore true dramatic ideals to the American stage."

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What is called enthusiasm is often in large part an extraordinary capacity for the production of noise.

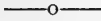
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Prior Stocker, in a report of the 13th annual meeting of the Catholic Educational Association, published in the *Guardian* (Vol. 6, No. 18), describes a visit to the hall where the Third Plenary Council of Baltimore held its sessions, in 1884. We quote: "A painting of the assembled hierarchy commemorates the historical event. But few of the archbishops and bishops who attended the council are among the living today. If there are any besides Cardinal Gibbons, Archbishops Ireland, Spalding, and Keane, I do not remember them now."

There are several others. Bishops Chatard, Richter, and Gallagher took part in the Council as bishops; Archbishop Messmer and Bishop D. J. O'Connell, as secretaries; Bishop Foley, as one of the "cancellarii." Other participants still among the living are two

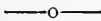


abbots, Frowin Conrad and Innocent Wolf, of Dr. Stocker's own order.

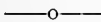


The passing of the New York *Sun* under the control of a new owner elicits some melancholy reflections from an editorial writer in the Little Rock *Guardian*. Speaking of that famous journal's relation to Catholics, he says (Vol. 6, No. 18):

"It was a rumor around journalistic camps that many prelates were deterred from very strong advocacy of a distinctively Catholic daily because the illustrious Dana had given assurances that while the *Sun* remained with his family, there would be little need of a denominational champion. He pledged his paper to the defence, within reason, of all things Catholic by the paper to which so many of the clergy of the country pledged their allegiance."



The *Sun* under Charles A. Dana was very friendly to Catholics (for business reasons mainly), but the alleged pledge of its famous editor is a myth. If any Catholic prelate was "deterred from a very strong advocacy of a distinctively Catholic daily" because of any real or alleged assurance given by Mr. Dana, that prelate must have been naïve indeed.



The *Guardian* fears that the *Sun* under its new owner, Mr. Munsey, will not follow a policy fair to the Catholic Church. Well, as our confrère himself notes, the ancient fairness of the *Sun* has long since declined, and during the past ten years the paper "permitted its pages to be soiled with infidel and anti-Christian correspondence."

The late Archbishop Corrigan, a few years before his death, considered the advisability of purchasing the *Sun* and running it as a Catholic paper. We cannot give any details just now, as the letters we received from him on the subject at that time are not within our reach. We do remember, however, that the opinions of those whom the Archbishop consulted were divided. Had he received encouragement from those for whose support he looked in the matter, he would probably have carried out his plan.

## LETTER BOX

A friend of ours in New Hampshire, who is pastor of a large congregation, in sending us the fourth new subscriber within a few weeks, says: "No need of thanking me. It is not at all hard work to get subscribers for you, and I rather enjoy it because it gives me an opportunity to help *our* REVIEW and the good cause it serves so faithfully." How many of our friends could aid us in a similar way if they would only *go at it*:—pass around their copies of the REVIEW with a few words of recommendation, and later take up subscriptions and send them to this office. If preferred, we can send specimen copies to prospective subscribers directly.

In Cincinnati a few earnest friends of the Catholic press belonging to the Senior Sodality of the Blessed Virgin in St. Xavier College, have established "The Goerres Literature Section," which is sending out printed circulars entitled "Catholic Periodicals for You," in which it offers to supply sample copies and to forward subscriptions to the diocesan weekly, i. e. the *Catholic Telegraph*, the *Federation Bulletin*, *Extension*, the *Field Afar*, *Benziger's Magazine*, *America*, the *Catholic World*, the *Missionary*, the *Little Missionary*, *St. Anthony's Messenger*, *Our Sunday Visitor*, *Truth*, the *Queen's Work*, the *Catholic Tribune* and the FORTNIGHTLY REVIEW. A few words characterizing each of these periodicals are added. Of the FORTNIGHTLY REVIEW the circular says: "A magazine that is different. If you can appreciate initiative, enterprise, independence and fearlessness in an editor, and if you are big enough to respect his opinions though they differ from your own, this is a magazine for you. Its crisp, short, interesting, thought-provoking articles are the delight of discriminating readers of periodical literature. It's the magazine that is read from cover to cover." In sending us a batch of new subscriptions obtained by means of this circular, a representative of the Sodality writes: "I am very glad indeed to notice from recent communications printed in the 'Letter Box,' that you have so many staunch friends. But, to be frank, I really would rather have those friends of yours get you new subscribers than give you lump sums of money. Of course, their action is most praiseworthy and will be productive of much good; but I believe the greatest service will be rendered your magazine as well as other Catholic periodicals by those who will see to their greater circulation."

A certain pastor on the Pacific Coast has grasped this truth fully. He subscribed for ten copies of the REVIEW and distributed them among his people. Within a few weeks all ten subscriptions were placed and the pastor took ten more, saying that he did not apprehend any difficulty in placing these, also.

Getting subscriptions is, indeed, the most effective way of aiding the apostolate of the

press. Our papers need to be firmly established. *But they also and above all need to be widely read.* Else their scope will remain limited to a narrow circle, no matter how excellent their contents may be.

So far only a very small percentage of our subscribers has responded to our appeal for at least one additional subscriber each. Perhaps the quotations and reflections set forth above will induce others to do their share. Please get busy and send in a new subscriber this week!

### A Card from Mr. Otten

To the Editor of the FORTNIGHTLY REVIEW:—

If the Reverend Doctor Wirth of Rochester Seminary will look at page 95 of Chanoine Moissenet's brochure, "L'Enseignement du chant sacré dans les séminaires, étude d'après S. S. Pie X. et S. Thomas d'Aquin," he will find the text "*Psallite Domino in voce tubae*" with the Chanoine's comment and application. The Rev. Doctor says it is not in the Bible. I did not say that it is. The Rev. Doctor quotes this text and omits the rest of what I say about singing, including the quotation from the sequence "*Lauda Sion.*" This proceeding makes it possible for my critic to set up a man of straw and consume more than a column of this REVIEW in knocking it down. It is hard to see what good purpose has been served by the Rev. Doctor's intrusion into this question, unless it be considered that he has enriched our musical vocabulary by a brand new technical term, namely: "*vocal singing.*"

JOSEPH OTTEN

## CURRENT LITERATURE

—Dr. Thomas O'Hagan has issued in book form another batch of his occasional essays, contributed to various journals. He has chosen for them the broad title, "Essays on Catholic Life," because, as he says in the preface, "the point of view in every essay is Catholic and the subjects discussed in nearly every instance are of particular and vital concern." These subjects are principally the Catholic press, literary criticism, the Irish dramatic movement, and poetry. *Inter alia*, the volume contains the author's much-discussed *Rosary* paper on "Catholic Journals and Journalism," which had a sort of postlude in the FORTNIGHTLY REVIEW. (Baltimore: John Murphy Co. 75 cts.)

—The 1915 year book of the German American Historical Society of Illinois, recently published, contains a number of interesting and important contributions to the history of German thought and life in the United States during the nineteenth century. There is, in the first place, a biographical sketch of Francis Lieber, perhaps the best known of all German-American writers,

with a list of his more accessible works. There are, secondly, two addresses, in the original German, delivered by Karl Schurz and Gen. Franz Siegel upon the celebration of "German Day." There is, third, a life sketch of Karl Heinzen, "reformer, poet, and literary critic," supplemented by a list of the publications of that redoubtable Radicalist's published writings and a lecture delivered by him on "Die Deutschen und die Amerikaner." There is, fourth, an inquiry into the premises and significance of Abraham Lincoln's letter to Dr. Theodore Canisius; fifth, an essay on the German theatre in New York city, with special consideration of the years 1878—1914; sixth, the "Recollections of a Forty-eighter" (Major Frederick Behlendorff); seventh, an unpublished letter of Paul Follen; eighth, a German song of 1778 relating to mercenaries in America; ninth, the usual obituaries of deceased members of the Society, the minutes of its fifteenth annual meeting, and a list of members. This year book, like its predecessors, is a valuable contribution to the literature dealing with the history of the German element in America and will be appreciated at its full value by the historian. We regret to note that the German American Historical Society of Illinois has but very few members among the Catholics of German descent. This is not as it should be. If our German clergy and educated laity were duly represented in the society's membership, they would not only aid in a good work of general worth but could no doubt exercise an influence towards having the Catholic point of view duly emphasized and the Catholic element given greater prominence in the Society's year book.

## Books Received

[Every book or pamphlet received by the Editor is acknowledged in this department; but we undertake to review such publications only as seem to us to call for special mention. When the price is not stated, it is because the publishers have failed to supply this useful information.]

Roma. Ancient, Subterranean, and Modern Rome in Word and Picture. By Rev. Albert Kuhn, O. S. B., D. D. In eighteen parts. Parts XIV, XV, and XVI, comprising pp. 441 to 552. Benziger Bros. 35 cts. per part.

A Campaign of Calumny. The New York Charities Investigation. 68 pp. 12mo. New York: America Press. 1916. 5 cts. (Wrapper).

Sermons Preached on Various Occasions by Very Rev. Dr. Keane, O. P. viii & 355 pp. 8vo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1916. \$1.80 net.

Panis Angelorum. A Memento of My First Communion. 28 pp. 32mo. Richly illuminated. London: St. Bede's Press; St. Louis, Mo.: B. Herder. 1913. 45 cts. net.

## POETRY AND FICTION

My Beloved to Me. Thoughts and Prayers in Verse. By S. M. A. 32 pp. 16mo. Sands & Co. and B. Herder. 1916. 30 cts. net.

A More Excellent Way. By Felicia Curtis. 300 pp. 12mo. Sands & Co. and B. Herder. 1916. \$1.60 net.

# BARGAINS IN SECOND-HAND BOOKS

(All orders must be accompanied by cash)

*Falls, J. C. E.* Three Years in the Libyan Desert. With 61 Illustrations. St. Louis 1911. \$2.50.

*Barrett B. (O. S. B.)* Footprints of the Ancient Scottish Church. London 1914. 80 cts.

*Ward, Rt. Rev. Msgr.* The Holy Gospel According to Saint Luke. 3rd impression. London 1915. 75 cts. (The best popular handbook on the Gospel of St. Luke available in English).

*Stümper, Franz.* Die kirchenrechtlichen Ideen des Febronius. Aschaffenburg, 1908. \$1.00 unbound. (A full and authentic statement of the views of Febronius, with a short introduction on the origin of Episcopatism. The appendix contains a valuable bibliography).

*Lehmann, Alfons (S. J.)* Lehrbuch der Philosophie auf aristotelisch-scholastischer Grundlage. 3 vols. Freiburg 1899. \$4. (The current textbook of Scholastic philosophy in German; its worth is attested by many laudatory reviews and several new editions).

*Joyce, Geo. H. (S. J.)* Principles of Logic. London 1908. \$1.50. (A modern presentment of the traditional logic from the Scholastic point of view; much fuller than the corresponding volume of the Stonyhurst Series).

*Bridgett, T. E. (C. S. S. R.)* Blunders and Forgeries. Historical Essays. 2nd ed. London 1891. (Seven essays on historical topics, showing how the Catholic Church is misunderstood and misrepresented. Among the topics are: A Priest with Two Wives, The Sanctity of Dirt, The Road of Boxley, etc.)

*Vassal, Aug.* Le Célibat Ecclésiastique au Premier Siècle de l'Église. Paris 1896. \$1.50, unbound. (This tome of nearly 800 pages, which goes into the subject of clerical celibacy very thoroughly, was written by the author while professor in Kenrick Seminary, with a view of refuting the notorious book of C. H. Lea).

*Warnefried, Carl B. A.* Scherblicke in die Zukunft. Eine Sammlung auserlesener Prophezeiungen mit Bezug auf unsere Zeit. 3 vols. bound in one. Ratisbon, 1861. \$2.00. (A collection of curious prophecies of the kind to which Fr. Thurston has recently called attention, believed to have a bearing on modern events).

*Laveille, E. (S. J.)* The Life of Father De Smet, S. J. (tr. by M. Lindsay). Illustrated. N. Y. 1915. \$2.25.

*Klarman, A.* The Crux of Pastoral Medicine. (Abortion, Craniotomy, Caesarian Section, Myoma, etc.) 2nd ed. N. Y. 1905. 75 cts.

*Burton, Ph. (C. M.)* The Life of St. Augustine. A Historical Study. 3rd ed. Dublin 1897. 85 cts.

*Hallam, H.* Introduction to the Literature of Europe in the 15th, 16th, and 17th Centuries. 2 vols. N. Y. 1887. \$2.00. (A famous standard work).

*Gspann, J. C.* Mensch und Übermensch. Für gebildete Katholiken. Einsiedeln 1912. 50 cts.

*McFaul, Bishop.* Pastoral Letters, Addresses, etc. N. Y. 1916. \$1.

*Parsons, Reuben.* Some Lies and Errors of History. 4th ed. Notre Dame, Ind. \$1.

*Conway, B. L.* Studies in Church History. St. Louis 1915. 65 cts.

*Jones, Rev. Edw.* The Beauty and Truth of the Catholic Church. Sermons from the German. Vols. IV and V. (Sermons on God, the Trinity, Christ, Grace, the Four Last Things, etc.) St. Louis 1916. \$2.

*Stone, J. M.* Studies from Court and Cloister. London 1905. (Studies on various crucial points connected with the history of religion in Europe at the close of the Middle Ages, its decline, revival, and the causes which led to both). \$2.

*Williams, J. Herbert.* The New Pelagianism. London 1915. 60 cts.

*Krieg, C.* Die Wissenschaft der Seelenleitung. Eine Pastoraltheologie. 3 vols. Freiburg 1904. sqq. \$5.

*MacDonough, Rev. M. V.* One Year With God. Sixty Sermons and Meditations for Pulpit and Pious Reading. Boston 1915. \$1.50.

*Maguire, Rev. Edw.* Is Schism Lawful? A Study in Primitive Ecclesiology. Dublin 1915. \$1.50.

*Davidson, Thos.* Aristotle and Ancient Educational Ideals. N. Y. 1892. 75 cts. (The Great Educators Series).

*Oswald, J. H.* Die dogmatische Lehre von den hl. Sakramenten, 2 vols., bound in one. Münster 1856 sq. \$2.

*Shallo, Rev. W. M. (S. J.)* Lessons in Scholastic Philosophy. Philadelphia 1915. (An introduction to the study of Scholastic philosophy, written by a Jesuit professor). \$1.50

*Mehta, Rev. R. A.* Treatise on Auricular Confession: Dogmatical, Historical, and Practical. Dublin s. a. 35 cts.

*Rock, Rev. Daniel.* (revised by W. H. James Weale). Hierurgia; or the Holy Sacrifice of the Mass. With notes and Dissertations elucidating its Doctrines and Ceremonies, and Numerous Illustrations. 4th ed. London 1900. 2 vols. \$2.50.

*Bonaventura and Schmidt.* Unterrichtsbriefe für das Selbststudium der altgriechischen Sprache. Leipzig s. a. 585 pp. 8vo. \$1.

*Seeley, L.* History of Education. New York, 1904. 80 cts.

*Putnam, G. H.* The Censorship of the Church of Rome. 2 vols. New York, 1906. \$3.50.

*Lury, Aug.* Les Origines du Droit Publique Ecclésiastique d'après l'ouvrage du Card. Satalli. Paris, 1902. \$1.

*Kirsch, J. P.* Die Lehre von der Gemeinschaft der Heiligen im christlichen Altertum. Mainz. 1900. \$1.50.

*Barton, Geo.* In Quest of the Golden Chest. A Story of Adventure. New York, 1913. 75 cts.

*Benedict XIV.* De Synodo Dioecessana. Malines 1842. 4 vols. 16mo. \$3.50.

*Spalding, J. L., Bishop.* Socialism and Labor, and Other Arguments. Chicago, 1902. 80 cts.

*Hughes, Thos., S. J.* Loyola and the Educational System of the Jesuits. New York, 1892. 75 cts.

*Becker, Jos. B.* Die Weissagungen als Kriterien der Offenbarung. Mainz, 1890. 75 cts.

*Oman, Chs.* A History of England. New York, 1899. 75 cts.

*Rieder, K.* Zur innerkirchlichen Krisis des heutigen Protestantismus. Freiburg, 1910. 50 cts.

*Preuss, Edw.* Zum Lobe der unbefleckten Empfängnis. Freiburg, 1879. 80 cts. In paper covers 40 cts.

*Blair's Chronology and Historical Tables* from the Creation to the Present Time. New ed. London, 1851. Binding damaged. \$2.

*Wiseman, Card.* Abhandlungen über verschiedene Gegenstände. Aus dem Englischen. Ratisbon, 1854. \$2.50. (3 vols. bound in one.)

*Hall, F. J.* The Kenotic Theory. Considered with Particular Reference to its Anglican Forms. N. Y., 1898. 85 cts.

*Lochner, G. W. K.* Zeugnisse über das deutsche Mittelalter aus den deutschen Chroniken, Urkunden und Rechtsdenkmälern. 1 Theil. Nürnberg, 1837. \$2. (Contains extracts from the Sachsenspiegel, the Schwabenspiegel, the Limburger Chronik, the Golden Bull, etc.)

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# The Fortnightly Review

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August 15, 1916

## Secret Society Notes

### *Protestant Ministers and Masonry*

The Rev. Charles A. Blanchard, himself a Protestant minister and president of Wheaton College, at Wheaton, Ill., says in the course of a paper which he contributes to the *Christian Cynosure* (Chicago, Vol. 48, No. 11, p. 349): "At the present time we are in a hopeless confusion. . . . You can never tell without looking at a minister's watch-chain whether he is satisfied to be a minister of Jesus Christ or whether he also serves at some lodge altar. It is one of the pitiful things to see on the bodies of ministers, signs that they have taken the bloody oaths, have gone through with the ridiculous ceremonies, have accepted the unchristian philosophy, have been fed upon the false and nonsensical history of lodges. One wonders if these men have any intelligence about the organization at all, that they are willing to advertise their connection with them, but they are and do, and young men are being entrapped, ensnared by them on every hand."

### *The Farmers' Educational and Co-Operative Union*

The same issue of the *Christian Cynosure* from which the above is taken, contains extracts (pp. 350-353) from a German brochure prepared at the instance of the Nebraska district of the Lutheran Synod of Missouri, which gives solid arguments to prove that the Farmers' Educational and Co-Operative

Union, repeatedly mentioned in the REVIEW, is a lodge with secrets and oath-bound promises, a chaplain, a funeral rite, and childish ceremonies of initiation shaped after Masonic models.

### *The K. of C. Cheese Club*

Mr. A. F. Driscoll, of Denver, has been appointed "Deputy Head Cheese for the State of Colorado," according to the *Catholic Register* (Vol. XI, No. 33). This, in the words of our esteemed contemporary, "is a rare dignity" and "a harbinger of gay times to come." It seems that "away back in Brooklyn there is an organization known as the Cheese Club, which has for its purpose the establishment of good fellowship among Knights of Columbus. . . . There are a number of professional theatrical performers, singers, dancers and other talented men in the ranks, and once or twice a week, as occasion demands, they visit different councils and furnish entertainment, with special attention to the promotion of a 'get-together' spirit."

### *The Blue Goose*

"The Blue Goose" is a secret organization of insurance agents and adjusters in the States of Missouri and Kansas. This organization recently held its annual meeting in Kansas City. The *Kansas City Journal* (Apr. 11), in a brief report, says: "The organization (of the Blue Goose) is many years old, and their deliberations are conducted

with great solemnity and mystery." We doubt the former part of this assertion, for the Blue Goose is not listed in the second edition of the "Cyclopedia of Fraternities," which came out as late as 1907 and is very complete.

*The Owl Charges the Moose with Religious Bigotry*

It is amusing to see the Owls, through their official organ (the *Owl*, No. 110, pp. 13 sq.) charging the Moose with religious bigotry. The *Owl* is "so big and broad" that it believes "in getting team work out of the combined efforts of men of all churches and men of no churches." (*Ibid.*, p. 1). It is hard to say which is the more offensive to a genuine Christian—the religious bigotry of the Moose or the latitudinarianism of the Owls. "Uns will bedünken, dass sie alle beide...."

### A Warning to Religious

The venerable Father Willibald Hackner, who has been for more than a quarter of a century one of the most valued contributors to the Catholic press of this country, says in the course of a paper, titled "Donum Rationabile," in the June number of the *Pastorblatt* (St. Louis, Vol. 50, No. 6, p. 82):

"And still they come—with their bricks. A few months ago I read in a Catholic newspaper that a wealthy Catholic in Michigan had left a million dollars for a magnificent church. That is good and praiseworthy. But it would be still better, under present conditions, if part of the legacy were used to erect a hundred thousand dollar church (which would no doubt serve its purpose just as well) and the remainder devoted to mission work. Many of our religious congregations, especially of women, have chapels which surpass in splendor the court

chapels of royal houses in Europe. We hope God will reward them, but we cannot suppress the thought:—If these religious have so much to give for the glory of God, could they not devote a portion of their apparently large income to the rescue of immortal souls by supporting missionaries and missionary societies? Would it not be most pleasing to God if they would contribute, say a few hundred, or a thousand dollars annually for this purpose, and thus aid in the *spiritual* upbuilding of the Church? Surely this is not asking too much! More than one priest has betrayed to me his apprehension that our American convents and monasteries may some day meet with the same sad fate that has overtaken those of Mexico. The Lord may permit this by way of punishment if too much attention is paid to material things and to luxury. By giving a portion of their income for the missions, our religious congregations would not only perform a very meritorious deed, but draw down upon themselves the grace and blessing of God."

A clerical friend, in calling our attention to Father Hackner's article, which he asks us to reproduce, adds the following equally opportune advice: "Another thing our religious communities ought to do is to give stronger support to the Catholic press. I have yet to meet the Catholic editor who does not complain of the indifference of our religious congregations, especially the congregations of women, towards this sacred and important apostolate. This is a very alarming sign indeed. As the FORTNIGHTLY REVIEW has already pointed out, the religious orders, with their splendid buildings and widely spread pecuniary interests, in view of the special animosity existing against the religious life and the envy and hatred excited by the material prosperity of Catholic institutions, will be the first

to suffer in the approaching era of persecution, and consequently they above all others will need the defensive weapon of a powerful Catholic press. Yet, it seems, besides advancing the interests of a few namby pamby pious periodicals, many of these congregations do practically nothing towards supporting the Catholic press. I have often found, in convents and monasteries which I have visited, that non-Catholic papers and magazines were kept, and promptly paid for, and even used as preferred mediums of publicity and advertising, while Catholic papers and magazines were not permitted to enter these institutions unless they came as beggars, or were sent gratis, free, and for nothing. This is not as it should be. Religious men and women, owe a special duty to the Catholic press, and the Catholic press ought occasionally to remind them of it."

### St. Boniface and the Thunder Oak

On one of his missionary journeys St. Boniface found that the pagans held in high veneration a gigantic oak, which was sacred to Thor, the god of thunder and war. It was believed that the god would strike down with his thunderbolt anyone who would venture to injure this sacred tree. The apostle resolved to cut it down. A great multitude gathered, expecting every moment the vengeance of the god. But before the axe of the missionary had cut very far into the trunk, a storm arose, "a divine blast from above," and the mighty crown came down with a great crash. The trunk split into four parts of equal size. But no harm happened to the perpetrator of this "crime" against the old gods, and many pagans in consequence embraced the faith. Out of the wood of the "thunder oak" the missionaries constructed a chapel.

In his translation of Willibald's life

of St. Boniface,<sup>1</sup> Professor Robinson appends some remarks concerning his rendering of this passage. The Latin original has the following expressions: "...*arborem quandam mirae magnitudinis succidere tentavit? Cumque... arborem succidisset, magna aderat copia paganorum.....Sed ad modicum arbore praecisa confestim immensa roboris moles divina desuper flatu exagitur.*" (Quotations in Latin are taken from the Bollandists.) Robinson tells us he has tried to solve a difficulty arising from the two verbs *succidisset* and *praecisa*. Is there any difference between them? Or does Willibald mean to say the same thing with both words? Robinson's translation is certainly ingenious. He takes *succidere* and *praecidere* as technical terms of woodcraft and writes: "When he had cut the lower notch, there was present a great multitude of pagans..... But when the foreside of the tree was notched only a little, suddenly, etc." He thinks he can thus solve a difficulty which has puzzled all the biographers of St. Boniface from Othlo on, who wrote about 1100, down to our own time. These may not have been so familiar with the terms of woodcraft as Willibald and Boniface; Othlo for instance says: "*Ad arboris incisionem magna multitudo paganorum concurrir.*"

The only objection against his interpretation Mr. Robinson finds in the use of the word *succidere* a few lines before *succidisset*. *Arborem succidere tentavit* can only mean, "he attempted to cut down the tree," while in the form *succidisset* it would mean, "he cut the lower notch." But he finds that a similar difficulty confronts every interpreter. "And if we suppose the oak

<sup>1</sup>The Life of St. Boniface by Willibald. Translated into English for the First Time. By George W. Robinson. Cambridge, Mass. Harvard University Press. 1916. (See FORTNIGHTLY REVIEW, Vol. 23, No. 5, p. 79).

was to some extent hollow, Willibald's account becomes in all important respects consistent and credible."

We do not share Mr. Robinson's opinion that Othlo, a monk living in the twelfth century, was ignorant of the methods employed for the cutting down of trees. At that time the felling of trees was still a very familiar operation in Benedictine monasteries. The fact that Othlo as well as other writers failed to lay stress on these niceties has quite another cause. We have our doubts whether Willibald himself was conscious of the distinction made by his American translator. Uppermost in his mind, and in the minds of all those who interpreted or used his book, was not technical correctness but the miraculous character of the event, the "divine blast from above," as Robinson himself puts it, which suddenly threw the mighty tree to the ground and split it into four equal parts. There is no need to suppose "that the oak was to some extent hollow." The erection of an oratory from the wood rather suggests that the tree was perfectly sound. Willibald meant to put forth the fact of a divine interference.

Questions like the one raised by Mr. Robinson, and attempts to answer them, are fully justified. But they must not be allowed to obscure the principal object which the ancient writer had in view. This is what Mr. Robinson's remarks unfortunately do. The reader loses sight of the point for which the author embodied this paragraph into his work. We must say, however, to Prof. Robinson's credit, that he does not tamper with the text. One who reads his translation carefully and without bias will perceive on what point the eighth century biographer lays the strongest emphasis. He will have to exercise some ingenuity, however, to refute from the text itself the insinuations suggested by the commentator.

F. S. S.

## The Fire of Hell

[We quote the following interesting and instructive paragraphs from a recently published Catholic Truth Society brochure by the Rev. Joseph Rickaby, S.J., titled "Everlasting Punishment," pp. 7-11.—EDITOR.]

The fire of hell is real fire: that is to say, the word *fire* is the most proper and exact word which human speech affords to tell us what that terrible thing is. "Everlasting fire" is not a figurative expression; it occurs in a judicial sentence. Judges in passing sentence do not use figurative language; not in any figurative or metaphorical sense shall you be "hung by the neck until you are dead." At the same time we have no exact and certain knowledge of the precise nature of the fire of hell. Is it exactly like the fire of earth? But what exactly is the fire of earth? What is combustion? Not till the end of the eighteenth century was man able to reply, "combustion is rapid combination with oxygen." Our ancestors did not scientifically know what fire was. They thought it was a "substance," an "element," the lightest and in natural position the highest of the four elements, fire, air, water, and earth out of which all bodies were composed. So then the fire of hell, if it really was fire, they thought must be a substance too. So it well may be, but we must speak cautiously. Modern science presents us with heat, fire, light, and electricity, and tells us that they are all so many, not substances or elements, but modes of motion affecting substance, whatever substance may be. They are most abundant things in nature: the fixed stars are all on fire; electricity is suspected of being a primary constituent of matter. We know much more about these things than our ancestors did: still we are in great perplexity over them, indeed our perplexities grow with our knowledge. Such is our ignorance of the fire of this world, matter though it be of our daily experience. Of a fire such as that in



which angels and disembodied souls burn, happily we have no experience. And beyond teaching us that there is such a fire, real fire, Christian revelation does not go. It would be therefore extremely rash, beyond the existence (*an sit*) of such a fire, to pretend to lay down with certainty its nature, qualities, composition, and mode of action (*quid sit*). The Church does not do so. Her theologians echo St. Augustine's words: "As to which fire, of what sort, and in what part of the world or universe it is to be, I am of opinion that no man knows, unless haply some one to whom the Spirit of God has shown it." (De Civ. Dei, xx. 16). There is, however, a general consent of the faithful to regard it as a "material" fire, and though this be not absolutely of faith, still it cannot be denied without incurring the theological note of "rashness." In accordance with this general consent I have described it as "a material environment." A further speculation: is this material environment itself on fire, or is it such that the soul chafing and struggling against that constraint—"the great net of slavery," to borrow a phrase of Aeschylus—and, as St. Teresa says, "continually tearing herself in pieces"—thereby sets herself on fire? The question is beyond our knowledge to answer. We are accustomed to pictures of flames, with souls in bodily shapes writhing in them, and in such sensible representations we must fain acquiesce as being the best way to bring home to imagination the reality of hell-fire. God knows His own justice, which in hell at any rate works *so as by fire*.

Over and above this material environment I have been myself led to argue the probability of the spiritual substance of the soul, or evil angel, itself coming truly to burn under two opposing constraints, the natural constraint, or effort, of the spirit, seeking to go out to God, in whom alone, as it finds

out too late, its essential happiness lies, and to the contrary, the constraining hand of God, driving that spirit back upon itself. (By "the constraining hand of God" I do not mean the "material environment." I mean simply God's will to carry out the sentence, "Depart from me.") Under analogous restraint, any material substance, as all physicists now know, would grow hot and glow intensely. The laws of matter may well have their analogue in the spirit world. If this be so, the mere *depart from me* must involve everlasting fire. If this be so again, the wicked spirit has made its own hell, having first rejected the God who now rejects it. Also, if this be so, it becomes transparently clear that as Heaven means *God*, so hell means *no God*; and *no God* is just what the obstinate impenitent sinner has chosen to have in this life, and consequently in the next. This, however, is a speculation. It makes the fire of hell very real and very terrible. For what is terrible in a fire is not the medium in which you are placed, but how you yourself burn.

There are two perfectly distinct fires of hell, arising from quite distinct causes. There is first what I have called "a material environment," "some external objective environment," producing in the soul plunged into it a pain which to us, with our human experiences, is most properly declared by calling it the pain of fire. Of the nature of this material environment I have no idea, no theory, any more than St. Augustine had. I accept the fact of it simply because I wish to keep my rank in the common herd of Christian believers. Secondly, there is the loss of God; and about that, what I have to say comes to this, that considering the relation in which the soul stands to its Last End, the mere felt loss of God, apart from all other agency, may, on an analogy drawn from the physical to the spiritual, be enough to set the substance

of the soul veritably on fire. The "mighty constraining force," which I have invoked for this theory, is something quite over and above the "material environment." It is God's refusal of the soul, driving it away from Him, a refusal called a *force* only by analogy with things physical.

### Objections against the Gary System

The Gary system of education has been thrust to the fore at a critical period in the history of our public schools. In a lengthy review of Randolph S. Bourne's book, "The Gary Schools" (Houghton Mifflin Co. \$1.15 net), Mr. H. de W. Fuller utters a timely warning against the new system (*The Nation*, No. 2661). He says the very nicety with which the Gary system appears to respond to present tendencies should make one the more suspicious of it as a cure-all. "At a time when the excesses of the 'uplift' movement have resulted in a general letting down of the sense of individual responsibility on the part of the victims of economic pressure, Mr. Wirt proposes a plan in which discipline is almost entirely relaxed. The assumption at Gary is that a child knows better what is good for him than the teacher. He is set tasks in which he is by nature interested. It is the child who virtually educates himself. For his benefit an elaborate machinery is put in motion with which he is supposed to carve out his destiny. Every conceivable device—including an hour each day for 'expression', when his inner nature receives free play—is used to keep the pupil's interest from flagging. Interest got by such means seems dearly bought indeed."

Again:

"The schools at Gary are an almost complete microcosm. Small children go through the motions of their elders in forming committees for civic betterment and all the other pressing problems. The boast is that by the time a

student leaves Gary he has already qualified as a real American citizen. It is at least true that life holds no shocks for him, for he has been taught just what to expect. But there is a great danger that worldly-wise products of Gary will be little old men and women before their time. For it stands to reason that the disillusion comes too soon. The period when mental sturdiness should be forming is obviously not the proper time for a youth to ease off his thought so as to adjust it to the various compromises which life requires. Better far that a boy's mind should be rigid than that it should be too flexible."

Mr. Fuller concludes his searching criticism as follows:

"The time has come when our cities must decide whether it is not premature to set aside the admonition of Bacon, who, writing *Of Parents and Children*, said: 'And let them (the parents) not too much apply themselves to the disposition of their children, as thinking they will take best to that which they have most mind to.' One must judge of children by one's self, and every adult knows that there are numerous occasions when he must lash his listlessness into subjection. Only by the hardest sort of self-discipline can an adult sometimes push to completion a task which all along he has known was worth the doing. Can children of themselves be expected to have this persistence? Not unless human nature can be utterly changed. If this persistence, the willingness to persevere in the face of difficult and unpleasant problems, is not inculcated in childhood, there is little hope for the mental fibre of the future. Hard-mindedness is one of the great needs of the age. Is it reasonable to suppose that it can be produced by a system which is in large measure the outgrowth of kindergarten methods?" \* \* \*

In the same number of the *Nation* from which the above passages are quoted Mr. George L. Fox, of University School, New Haven, Conn., a teacher of forty years' experience, also attacks the Gary system. Besides the reasons mentioned by Mr. Fuller, Mr. Fox alleges two or three others. In his opinion the Gary system is vulnerable especially for the fact that there is no provision for the hour of quiet study which is so important to every child both in school and out. "Pupils are not allowed," he says, "to take their books home for study below the seventh grade, and are not encouraged to do so until the high-school course begins. During every period of the school day a certain detachment of the pupils is due in the playground for that novel and remarkable occupation called organized play, which all the preceding centuries are so benighted as to have missed. What is a pupil to do who prefers study to play? It is conceivable that there may be such even in a Gary school. Where is he to find a chance to exercise his mind and gratify that desire under proper conditions? I find no provision for such a pupil under the Gary system. He has no desk where he keeps his text-books, pens and pencils, and the simple treasures of his intellectual life, as he has under the ordinary system now prevailing, and to which he may flee when there is leisure. At the close of the recitation he must leave the room and go to the inanities of auditorium exercises or the noisy playground or gymnasium. How any teacher can be expected to develop in the average pupil any joy in the intellectual life under the step-lively régime of the Gary plan, is difficult for me to understand."

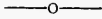
As for the provisions for religious and moral instruction made by the Gary system,—and because of which it has found advocates even among Catholics,—Mr. Fox says:

"The so-called free period, or home and church period, under the Gary system comes at different times for different pupils, all of whom will need religious instruction. In that case it will be necessary to have at the church for religious instruction the teaching staff for at least four hours each day, to give the same lesson to different groups, who can come only at particular times. This will be a difficult thing to accomplish if your staff of teachers is voluntary, or quite expensive if the teaching staff is to be paid, which would be more just, for few volunteers can afford to give four hours or two hours each day to such instruction without pay. Moreover, there will be interminable friction with the regular school programme, unless these periods come for all alike at the end of the school session. Boys and girls will loiter on the way from church to school and from school to church, and often the motion picture will be a more powerful magnet than the lesson in religion. This feature of the Gary system sets a high premium on truancy and unpunctuality.

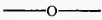
"Under the present system it is easily possible for any church to give instruction in religion and morals to its pupils after the school session all at one time, during one hour, so that the teachers are required to be present only during that time. The schools in New Haven close at 3:45 in the afternoon, many of those in New York soon after three o'clock. It is entirely possible and practicable, then, for any church, which now has but one hour in the week given to religious instruction, to utilize one hour on Saturday morning and an hour in the latter part of the afternoon on such other days of the week as they may desire. In economy of effort and in practicability and efficiency of administration, the present system is far more satisfactory for giving religious education than the Gary plan."

## NOTES AND GLEANINGS

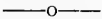
Dr. Edwin E. Slosson, in his "occasional page" in the New York *Independent*, defines grammar as "the pursuit of a kinetic reality by a static method." This is correct only in part; for there are certain fundamentals underlying all grammar from which no language can deviate without ceasing to be civilized.



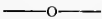
Those familiar with Newman's "Autobiographical Fragment" are aware that he was not strong in humor. The scraps of his conversation recorded by Mr. Edward Bellasis in a recently published book, "Coram Cardinali" (Longmans), confirm this impression. They reveal neither humor nor epigrammatic power. But the literary views of this great master of style are always noteworthy. When Newman started to read "East Lynne," it "got more and more like medicine every page," and the characters were "like figures cut by scissors out of paper." He saw that Johnson was very unjust to Grey, whom he praised as "very classical and very beautiful." But he found more to carry away in Wordsworth. Coleridge he described in 1870 as always seeming to be under the influence of opium.



Mr. Bellasis says that Cardinal Newman admitted his indebtedness for style to Cicero's "Academics." This statement has been repeatedly challenged. Is there any solid authority for it?

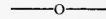


From "Coram Cardinali" we get a touching impression of Newman's simplicity and tenderness. We forget the dissensions and difficulties which brought out in him all the arts of defense, and we recall his exquisite character of a gentleman, "one who never inflicts pain," one who avoids "all restraint or suspicion of gloom or resentment," and is "tender towards the bashful, gentle towards the distant, merciful towards the absurd."

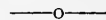


Writing under date of July 27, Mr. Charles Nevers Holmes, of Newton, Mass., calls attention to an interesting astronomical phenomenon: "Once more the large and symmetrical star-outline of the Northern Cross sparkles in the constellation of Cygnus. At present, around the hour of 9 P.

M., this Northern Cross is situated just eastward of the zenith, its arms spanning the Milky Way. Firmamentally, it is bounded by the constellations Cepheus, Lyra, Aquila, and Delphinus. It consists of five stars, and its outline can be traced without difficulty. The Cross's brightest star is at the top, Arided, a sun of first magnitude. Its bottom star is Albireo, while Delta, Gamma, and Epsilon form the arms of this crux. Its sky-position is further marked by the brilliant blue star Vega to the westward and the bright yellowish star Altair to the southward. As a firmamental Cross this figure in Cygnus is not as noticeable and well-known as the Southern Cross in the Crux, but, nevertheless, our Northern Cross is a large, symmetrical and very distinct star-outline."



Volume III has appeared of Father F. M. Lynk's "Fireside Melodies," a collection designed to substitute really beautiful songs, old and new, for the "ragtime" that is threatening to destroy all taste for good music in our young people. This new volume contains "The Star-Spangled Banner," "My Country," "Maryland, My Maryland," and such old favorites as "Juanita" and "Then You'll Remember Me." We hail with particular pleasure No. 10, Father Lynk's own English version of the soulful German "Harre meine Seele, Harre des Herrn." By popularizing such songs Father Lynk and the missionary Society of the Divine Word are doing work that may seem to be "out of their line," but deserves to be called "missionary" with as much justice as the principal task to which the Society is devoted. "Fireside Melodies" is published by the Mission Press, Techny, Ill., and sells for the low price of fifteen cents per volume.



Under the not exactly complimentary title "Valuable Hindsight," the *Catholic Transcript*, the official organ of the Diocese of Hartford, says (Vol. 19, No. 4):

"Cardinal Gibbons has named a committee of priests to investigate the institutions under his jurisdiction that are receiving State aid. He orders that these houses be put on the highest possible plane of efficiency. Whether recent developments in New York have prompted this step, we are unable to say.

It does not matter much. Inspection by benevolent inspectors with power is bound to prove of benefit to the institutions investigated."

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William J. Bryan, in a paper contributed to the *Independent* (No. 3528), says that while national prohibition will not enter into the campaign of 1916, it "will before long become not only an acute federal problem but a paramount political issue." Mr. Bryan thinks that a great many citizens who have opposed prohibition in smaller units, will favor national prohibition on the ground that it is the only effective means of putting an end to the liquor traffic. We believe Mr. Bryan is right in this, and that national prohibition is sure to come unless indeed there be a radical change for the better in the liquor trade.

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The platform of the Prohibition party this year is of unusual interest because it emphasizes many issues besides national prohibition of the liquor traffic. The party is committed to an uncompromising opposition to the "wasteful military program of the Democratic and Republican parties"; to maintain an adequate defensive armament, but only until international coöperation can be secured "to dismantle navies and disband armies"; to avoid military intervention in Mexico; to support equal suffrage and the initiative, referendum and recall; to public ownership of many public utilities; and to a broad program of social justice. The obvious intention of the party is to add to its normal strength important contingents of pacifists and maverick Progressives.

There are those who believe that the Prohibition and the Socialist votes this autumn will be much larger than usual on account of the dissatisfaction of so many thoughtful citizens with both the old parties. It seems a pity the disaffected vote cannot be concentrated on one candidate. What we need in this country is a middle-class party on a platform of genuine Christian social reform, like the German Centre.

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Under the rather fantastic title, "A Modern Magician," Mr. Stephen Van Lear contributes to the August number of the *Rosary Magazine* a paper on Father George Schoe-

ner, of Brooks, Ore., and his widely heralded experiments in plant, especially rose, culture. Father Schoener, according to the writer, went to Oregon for his health in 1907, and since his arrival there has, amid rather adverse circumstances, conducted a series of important and fruitful experiments in hybridization. Among other things he grafted the Portland rose with the Oregon sweet briar, the result being a tree twelve feet high, with blossoms five and one-half inches across. He also produced an ever-green raspberry which bears throughout the season; a new variety of corn which matures thirty days before the corn ordinarily grown in the State; a pea with an edible pod; a cross between a blackberry and a raspberry; a cross between an apple and a rose, resulting in what might be called an edible rose; a cross between a cherry and a plum; a cross between a hawthorn and the Spitzenberg apple, etc. Since the destruction by fire of his house, with his collection of plants and records, last October, Father Schoener has established a nursery in McKenna Park, near Portland, where his experiments will henceforward be conducted under more favorable conditions, in coöperation with the Oregon Agricultural College and other agencies. For additional details we must refer the reader to the *Rosary Magazine*, Vol. 49, No. 2, pp. 10 and 11.

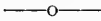
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Mr. Roy Chapman Andrews, of the American Museum of Natural History, in a paper contributed to the *Independent* (No. 3526), says that, contrary to popular belief, whale meat is not only edible, but palatable, easily digested, and healthful. He says he has eaten it for many days in succession and enjoys its flavor. "It is most unfortunate," adds Mr. Andrews, who is assistant curator of mammals, "that prejudice prevents it [whale meat] from being eaten in Europe and America. It could not, of course, be sent fresh to the large cities, but canned in the Japanese fashion, it is vastly superior to much of the beef and other tinned foods now on sale in our markets."

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Mr. Andrews, who is a naturalist and explorer of note, destroys another popular error regarding whales, viz. that they spout out of the blow-holes water which has been

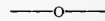
taken in through the mouth. As a matter of fact, such a performance would be impossible because a whale's nostrils do not open into the back of the mouth, as do those of a man, and the animal consequently is not able to breathe through its mouth. What really happens is described by Mr. Andrews as follows: "Since a whale breathes air, when below the surface, the breath must be held, for if water should be taken into the lungs, the animal would drown. Thus as soon as a cetacean comes to the surface, its breath is expelled and a fresh supply inhaled before it again goes down. The breath which has been held in the lungs for a considerable time under pressure is highly heated and, as it is forcibly expelled into the colder outer air, it condenses, forming a column of steam. A similar effect may be produced by any person if on a frosty morning the breath is suddenly blown from the mouth."



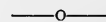
In our No. 14 we spoke of the high cost of "cheap insurance." Besides the two lodges there mentioned, another, of some prominence, is hopelessly tottering. When certain old policy holders of the fraternal insurance society called Knights and Ladies of Honor recently appealed to the New York State Insurance Department to protect their interests, it was found that the assessments are outrageously high, and that the society is nearly half a million dollars behind with its death claims. One typical case was that of a man of 84, who took out a policy for \$1,000 when the society was founded, forty years ago, and began (at age 44) to pay an assessment of \$1.80 per month. This rate was maintained for 24 years. Then the death claims began to come in so fast that the assessment was increased to \$3.77. By May, 1916, it had risen to \$18.40 a thousand. Think of it — a man 84 years old paying 922 per cent more for insurance than he did forty years ago! The *Christian Cynosure*, to which we are indebted for this information, comments on the case as follows (Vol. 49, No. 3): "Insurance at the rate of \$20.80 per year per \$1,000 is costly indeed! This ought to be an object lesson to be remembered that cheap insurance, attractive though that may seem *at first*, is likely to be no insurance *at last* and very expensive at that."

Dr. L. Hacault, writing under his well-known pen-name "Lumen" in the *Quebec Vérité* (Vol. 36, No. 1), calls attention to a remarkable fact which has, so far as we are aware, never been published in this country. It is that, when the late King Edward was still the Prince of Wales, in 1884, he addressed to Pope Leo XIII a request to spare English Imperial Freemasonry, of which the Prince was Grand Master, in renewing the general condemnation issued against the sect by Clement XII. The Holy Father answered that the British Lodges, with their hypocritical tranquillity, are more dangerous than their turbulent sister Lodges of other countries. Mr. Hacault says that the substance of this correspondence between the Pope and the Prince of Wales was made known to the Freemasons of Belgium by Bro. Tempels, in the course of a secret session, July 22, 1894.

Is there no way, we wonder, of getting at the text of these letters? The Pope's judgment of English Freemasonry would be of great help to American Catholics in forming a just estimate of Masonry as we have it in this country. Most likely it would confirm our own estimate given in "A Study in American Freemasonry" (B. Herder).



A bill has been introduced in Congress (H. R. 491) designed to keep out of the U. S. mails a certain class of scurrilous publications. According to the *N. Y. Evening Sun* (July 20) this bill is sponsored by Catholics. They must be foolish Catholics indeed, for the wording of the measure is such that if it became a law, it would, in the words of the *Baltimore Catholic Review* (Vol. 3, No. 36), be "susceptible of a very rigorous interpretation and might indeed be used to further a system of persecution." We hope this dangerous bill will be killed in committee and that the liberty of the press will be in no wise interfered with. The Catholic Church can better afford to ignore libelous attacks than to incur the odium of tyranny. Besides, it would be sheer folly to put into the hands of a few officials at Washington a weapon which would sooner or later surely be turned against us.



If the *St. Louis Globe-Democrat*, the *Republican*, and those other daily papers in vari-

ous parts of the country that have raised or intend to raise their subscription price on account of the increased cost of paper and other necessary materials, would abolish their silly comic supplements, reduce their daily editions to, say, ten and their huge Sunday issues to thirty pages, they could give their readers a better paper at the old price and make more money than before.

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A call has been issued by representatives of the Protestant Episcopal Church for a World Conference on Christian Unity, on the basis of "our common faith in Jesus Christ as our God and Saviour." The *New York Independent*, which once proudly styled itself "the great religious weekly," protests against this profession of faith in the Divinity of Christ and says that "the insistence upon the full Deity and worship of Jesus Christ as God would make a schism in Lutheran and Episcopalian and other Protestant churches" (No. 3530, p. 145). In other words, the Protestant sects no longer believe in the Divinity of Christ. Yet let some one say, "Modern Protestantism is no longer Christian," and a howl goes up from these sects.

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The *Living Church* is publishing in serial form the story of the passing of the Rev. F. C. Capozzi "from the Papal to the Episcopal Church." Dr. Capozzi, according to the *Catholic Transcript* (Vol. 19, No. 7), is a young ex-Augustinian who was sent to this country by his superiors in 1911.

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Commenting editorially on the sermon delivered by the Archbishop of St. Paul at the jubilee of the venerable Msgr. Keane, the *Catholic Transcript* (Vol. 19, No. 7) says:

"In the course of his jubilee sermon Archbishop Ireland declared that he and Archbishop Keane were united and worked as one man both in peace and in war. They were good fighters, but the distinctively military part of their careers must have been to them the most distasteful and to the cause of religion the most unprofitable of all. The struggles in which they were engaged grew more out of prejudice than out of necessity. As one looks back for twenty years and more he cannot help wondering why so much perfectly good energy was wasted in causes

which never should have existed and whose settlement might well have been left to the adjusting hand of time. Archbishop Keane and Archbishop Ireland were involved, but the Archbishop of St. Paul escaped with fewer and less vital wounds. The world had decreed, however, that he should be a cardinal. Too much of the war paint stuck."

We have nothing to add to this refreshingly frank estimate of "the two great fighting archbishops" by the official organ of the Bishop of Hartford, except to say that if all our "official organs" were as independent and as free-spoken as the *Catholic Transcript*, there would be less danger to the Church from the current tendency to "Toomeyize" the Catholic press.

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Here is the *Transcript's* ceterum censeo on the New York Charities investigation:

"If the institutions need investigating, let them be investigated. Those who conduct them should invite inspection, and they claim that they do invite inspection. Those who are charged with maligning the institutions should, in the cause of justice and for their own defense, look over the ground again and if their published findings need revision, make the revision and right the wrong which they are charged with doing. Recrimination and bad blood never settled a dispute nor righted a wrong."

There has been entirely too much recrimination and bad blood in the New York case.

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Dr. William A. Bonger, of Amsterdam, Holland, in a book on "Criminality and Economic Conditions," now available in an English translation (by Henry P. Horton; Little, Brown & Co.), despite his Socialistic trend of mind, thoroughly disagrees with the theories of certain criminologists that are now being reduced to practice, e. g. that sterilization is an effective method of reducing the number of criminals. He says (we copy the quotation from the *Catholic World*, No. 616, p. 540): "One should be inclined to ask if the advocates of sterilization have never heard of Australia where a considerable number of inhabitants have descended from the worst of criminals, and where yet the rate of criminality is low." Dr. Bonger suggests that "sterilization would be about as useful against the flood of crim-

inality as an effort to stop a brook in its course with a bottle."

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Bishop Nilan, of Hartford, in his confirmation talks to children, warns them against the insidious temptations that lurk in the moving picture shows. The parents he cautions in strong terms that the movie fever has become a veritable plague and that their offspring are imperilled by the unrestrained liberty to frequent theatres where indecent scenes are portrayed. The Bishop holds that Catholics as a body are largely responsible for the low character of the movies. "If Catholics declined to patronize entertainment halls where temptation lurks, the managers would see to it that offensive features would be removed from the bill of attractions." It is not the official censor to whom we must look for relief, but the trained Catholic conscience.

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Father Tiburtius, O.F.M., writing in the *Franciscan Herald* (Vol. 4, No. 8), tells how he was aided in his work in one of the Indian missions of Arizona by the gift of a bell from a congregation at Herman, Mo. He adds: "If there are any other parishes in the country that have a superfluous number of church bells hanging heavily on their hands, the missionaries of Arizona will gladly relieve them of their burden, and we can assure our kind benefactors that the bells will not hang idle in our mission towers."

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Father Tiburtius' interesting account of a mission trip through the Arizona desert, by the way, proves that even in the U. S. many a missionary's life is replete with innumerable annoyances and dangers. This is one of his own experiences:

"During my absence, many an unbidden guest had taken up quarters in my little room, and one or the other managed to escape my vigilant search to oust them on my return. Thus, it happened that during the night I was stung by a scorpion, whose bite is not unfrequently fatal. I was unconscious as a result of the sting until the following night, and on coming to, I experienced acute pains in my whole body. My faithful old friend, the Indian chief at Tshuchutsho, however, remained with me all the time, and it is owing to his practical care

that I soon recovered entirely from the effects of the sting."

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San Antonio, Tex., has met the problem of the mosquito in a constructive spirit by establishing a municipal bat-roost. The roost is capable of housing 250,000 bats, and each will eat on an average 250 mosquitoes a night. Although mosquitoes used to be a plague in San Antonio, and although the roost has been in existence less than a year, we are told many of the bats now have to be fed at public expense because there are no more mosquitoes for them to eat. A yet more daring and deadly weapon of extermination may be evolved as the result of some experiments conducted by an electric engineer. He was studying wireless telephony in a swamp out West. It seems that some of the hairs in the whiskers of the male mosquito are auditory, and vibrate only to the pitch of the female's voice. When the engineer's machine hit a certain note—512 vibrations to the second—he was astonished to observe half the mosquitoes in the room make a jump for the apparatus and trample themselves to death trying to get inside. Does not this electro-psychological method deserve a wider application?

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Charles L. Buchanan in a recent magazine article says that modern music is tending "dangerously in the direction of an exclusive occupation with mood at the expense of thought."

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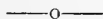
Colorado has had prohibition since Jan. 1, 1916. In reply to an inquiry what have been its effects so far, the *Denver Catholic Register* (Vol. 11, No. 52) says that prohibition has not caused the expected business upheaval and that there are a few good points to be recorded in its favor: It has cut down the number of divorce applications forty per cent and has resulted in a 33 $\frac{1}{3}$ % reduction in the number of state prisoners at the penitentiary. There is said to be considerable illicit trafficking in liquor, but drunken men are a rare sight on the streets.

It is to be noted that Colorado has not absolute prohibition, but liquor for personal use can be freely imported from other States.

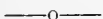
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Commenting on the strange fact that actors as a rule cannot correctly act the part of a priest, a clerical contributor to the *Catholic Review* (Vol. 3, No. 36) says: "Lawyers, doctors, bankers all seem quite natural and life-like. But when it is question of a priest, even the best actors make it out a queer something between a man and a woman, without ordinary common sense, without any brains—a stupid, harmless fool and mollicoddle. I have an idea that the reason somehow lies in a fundamental misconception of religion on the part of the actor profession. And that misconception is this, namely, that religion is synonymous with sadness and stupidity and utter lack of natural health of mind or body. Hence, the priest must be a joy-killer and a fool to play his part. Hence he goes about the stage forever wringing his hands or rolling his horrified eyes to heaven and talking like a worn-out catechism!"



The Society of the Divine Word, which has of late years done considerable missionary work among the Southern negroes, has now established a magazine exclusively devoted to that cause. It is called the *Colored Messenger* and issues quarterly from the Techny (Ill.) Mission Press. We are indebted to the editor, Father P. J. Wendel, for a copy of the second number, dated June, 1916. Its pages record many signs of the progress which these zealous missionaries are making, against heavy odds, in the colored missions of Mississippi and Arkansas. No doubt a perusal of this little magazine will teach many others besides the New York lady quoted on page 34, that the "low-down good-for-nothing niggars" of the South are men and women with precious souls redeemed by Christ, many of them willing to embrace the true faith when it is preached to them. The subscription price of the *Colored Messenger* seems to be optional, as no specific amount is mentioned in the number before us. We hope the bright little magazine will receive the support which it merits. Specimen copies can be procured from the Mission Press at Techny, Ill., and from the editor, Rev. P. J. Wendel, S.V.D., 1914 18th Ave., Meridian, Miss.



## LETTER BOX

The Rev. Joseph S. Tiernan, pastor of St. John's Church, Camden, N. Y., in renewing his subscription to the FORTNIGHTLY REVIEW, says: "I have been with you for over twenty years, and you have admitted to your columns my pleas for a Catholic daily. The Catholic daily will not mature in this great nation, hyphenatingly jarred, it would seem, by politicians at the present time. It certainly is needed, and I, for one, should like to see the REVIEW weekly again as in the beginning. . . . I wish I had a Hetty Green gift for you, for you certainly are a worthy and consistent defender of the old faith and Guttenberg's Catholic use of movable types. Please visit us weekly if you can."

\* \* \*

We have received a letter from an old friend of ours, a Belgian priest, objecting to the note "What Happened in Belgium," which appeared in our No. 14. That note, as we plainly indicated, was a quotation from a pro-ally journal, and we cited it merely to show how hard it is to get at the facts in the present war. There was no intention on our part of taking sides, either pro or con. We have been honestly and sincerely neutral since the beginning of this awful war, and we purpose to remain honestly and sincerely neutral to the end. It is precisely for this reason and not because of any undue bias, that we must forbear to print our friend's rather acerb communication.

\* \* \*

Mr. Joseph Otten writes to us in reply to Father Gregory Huegle's rejoinder in No. 14 of the REVIEW:

I have read with interest Rev. Fr. Huegle's reply to my remarks on the Progressive Music Series (No. 14). Some readers of the REVIEW might gather from it that I had misunderstood or misinterpreted the Rev. Father's directions both regarding rhythm and the manner of rendering the chant. On page 18 of the preliminary circular, the injunction of equal duration of notes is underlined. In "Practical Hints" to the Gregorian supplement, page 135 of the first book, we read: "Too much stress cannot be laid on the fact that in plain chant there are *no individual long and short notes*" (printed in large type). The further direction that "these rhythmic movements are never violent in Gregorian chant, but gentle, soothing, reposeful like sweet whisperings from heaven or the plaintive pleadings of a suffering child," is followed or preceded by no qualifying or modifying clause making this manner of singing applicable to certain passages only. We therefore have to take it as norm for any and all performances of the chant.

Regarding the character of the songs of the first part of the book, it is hardly necessary for me to say that I do not expect Catholic children to sing no other texts and melodies but hymns. What I deprecate is the

wholesale adoption of the standpoint of the public school system, which by its very nature has to exclude all ideas that transcend the purely natural, unless it be by accident. I believe that I am on Catholic ground in holding that music, if it is to be part of our school curriculum, with the aim of imparting to our growing generation a taste and love for the music of the Church, should, like all other branches taught, be, not neutral or negative, but positive in character and imbued with Catholic principles, ideals, and sentiments. I do not believe that by learning five public school songs to one Gregorian hymn our children will develop the taste and mentality desired by the authors.

Let us hope that some one will undertake to furnish our Catholic schools with a graded collection of songs which will, musically and poetically, not only fit into our curriculum, but in a powerful way help to increase the Catholic atmosphere of our school rooms and thus form an effective preparation to the Gregorian supplement.

JOSEPH OTTEN

—o—

## CURRENT LITERATURE

—A new edition of the English translation of Luigi Cornaro's famous "Discorsi della Vita Sobria" has recently been published by Crowell, under the title, "Discourses on the Sober Life." (Price, 25 cts.)

—William Marion Reedy says of W. D. Howells' latest novel, "A Daughter of the Storage": "It will never be a best seller, but what of that? Everybody who will read it will have more respect for the English language, for himself, and for good and decent human folk. Life is life as most of us know it with Howells; it is not a St. Vitus dance set to rag-time and the speed of the movie."

—W. E. Carson, in a new edition of his "Mexico, the Wonderland of the South," first published before the downfall of Diaz, brings the story down to about three years ago. It is noteworthy that, like nearly all other writers on the subject, Mr. Carson strongly favors Huerta.

—"The Christian Maiden," Father Bremscheid's excellent prayer and instruction book for Catholic girls, as translated into English by Father P. M. Schleuter, S.J., is now in its second edition and can be purchased at the greatly reduced price of twenty-five cents from the Angel Guardian Press, Boston, Mass. The book will make a charming little gift for any girl.

—"My Beloved to Me" is the title of a little volume of "thoughts and prayers in verse" appearing under the initials "S.M.A." Father Joseph Rickaby, S.J., contributes a short preface, in which he says: "These verses are the expression of the earnest and tender devotion of a cloistered nun in a convent whose chief work is the Perpetual

Adoration of the Blessed Sacrament. She writes, she says, for ignorant women: some who are not ignorant, I think, will read her verses with pleasure, and condone that to which the authoress pleads guilty, e. g. such rhymes as *keep and feet*." (Sands & Co. and B. Herder; 30 cts. net).

—"Panis Angelorum" is a beautiful little book, in pocket *format*, designed to serve as a memento of first communion. The 25 richly illuminated pages, bound in imitation parchment, contain in beautiful gothic characters the Gospel of the Mass of Corpus Christi in Latin and English, a few other sayings of Our Lord regarding the Holy Eucharist, the prayers of the Mass immediately before Communion (in Latin and English), the "Domine, non sum dignus," and the indulgenced prayer "En ego," also in Latin and English. (St. Bede's Press, London, and B. Herder; 45 cts. net).

—We presume that the "Very Rev. Dr. Keane, O.P.," whose "Sermons Preached on Various Occasions" are put before us in a neat volume by Messrs. Sands & Co. and B. Herder, was an Irish pulpiteer of more than ordinary renown, though we confess we never heard of him before. That he preached with more than average ability is evident from these specimen discourses, which were delivered at different times from 1887 to 1913, and deal with such subjects as the blessing of an abbot; proselytism in Dublin; Father Mathew; Daniel O'Connell; the Christian child, his dignity and responsibility; God's Church, the Church of the Cross; Christian character; the Blessed Sacrament; the word of God; the Christian priesthood. Dr. Keane handles his themes skilfully and employs an energetic style. Here and there is a flash of originality, as when he compares the courage bestowed by grace to "moral dynamite." (B. Herder; \$1.80 net).

—o—

## Books Received

[Every book or pamphlet received by the Editor is acknowledged in this department; but we undertake to review such publications only as seem to us to call for special mention. When the price is not stated, it is because the publishers have failed to supply this useful information.]

Fireside Melodies. A Collection of Beautiful Songs for Home and School. Edited by the Rev. F. M. Lynk, S.V.D. Volume III. Techny, Ill.: Mission Press. 1916. 15 cts. (Wrapper).

Manual of Catholic Hymns for Schools, Choirs, and Congregational Singing. Text and Melodies of a Collection of English and Latin Hymns for all Occasions, including also Gregorian Masses, a Unison Mass, a Requiem Mass, Funeral Services, Vespers, Responses, Benediction Service, and Litanies. Compiled and Arranged by Rev. B. Dieringer, Organist and Professor of Music at the Seminary of St. Francis, St. Francis, Wis., and Rev. J. Pierron, Graduate Ratisbon Royal School of Church Music, Pastor of St. Patrick's Church, Lodi, Wis. 178 pp. 12mo. Benziger Bros. 1916.

## BARGAINS IN SECOND-HAND BOOKS

(All orders must be accompanied by cash)

*Falls, J. C. E.* Three Years in the Libyan Desert. With 61 Illustrations. St. Louis 1911. \$2.50.

*Barrett B. (O. S. B.)* Footprints of the Ancient Scottish Church. London 1914. 80 cts.

*Ward, Rt. Rev. Msgr.* The Holy Gospel According to Saint Luke. 3rd impression. London 1915. 75 cts. (The best popular handbook on the Gospel of St. Luke available in English).

*Stümper, Franz.* Die kirchenrechtlichen Ideen des Febronius. Aschaffenburg, 1908. \$1.00 unbound. (A full and authentic statement of the views of Febronius, with a short introduction on the origin of Episcopatism. The appendix contains a valuable bibliography).

*Lehmen, Alfons (S. J.)* Lehrbuch der Philosophie auf aristotelisch-scholastischer Grundlage. 3 vols. Freiburg 1899. \$4. (The current textbook of Scholastic philosophy in German; its worth is attested by many laudatory reviews and several new editions).

*Joyce, Geo. H. (S. J.)* Principles of Logic. London 1908. \$1.50. (A modern presentation of the traditional logic from the Scholastic point of view; much fuller than the corresponding volume of the Stonyhurst Series).

*Bridgett, T. E. (C. S. S. R.)* Blunders and Forgeries. Historical Essays. 2nd ed. London 1891. (Seven essays on historical topics, showing how the Catholic Church is misunderstood and misrepresented. Among the topics are: A Priest with Two Wives, The Sanctity of Dirt, The Road of Boxley, etc.)

*Vassal, Aug.* Le Célibat Ecclésiastique au Premier Siècle de l'Église. Paris 1896. \$1.50, unbound. (This tome of nearly 800 pages, which goes into the subject of clerical celibacy very thoroughly, was written by the author while professor in Kenrick Seminary, with a view of refuting the notorious book of C. H. Lea).

*Warnefried, Carl B. A.* Scherblücke in die Zukunft. Eine Sammlung ausereisener Prophezeiungen mit Bezug auf unsere Zeit. 3 vols. bound in one. Ratisbon, 1861. \$2.00. (A collection of curious prophecies of the kind to which Fr. Thurston has recently called attention, believed to have a bearing on modern events).

*Lavelle, E. (S. J.)* The Life of Father De Smet, S. J. (tr. by M. Lindsay). Illustrated. N. Y. 1915. \$2.

*Burton, Ph. (C. M.)* The Life of St. Augustine. A Historical Study. 3rd ed. Dublin 1897. 85 cts.

*Hallam, H.* Introduction to the Literature of Europe in the 15th, 16th, and 17th Centuries. 2 vols. N. Y. 1887. \$2.00. (A famous standard work).

*Gspann, J. C.* Mensch und Übermensch. Für gebildete Katholiken. Einsiedeln 1912. 50 cts.

*Parsons, Reuben.* Some Lies and Errors of History. 4th ed. Notre Dame, Ind. \$1.

*Conway, B. L.* Studies in Church History. St. Louis 1915. 65 cts.

*Stone, J. M.* Studies from Court and Cloister. London 1905. (Studies on various crucial points connected with the history of religion in Europe at the close of the Middle Ages, its decline, revival, and the causes which led to both). \$1.50.

*Williams, J. Herbert.* The New Pelagianism. London 1915. 50 cts.

*Krieg, C.* Die Wissenschaft der Seelenleitung. Eine Pastoraltheologie. 3 vols. Freiburg 1904. sqq. \$5.

*MacDonough, Rev. M. V.* One Year With God. Sixty Sermons and Meditations for Pulpit and Pious Reading. Boston 1915. \$1.50.

*Maguire, Rev. Edw.* Is Schism Lawful? A Study in Primitive Ecclesiology. Dublin 1915. \$1.10.

*Davidson, Thos.* Aristotle and Ancient Educational Ideals. N. Y. 1892. 75 cts. (The Great Educators Series).

*Oswald, J. H.* Die dogmatische Lehre von den hl. Sakramenten, 2 vols., bound in one. Münster 1856 sq. \$2.

*Shallo, Rev. W. M. (S. J.)* Lessons in Scholastic Philosophy. Philadelphia 1915. (An introduction to the study of Scholastic philosophy, written by a Jesuit professor). \$1.50

*Melia, Rev. R.* A Treatise on Auricular Confession: Dogmatical, Historical, and Practical. Dublin s. a. 35 cts.

*Rock, Rev. Daniel.* (revised by W. H. James Weale). Hierurgia; or the Holy Sacrifice of the Mass. With notes and Dissertations Elucidating its Doctrines and Ceremonies, and Numerous Illustrations. 4th ed. London 1900. 2 vols. \$2.50.

*Bonaventura and Schmidt.* Unterrichtsbriefe für das Selbststudium der altgriechischen Sprache. Leipzig s. a. 585 pp. 8vo. \$1.

*Seeley, L.* History of Education. New York, 1904. 80 cts.

*Putnam, G. H.* The Censorship of the Church of Rome. 2 vols. New York, 1906. \$3.50.

*Lury, Aug.* Les Origines du Droit Publique Ecclésiastique d'après l'ouvrage du Card. Satolli. Paris, 1902. \$1.

*Kirsch, J. P.* Die Lehre von der Gemeinschaft der Heiligen im christlichen Altertum. Mainz, 1900. \$1.50.

*Barton, Geo.* In Quest of the Golden Chest. A Story of Adventure. New York, 1913. 75 cts.

*Benedict XIV.* De Synodo Dioecesana. Malines 1842. 4 vols. 16mo. \$3.50.

*Spalding, J. L., Bishop.* Socialism and Labor, and Other Arguments. Chicago, 1902. 80 cts.

*Hughes, Thos., S. J.* Loyola and the Educational System of the Jesuits. New York, 1892. 75 cts.

*Becker, Jos. B.* Die Weissagungen als Kriterien der Offenbarung. Mainz, 1890. 75 cts.

*Oman, Chs.* A History of England. New York, 1899. 75 cts.

*Rieder, K.* Zur innerkirchlichen Krisis des heutigen Protestantismus. Freiburg, 1910. 50 cts.

*Preuss, Edu.* Zum Lobe der unbefleckten Empfängnis. Freiburg, 1879. 80 cts. In paper covers 40 cts.

*Blair's Chronology and Historical Tables* from the Creation to the Present Time. New ed. London, 1851. Binding damaged. \$1.50.

*Wiseman, Card.* Abhandlungen über verschiedene Gegenstände. Aus dem Englischen. Ratisbon, 1854. \$2.50. (3 vols. bound in one.)

*Hall, F. J.* The Kenotic Theory. Considered with Particular Reference to its Anglican Forms. N. Y., 1898. 85 cts.

*Lochner, G. W. K.* Zeugnisse über das deutsche Mittelalter aus den deutschen Chroniken, Urkunden und Rechtsdenkmälern. 1 Theil. Nürnberg, 1837. \$2. (Contains extracts from the Sachsenspiegel, the Schwabenspiegel, the Limburger Chronik, the Golden Bull, etc.)

The Fortnightly Review, St. Louis, Missouri

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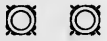
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# The Fortnightly Review

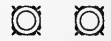
VOL. XXIII, NO. 17

ST. LOUIS, MISSOURI

September 1, 1916



CHRONICLE AND COMMENT



## The Need of a Strong Catholic Press

Mr. John McGuinness says in a letter addressed to the reverend editor of the *New Jersey Monitor* (Vol. 19, No. 30):

"The movement to secularize all [public] institutions has gathered momentum; it is the inevitable outcome of Protestantism. . . . Within the next ten years, unless this country is visited with a scourge as Europe has [been], we will have to fight to maintain our schools, hospitals, orphanages, etc., in fact a movement is under foot in this State to compel every child to spend a portion of each year in a public school. We can also look forward to laws compelling us to submit to all sorts of fanatic examinations. . . .; the taking of life from deformed children and adults who are incurable, etc., etc.; in brief, the pagan theories held and practiced by many of the so-called scientists may become legalized or the present laws prohibiting such, a dead letter. To meet all this Catholics must be thoroughly organized. A strong Catholic opinion must be created; a unity of thought must also be created among Catholics; they must be brought to a higher realization of the heritage which is theirs; and it is imperative they be aroused over the efforts to rob them of it. What is the medium by which this can be accomplished? A vigorous press, liberally supported and widely read."

Mr. McGuinness believes that the bishops and the clergy have it in their

power to build up such a press. "The laity look up to them as their leaders," he says, and warningly adds: "Let them take advantage of this before they [the laity] turn to others."

## Steffanson's Explorations in the North Polar Regions.

Only two years ago Vilhjalmur Steffanson was given up for dead. Since then, one report after another added to the splendid record of effort and achievement made by his party in the region north of Alaska and of that part of continental Canada immediately adjoining Alaska,—that is, about Prince Albert Land, Banks Land, Prince Patrick Island, Prince of Wales Island, and other members of the archipelago that stretches to within twelve degrees of the Pole.

Steffanson's explorations in this region have been extraordinarily daring and fruitful. In 1914 he found the edge of the continental shelf 40 miles north of Alaska, and made soundings all the way east to Banks Land, learning the nature of the sea bottom. On the west coast of Prince Patrick Island in 1915 he charted a stretch of coastline that was not covered by the surveys of McClintock and Meham sixty years ago, completing the outline of this large body of land. To the northeast of this he sighted an entirely new land, and explored it sufficiently to determine that it is of great extent—seeing mountains and coastal promontories stretching 150 miles in one direction.

Now members of the expedition which he left to the south of these lands to explore more thoroughly the Canadian continental lines have arrived at Nome, and report that they have mapped the coast line from the Cape Parry Peninsula for a considerable distance east, and made topographical and geological surveys of a huge region which lies—roughly—half way between northern Alaska and the outlet of Hudson Bay. The charts made by Sir John Franklin have been corrected, large copper fields discovered, and ethnological and other scientific information obtained.

Meanwhile, Steffanson himself is far to the north in Beaufort Sea, exploring the new land first sighted last year.

#### Public Health at the Expense of Public Morality

Father J. Keating, S. J., in a paper on "The State and the Social Evil" in No. 625 of the *Month*, shows that the efforts of the State to abolish venereal diseases, if unaccompanied by a corresponding elevation of the moral standard, are only too likely to encourage vice by nullifying its earthly sanctions. "It belongs to the medical profession," he says, "to devise means for the ready cure or the prevention of these bodily ills, but, unless the moral advance is equally or more rapid, there is a real danger lest public health should be secured at the expense of public morality. For intemperance, whether as regards food and drink or sexual indulgence, carries with it a certain measure of its punishment in bodily disorders. These clearly have some effect as deterrents. If the sinner could say in regard to the temporal order as he often does in regard to the spiritual—'I have sinned and what evil hath befallen me?' he would be all the more disposed to sin. Therefore, to render it possible to pervert the reproductive functions from their true end and yet escape all evil physical consequences, would be simply to open the door to wickedness

wider, unless the moral sense was correspondingly strengthened and elevated. Venereal diseases may be healed by prompt and skilful remedies, their occurrence may be prevented by prophylactics, the health of the community may thus be wonderfully improved, but nothing can combat the evil in all its bearings, and keep the soul as well as the body healthy, except the practice of virtue."

The State, he adds, in its propaganda of enlightenment, "cannot ignore what is the chief source of those plagues—sexual promiscuity. It is that evil in reality which has to be fought, that age-long inveterate failing of the flesh, for which only Christianity has been able to provide an antidote, and which waxes or wanes according as the moral code of the Gospel is accepted or not as a rule of life. To tinker at the effects instead of attacking the cause would not be wise or scientific or really effective. If the physical disease is to be suppressed, the moral disease which precedes and engenders it must first be overcome. All other remedies are but palliatives."

#### The Essentials of Catholic Organization

The Central Bureau of the Catholic Central Verein, in a recent Press Bulletin (Vol. IV, No. 7), notes some defects and essentials of Catholic organization in this country. The article is all the more deserving of attention as it was evidently written, or at least inspired, by the Bureau's learned and experienced director, Mr. F. P. Kenkel. We quote a few sentences: "American Catholics have not half realized their tremendous responsibility to their country. . . . Unless the local organizations are alive and vigorous and affiliated with the central group, but a pretence of an organization exists. The association is top-heavy and falls short of its purpose. . . . It remains ever the same group striving hard to speak for others, whom it does not represent. It fails to educate the people, for it reaches no one whom it can educate. A pro-

gramme, clearcut, sound, well-defined; a union of the Catholic people to carry out this programme in all sections and localities: these are the essentials for the organization in this country which is needed, and so much desired. . . . If present foresight will not effect our union, future necessity may do so. Men of vision and long-suffering patience are required to achieve the results wished for. It is to be hoped that some means will be found to reach all the Catholic people of this country and to knit them together for their united action and education."

#### An Idealistic Experiment in Catholic Journalism

The priests of the Archdiocese of Kingston, the premier see of Ontario, have purchased the weekly *Canadian Freeman*, which they will in future conduct under the direct supervision of the Archbishop. They not only control the paper editorially, but they hold all its capital, so that Canada now has at least one Catholic paper that is wholly and exclusively in the hands of priests—edited and managed by them and run with their own money.

These priests have a very idealistic conception of Catholic journalism. They declare that they are "not in this to make money but to save souls." If the elimination of the lay element would be likely to result in purifying Catholic newspaperdom and putting an end to the somewhat hypocritical combination of apostolate and dividend-earning which the average lay journalist is compelled to adopt as the basis of his policy, we should be content to see every Catholic weekly newspaper conducted on the plan of the *Freeman*. But this is not likely to be the case. The Kingston priests will very probably find out to their sorrow what many a Catholic lay journalist has found out who has attempted to run a Catholic newspaper on such idealistic lines.

The editors of the *Freeman* further declare that the responsible church authorities in Ontario "have long been

of the opinion that a Catholic paper, to measure up fully to its proud vocation as a disseminator of Catholic truth, should be owned and controlled by the priests of the diocese." The elimination of the lay element, therefore, in this case, is a question of principle and not merely of local expediency. The London (Catholic) *Universe* (July 7) comments on this aspect of the new venture as follows:

"Apart from the undesirability of combining the priestly calling with that of the journalist—for the priest could scarcely perform the functions of both with efficiency—there is the important question of the place and work of the layman to consider. The Catholic press is one of the very few spheres in which a Catholic layman can find scope for the exercise of responsibility. In any other branch of Church work he is more or less a cipher. Would it be wise to still further curtail his opportunities?"

#### What Will the Laity Say?

If the ecclesiastical authorities throughout the Catholic world were of the same mind as those of Ontario, and circumstances rendered it possible to act accordingly, would the Catholic laity view with favor the passing into clerical hands of the entire control of the Catholic press? The *Universe* very seriously doubts that they would. It says: "The laity, while perfectly loyal to authority, are beginning to feel that the time has come to revert to some of the old methods of Church government in vogue before the disastrous period of the Reformation—methods under which the layman participated in a very practical sense in the management of the affairs of his parish. The experiment just initiated in Canada seems to us, therefore, a step in the wrong direction. The Church is suffering from serious but preventable leakage. It would be a fatal mistake to imagine that [this leakage] can be stemmed by looking after the rising generation, for there is grave leakage in the ranks of the

men. How is our manhood to be retained? Let us face facts and not delude ourselves into believing that processions, guilds, federations, and committees—all good in themselves—can help the Church to retain the men who drift away day by day and go to swell the great army of indifference which is growing with such startling rapidity. The laity do not want to interfere in spiritual matters. But it is not contrary to the constitution of the Church to entrust the layman with authority and real power over many Church affairs from which he is rigorously excluded. We repeat that in view of this undoubted feeling among the laity the movement to displace them from positions of responsibility, as illustrated by the case of the *Canadian Freeman*, is not in the interests of the Church—or rather let us say is not likely to solve the problem of retaining our Catholic manhood, for the Church is merely an instrument for carrying out the work of saving souls.”

#### Catholic Students at Secular Universities

A list of Catholic student organizations in secular colleges and universities, prepared by the Newman Club of the University of California, shows that there are sixty-one associations organized to safeguard the spiritual welfare of the Catholic students in attendance at secular institutions of learning in the United States. Commenting on this fact, the *St. Paul Catholic Bulletin* (Vol. 6, No. 32) says:

“While it is gratifying to know that the Church is not unmindful of the need which exists for safeguarding the faith of her children in such schools, still it cannot be denied that the need of these associations would be greatly diminished if Catholics would only patronize their own institutions where not only is the intellectual training equal to the best but the religious atmosphere is conducive to the highest spiritual development. Many Catholic students who are now attending secular institutions could find just as good

a course of study in Catholic colleges and universities if they would only patronize them. It is a mistake to think that our Catholic schools are below par when compared with institutions of the same class under secular or sectarian auspices.”

Our readers know that we share this opinion. Perhaps its frequent and forcible expression in the Catholic press will lead to a movement of Catholic students back from the secular universities to the Catholic institutions, where they belong.

### Secret Society Notes

#### *Presidential Candidates not Masons*

Edward M. Ehlers, Grand Secretary of the Grand Lodge of New York, writes the *Masonic Chronicler* as follows:

“Replying to your letter of the 19th inst., permit me to say Justice Hughes is not a member of the Masonic fraternity.”

Commenting on this letter, the *Masonic Chronicler* says:

“Neither of the candidates for president of the United States is a Mason. Both candidates for vice president, Bros. Marshall and Fairbanks, are Masons. Bro. Marshall has been active in Masonry in Indiana for years. He has held many of the most important offices in Ancient Craft Masonry and is one of the active members of the Supreme Council, Scottish Rite Masons.” (Quoted in the *Chicago Christian Cynosure*, Vol. 49, No. 4).

The *Cynosure*, by the way, would render still more valuable services to the opponents of secret societydom if it would always scrupulously add “chapter and verse” to its quotations from Masonic and other secret society journals.

#### *A. O. H. and Mollie Maguires*

The controversy regarding the character and standing of the Ancient Or-



der of Hibernians has broken out afresh. Father D. J. McDermott, who as parish priest in Pottsville, Pa., in 1874, knew at first hand the activities of the "Mollie Maguires," and was the confessor of six of those executed at the time, resigned from the rectorship of St. Mary's Church, Philadelphia, the other day, because he disagreed with Archbishop Prendergast over the propriety of opening this year's convention of the A. O. H. with a high mass in the very city where many of the crimes of the "Mollie Maguires" were committed. A statement from the priest printed in the *North American*, Aug. 12, shows that the ancient controversy is by no means settled.

#### *Fraternizing with Secret Societies*

The Ancient Order of Hibernians is imitating the example of the Knights of Columbus. The *Catholic Standard and Times* (Vol. 21, No. 39) reproduces without comment the subjoined dispatch from the *Philadelphia Press*:

"Pottsville, Pa., August 8.—The Knights of Malta and the P. O. S. of A. Societies of this city have decided to decorate their buildings in honor of the State convention of the Ancient Order of Hibernians to be held here next week. The action is regarded as indicating a growing cordiality between leading Protestant and Catholic societies. When the P. O. S. of A. convention and the Knights of Malta Cavalcade were held in this city, the Knights of Columbus, a Catholic organization, had elaborate decorations, and the action of the Protestant societies is in recognition of this liberality."

#### *Non Olent*

Here is a curious news item printed without comment by the *Sacred Heart Review* (Boston, Vol. 56, No. 9):

"A thirty-third degree Mason, Dr. Wood, has just given five thousand dollars to Notre Dame University, and presented two handsome cars, a Cadillac and a Chevrolet, to its president, the Rev. John Cavanaugh, C. S. C."

An automobile, evidently, like *pecunia, non olet*.

#### *Samuel Gompers a Freemason*

The St. Louis daily *Amerika* (Aug. 10) asserts, on the authority of the *New Age*, that Mr. Samuel Gompers, for many years president of the American Federation of Labor and a leader of great influence among the working people, is a Freemason. Our contemporary adds: "The fact that Mr. Gompers is a Mason explains several things which hitherto seemed strange."

#### *K. of C. Hobnobbing with the Freemasons*

To the *Sacred Heart Review*, the *Buffalo Echo*, and the FORTNIGHTLY REVIEW may now be added the *Syracuse Catholic Sun* as opposing the fraternizing of Catholic societies,—or societies of Catholics, which is practically the same thing,—with the sworn enemies of the Church, the Freemasons. The *Sun* says in its Vol. 25, No. 9:

"The Knights of Columbus have drawn much comment upon themselves by their hearty willingness to hobnob a bit too fraternally with the Freemasons. It has ever been an attribute of the brave to dare too much and thereby meet with an undoing. The Knights of Columbus are a great and powerful order. The Freemasons are, also, perhaps a bit greater and more powerful than the K. C.'s. Necessarily such bodies composed of powerful and wealthy men have business interests that are sometimes nearer proved in the fraternal meetings than elsewhere. Men often make use of club

or lodge intimacy to 'close up a deal.' It is the 'freemasonry' of it that would appeal, but every knight knows that he is making friends of an organization that is avowedly an enemy to the Catholic religion, and it is no wonder that so many of our practical Catholics protest against the fraternizing of Freemason and Catholic societies."

### Cremation vs. Burial

The *Scientific American* printed an editorial not long ago (Feb. 26) headed "Cremation versus Burial." In such a setting one naturally looks for a comparison on strictly scientific grounds. But no. "To remove pious prejudice" is the writer's first concern, and the specific he proposes is worth noting. We quote in part:

"In weighing the comparative methods of cremation and burial this beautiful Pauline sentiment [there is a natural body and there is a spiritual body] should go far to remove pious prejudice to incineration... There is still a vestige of the theological view that the material body should remain whole till the last trump, that it should not appear otherwise in the presence of its Maker. But this is inconceivable of any body that has been beyond several decades in the grave... On the other hand the ashes of the dead could be perpetuated so long as any memory of the life representing it would endure; while the spiritual body may be believed to remain whole perpetually. Will not the reverent then, on taking thought, find the columbarium preferable to the grave?"

Needless to say, this editorial nostrum evokes scant enthusiasm among those for whose use it was intended. The theological malady it professes to treat is nowhere on record in the summas of the Schools. If any misguided divine ever advanced such palpable nonsense, (which is altogether improbable), he may bless the indulgent Provi-

dence which has forbidden that his name remain attached to the vestige of his folly. The Christian's purpose in burying his dead is not to trick himself into believing that they will rest entire till roused by the blast of the angel of judgment. He was perfectly aware, apart from scientific instruction, that they "return to dust," and "the dust returns to the earth." As to the Pauline sentiment, the first half of the very versicle quoted, "It is sown a natural body, it shall rise a spiritual body," makes evident the absurdity of supposing the Apostle had anything other in mind than two succeeding states of the same identical body.

The Church has more than one excellent reason for prescribing that the bodies of her deceased members be laid to rest in the traditional way. Most proximate perhaps is the fact that her burial rite, so ancient, so beautiful, so full of significance, becomes next to meaningless when performed either over a corpse before cremation or over the incinerary urn afterwards. But to go further back, entombment was the mode of sepulture her Divine Founder elected for His own Sacred Body, and this example of the Master has hallowed it forever in the eyes of His followers. Moreover, the believer and the atheist must of necessity regard the human corpse very differently. To the latter, who never did see in man anything better than a piece of highly organized clay, it is merely the debris of a broken machine, which has seen its day, and is cast aside "to mix forever with the elements, to be a brother to the insensible rock and the sluggish clod." To the former, on the other hand, it is an erstwhile temple of the Holy Spirit, sanctified by its participation in the sacraments and in acts of supernatural virtue. Nor has it yet played more than the first short act of its cosmic rôle. He knows that "when all that are in the grave shall hear the

voice of the Son of Man," the body will be raised up again, the same, entire, incorruptible, immortal. Reverence for the human body, thus rooted in the doctrine of the Resurrection, which is quite another thing than the view dealt with above, undoubtedly goes far towards accounting for the Church's insistence on Christian burial.

Other motives may be gathered from history. Many ancient peoples interred their dead,—Egyptians, Phoenicians, Carthaginians, Lydians, Phrygians, Persians, Chinese, and, if Herodotus be correct, the Babylonians. The Jews resorted to burning only in exceptional cases, regarding burial apparently as a more literal fulfillment of the original curse pronounced upon fallen man. The Greek practice varied with differing conceptions of the future state, while at Rome the primitive custom, according to Cicero and Pliny, was inhumation, which came, however, in the latter years of the Republic and under the Empire to be largely superseded by incineration, till Christianity restored the more ancient form. How rigidly the first Christians adhered to the practice they inherited from the Old Law is attested by the catacombs. Thenceforth, for a period of fifteen centuries, inhumation prevailed throughout Christendom, with scarcely a show of opposition.

The revival of cremation in these latter times is the work of men bitterly hostile to the Church. Wherever the Freemasons secured government control, beginning in Italy, 1873, the practice was promptly legalized, so that people, especially in continental Europe, naturally came to regard cremation as bound up with Freemasonry and atheism. This, coupled with the fact that it was designed as an open protest against the dogma of the Resurrection, made severe legislation on the part of the Church imperative.

The arguments urged in favor of

cremation are all pretty much of one color: bread-and-butter calculations, such as might be expected to appeal to a civilization chilled through and through with materialism. Sir Henry Thompson, who claims credit for being the first to bring the question prominently before the public of England, after deploring the vast capital expended annually on bones imported for fertilization, grimly proceeds: "Considering the number of deaths in the city of London, it would be possible to gather there, by means of cremation appliances, 200,000 pounds of human bones annually, wherewith to enrich the soil." Such *sans froid* is sickening. Another economic advantage is emphasized still more: Cremation would wipe away cemetery rents, and at the same time pare down funeral expenses. Life insurance agencies have even been established which expressly assume the obligation of cremating the bodies of their patrons. And assuredly, to the man who regards the remains of his dear ones as a cumbersome burden, to be gotten out of the way as cheaply and expeditiously as possible, combustion will likely recommend itself in several respects.

The only ground, ultimately, on which the cremationist has any room to stand, is that of hygiene. His claims here, however grossly overstated by the propagandist, may not be dismissed lightly. "Your cemeteries," he protests, "are a standing menace to the public health; they pollute the air of the neighborhood with fetid gases and contaminate the water." It may be answered, in a general way, that this is easily possible in the case of poorly-tended, intra-urban cemeteries such as the over-crowded English churchyards before the legislation of 1855. But our modern burial grounds, except in rare cases, are practically innocuous. Seven feet of earth with its surface vegetation will absorb an enormous quantity

of noxious gases, especially when seconded by occasional rainfalls, which, penetrating downwards, tend to drive rising vapors back into the ground. Noteworthy is the fact that clay, the very medium in which decomposition proceeds slowest, forms the most impassable barrier to fluids or gas, whereas close porous earth, which is the best soil for cemeteries because most favorable to speedy disintegration, is unexcelled as a natural disinfectant. Prof. Mantegazza, the eminent pathologist, (cf. Cath. Encyc., Vol. IV, p. 483) says that a body decomposing in presence of a very limited supply of oxygen, does so without emitting any noisome odors at all; the pressure of the earth prevents the usual chemical combinations, liquids being formed in their stead, which flow off to be absorbed by the earth. Nor should it be forgotten that the corpses of the dead are often so worn and emaciated that their return to dust could better be described as a process of pulverization than of putrefaction.

As to the water difficulty, it would obviously be hazardous to use wells within the drainage area of a burial ground without careful previous examination. However, it is equally certain that they are frequently untainted, the water of many cemeteries, e. g. those of Berlin, Hanover, Dresden, Leipsig, being, it is claimed, preferable to the city wells. We can understand this when we reflect that ground-water seeps through the earth with extreme slowness, so that unless the under-soil be fissured or of very open texture, whatever portion of it has come in contact with the buried bodies, will be thoroughly filtered before reaching the impervious lower strata, *a fortiori* before emerging into the streams of the vicinity. A series of remarkable experiments relative to such filtration was carried out in France; for instance, several acres of land near Gennevilliers

were flooded for months with the filthy sewage of Paris, but wells dug within the inundated tract never ceased to yield perfectly clear and wholesome water.

The writer of the above-mentioned editorial advances, besides, a psychological objection, *vis.*: that burial "is a slow process, most repugnant to the imagination, and inspiring, as it certainly did under the asceticism of the middle ages, much occasionless horror of death, a natural biologic phenomenon."—Should we infer from this last sapient observation that the knowledge unshared by the ascetics of the Middle Ages, that death is a "natural biologic phenomenon," is the grand panacea for mankind's "occasionless horror" of it? It is frankly beyond us to comprehend how any Catholic can find less of the revolting and more of the elevating in the thought of his mortal remains burning up in a crematory retort, than of their being laid away to lapse into dust beneath the cross of his parish churchyard. The writer complains that the English are slow to appreciate "this poetic manner of disposing of the beloved dead." Mayhap they recall that Gray's elegy was not written in the shadow of a crematorium.

Cremation in itself, to be sure, involves nothing irreconcilable with the doctrine of Resurrection, or with any other article of faith. When sanitary considerations seem to demand it, as in times of war and pestilence, the Church readily suspends her interdict; nay, she might withdraw it entirely, without being inconsistent, should altered conditions ever make this step advisable. Nevertheless, cremation clashes rudely with the spirit, the instinct, the traditions of Christianity. Lord Shaftesbury is credited with having disposed of ecclesiastical objections when he gaily asked: "What would in such a case become of the blessed martyrs"? Like the pagans of old, from whom

this missile is borrowed, Lord Shaftesbury shot wide of the mark. Minucius Felix answered him away back in the third century: "You are wrong when you suppose we fear any harm to the dead from that mode of sepulture; nevertheless, we cling to the old and better custom of burial."

LEO W. KEELER, S.J.

### K. of C. and Mystic Shriners

I see from the first August number of the FORTNIGHTLY REVIEW that the Knights of Columbus at Buffalo, N. Y., threw open their club-house to the Masons during the Shriners' convention held in that city, July 10.

Do the K. of C. know who the Shriners are?

Not one in a thousand, probably. Yet it would be easy enough to find out.

"A Study in American Freemasonry," by Arthur Preuss (B. Herder; \$1.50 net) would tell them, for instance, that the Mystic Shrine is the inner circle of high International or so-called Scottish Rite Masonry, and that it is formed exclusively of Masons of the thirty-second degree ("Princes of the Royal Secret"). This degree is the climax of high Masonry's "true light," dating, according to some Masonic chronologies, from about six hundred years before Christ, the time of the Babylonian captivity of the Jews, which gave birth to the Kabbalah, or anti-Bible, which was composed by Jewish rabbis, scribes, and "apostates" initiated into the Satanic pagan mysteries. The apostates were the Pharisees, especially branded by Christ and the real promoters of His crucifixion.

The "Princes of the Royal Secret," according to Brother Albert Pike ("Morals and Dogma of High Scottish Masonry," pp. 800 sqq.) are sworn (see Preuss, *op. cit.*, Ch. VIII,

pp. 141 sqq.) to the Kabbalistic dogma (Kabbalah, Ad Pentateuch., fol. 97, par. 3) that every "prince," like the initiate Jew, is God, or a god incarnate,—his own god, king, priest, judge, and master.

Do the Knights of Columbus really wish to enter into fraternal relations with such impious men, who are of necessity bitter enemies of our Holy Mother the Church?!

LUMEN

### Why Catholics Die Better than Protestants

A friend in Massachusetts has copied for the REVIEW the famous but seldom correctly quoted passage from the writings of Oliver Wendell Holmes, in which that eminent Protestant physician and author states his experience in seeing Catholics and Protestants die. The passage is found in "Over the Teacups," pp. 250 sq., and reads as follows:

"So far as I have observed persons nearing the end of life, the Roman Catholics understand the business of dying better than Protestants. They have an expert by them, armed with spiritual specifics, in which they both, patient and priestly ministrant, place implicit trust. Confession, the Eucharist, Extreme Unction,—these all inspire a confidence which without this symbolism is too apt to be wanting in over-sensitive natures. They have been peopled in earlier years with ghastly spectres and avenging fiends, moving in a sleepless world of devouring flames and smothering exhalations; where nothing lives but the sinner, the fiends, and the reptiles who help to make life an unending torture. It is no wonder that these images sometimes return to the enfeebled intelligence. To exorcise them, the old Church of Christendom has her mystic formula, of which no rationalistic prescription can take the place. If Cow-

per had been a good Roman Catholic, instead of having his conscience handled by a Protestant like John Newton, he would not have died despairing, looking upon himself as a cast-away.

"I have seen a good many Roman Catholics on their dying beds, and it always appeared to me that they accept the inevitable with a composure which showed that their belief, whether or not the best to live by, was a better one to die by than most of the harder creeds which have replaced it."

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## NOTES AND GLEANINGS

Mr. John T. Nugent, Secretary of the Missouri State Council of the Knights of Columbus, writes to the editor to say that, contrary to a paragraph printed in No. 14, page 220, of this REVIEW, "there is not a negro council of Knights of Columbus in St. Cyprian's parish, Washington, D. C., or in any other parish, spot or place in the world." Our information was taken from the *Missionary*, Vol. 29, No. 6. The connection in which we published the item sufficiently indicated that we considered the (supposed) existence of a negro council creditable to the Knights of Columbus.

The August number of the *Central-Blatt and Social Justice*, published by the Central Bureau of the Central Verein, is exceptionally good. Among its timely and well-written articles we note one on social pedagogy by the Rev. Dr. Chas. Bruehl, one on the need of homes for convalescents, by the Director of the Bureau, Mr. F. P. Kenkel, and a biographical note on the late Gaspard Decurtins. In the English department there are contributions on the Gary school plan (by Mr. Louis Budenz), on sanitary and industrial surveys (by the Rev. Albert Muntsch, S. J.), on "Why Socialist Colonies Have Failed" (by Mr. Kenkel). The latter emphasizes the fact, too often forgotten in these piping days of neo-paganism, that all social reform movements must take into consideration the evil inherent in men through original sin.

"We ought to have a great Catholic daily paper in the country," said a man the other day, who, we know for a fact, does not even take a Catholic weekly," writes the *Sacred Heart Review* (Vol. 56, No. 9), and adds: "The way to bring about the coming of the Catholic daily—we really need a chain of dailies—is to support the Catholic press we now have."

And in another place: "We venture the statement that there is enough money owing to Catholic publications on the part of delinquent subscribers (we prefer to call ours *forgetful*) to finance that Catholic daily paper of which we hear so much talk."

If the whole truth were published, no doubt many dispatches like the following from the Portland *Oregonian*, August 8, would appear in the newspapers during the summer months:

"Pendleton, Or., Aug. 7.—(Special.)—Dan Cupid is having poor sledding in Pendleton at present. Unless the principals be Catholics, there can be no wedding in Pendleton without importing some one to perform the ceremony. With the exception of the Catholic priests, all clergymen and judicial office holders of the city are away on vacations."

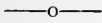
It may be trite, but it is undeniably true to say that while the reverend dominies are on their vacation, the devil is "busy on the job."

A good position wanted by an experienced organist and choir director, who has first-class references and is thoroughly familiar with plain chant according to the Motu proprio of Pius X. Address "Organist," c. o. THE FORTNIGHTLY REVIEW, St. Louis, Mo.—*Adv.*

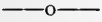
We have at last discovered the *raison d'être*, for the "official organ"—it saves the expense of a collector, judging from a copy of *My Message*, the official organ of the Diocese of St. Cloud, of which Rt. Rev. Joseph F. Busch is Bishop. It is printed "in both English and German, which removes any reasonable excuse for not taking it, and it is to be expected that at least eighty per cent of the families will regularly receive the magazine through the mails."

Anything else will be taken to "indicate a spirit of hostility on the part of the people, or a lack of efficiency on the part of the

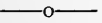
pastors. In every such case the pastor will be held personally responsible for whatever amount is necessary to make up the required number of subscriptions." It is to be made a matter of conscience, and a "flat refusal" to read the Bishop's monthly message would indicate a disposition which might lead to dire results.—*Northwest Review*, No. 1630.



Apropos of our note on surviving participants in the Third Plenary Council of Baltimore (No. 15, page, 236 sq.) the Rev. James Walcher, of St. Cloud, writes to us: "I would call your attention to the fact that our former Bishop, Dr. Trobec, now titular bishop of Lycopolis, who is living in retirement at Rice, Minn., attended the Council as theologian of the late Bishop Seidenbusch, O. S. B."

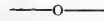


*Catholic Book Notes* (No. 218) calls attention to the indebtedness of English-speaking Catholics the world over to the Catholic Truth Society of England for the many excellent works it has brought out in connection with the Encyclical "Rerum Novarum." "The Pope and the People," "Pope Pius X and Social Reform," "Rome and the Social Question," are veritable classics, and the collected papers on "The Church and Labour," "Catholicism and Socialism," and the three volumes of the "Catholic Social Guild Pamphlets" have proved useful to many.

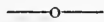


The same review points out how unexpected, humanly speaking, the "Rerum Novarum" was, and how it marked its author as a truly great man: "Leo XIII was not only a pope of marked eminence; but his policy and action were as unexpected as they were opportune. Born an aristocrat, educated amid the restrictions of the schools, without the experience which comes of direct contact with the masses of the people, a papal nuncio and a diplomat, finally archbishop of the comparatively unimportant see of Perugia and a man little known to the world at large—he showed himself at once to be keenly alive to the intellectual and practical needs of his time. He displayed a rare adaptability of mind and action. He called Bishop Ketteler his 'great predecessor'; he welcomed the studies and influence

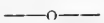
of men like the Comte de Mun, Baron de Vogelsang (Austria), and Decurtins (Switzerland), which eventually called forth the Workman's Charter. The 'Rerum Novarum' will probably stand out most prominently from the volumes of papal writings, because it is in a manner revolutionary; and it may not be idle to ask ourselves how much of the later activity has been due to the all-embracing outlook of Leo XIII."



*Rome* reproduces (Vol. XX, No. 3) an article contributed to the *Rassegna Sociale* by Count Roberto Corniani, an Italian Liberal, well known for his historical and politico-social writings. The article is entitled "The Pope and the Peace Congress" and disposes of the objection that Italy has anything to fear from the Pope's participation in the peace negotiations after the present war, and at the same time shows that the Italian government cannot afford to go on record as insisting on the Pope's exclusion.



According to the *St. Louis Star*, Aug. 4, the closing clause of the Lord's Prayer, as it appears in the King James version of the Bible, is to be eliminated at the triennial general conference of the Protestant Episcopal Church, which meets in St. Louis, Oct. 1. "For thine is the kingdom, and the power, and the glory forever," was not in the original translation, Dr. Duckworth is quoted as saying, but "is an outburst of praise rather than a prayer." The FORTNIGHTLY REVIEW has dealt with the "doxology" on several occasions, notably in an article in Vol. 22, No. 16, where we showed that, contrary to the view held by many Catholics, the doxology cannot be charged against the editors of the King James version, but is found in many ancient codices. Its origin is not yet fully cleared up, but our best authorities hold that the phrase is a liturgical addition which slipped into the sacred text through some copyist's error. The sooner our Protestant brethren eliminate it, the better for their scientific reputation. The Old Church was right when she refused to admit the doxology into the Lord's Prayer.



A No-Thank-You League has been started on the Pacific Coast, "to do away with the treating habit." In approving the organiza-

tion for his diocese, the Archbishop of San Francisco says:

"The League is a great step toward better manhood and better citizenship. For that reason I am heartily in accord with it. The generosity of our men leads to treating. And therein lies the greatest drink evil. The average man would take one drink and be satisfied, if it were not for the treating curse. Let us have the good old German custom of sitting down and having one drink, perhaps with our meals, do away with the treating habit, and our young men will be much the better for it."

The Rev. W. Hackner, writing in the *Pastoralblatt*, suggests St. Paul as a suitable patron for the "hyphenates," because the Apostle, when appealing from the proconsul to the emperor, said, "I am a Roman citizen," and yet wrote in his Second Epistle to the Corinthians (XI, 22): "They are Hebrews: so am I."

Father Hackner says: "Our Anglophiles cannot rid themselves of the hyphen; for if you dig down to the root in English, you strike *Anglo-Saxon*;—and there you are."

In a "syndicated editorial" on "Foreign-born Labor," published by the *St. Louis Star*, Aug. 4, Prof. H. P. Fairchild, of Yale University, calls attention to the fact, already long perceived by careful students, that immigration was one of the chief factors which held down wages and the standard of living among workingmen in this country.

"The period of business depression in the United States which immediately followed the outbreak of war," he says, "coincided with the cessation of immigration, so that the situation to outward appearances resembled any ordinary dull period. But now that business is picking up, instead of the immense increase in immigration which customarily follows a business revival, the influx of foreign labor remains negligible, the demand for labor is keen, and the working classes find themselves in a position to assert their claims more effectively than in ordinary times. The result is increased wages in many lines, as reported in the news items almost daily. This development is still in its initial stages, but if the war continues for a

considerable period longer we shall have a remarkable opportunity to observe the relations between capital and labor, when employers are compelled to rely on the workers already in the country, instead of having recourse to the unlimited supplies of cheap foreign labor."

From the *Josephinum Weekly*, Vol. II, No. 39:

"Mr. Joseph P. Tumulty, secretary to the President of the United States, was initiated into the third degree of the Knights of Columbus in Washington, D. C., on May 21.—From the *Missionary*, August, 1916. Good Knight!"

It may interest some of our readers to know what the *Ecclesiastical Review*, a thoroughly competent authority, has to say about a widely-advertised book, "The Tobacco Habit Easily Conquered," by Max MacLevy and published by the Albro Society, New York. "The method proposed," says the *Review* (Vol. 55, No. 2, p. 218), "is both physical and psychological; it is sound and sensible, and the data upon which the plea for the employment of it is based, seem to be solid and convincing." We thought it right to reproduce this favorable opinion for the reason that we have repeatedly warned our readers against similar books. MacLevy's is manifestly an exception.

The Newark *Monitor*, "the Official Catholic Weekly of New Jersey," agrees with the contention of the FORTNIGHTLY REVIEW that "the complete list of Catholic publications should be found in the Catholic Directory." (*Monitor*, Vol. 19, No. 30.)

Mr. Gonner's *Luxemburger Gazette* (No. 2350) suggests a way out of the difficulty in which the publishers of the Directory have been placed by the demand of certain bishops that none but official organs be named in the list of Catholic papers. Let there be two lists, says the *Gazette*, one comprising the official organs of the bishops, the other all existing papers and magazines with a Catholic tendency. This is a good suggestion, and we pass it on with our endorsement "to whom it may concern."



The *New Republic* (Vol. 8, No. 92) touches a sore spot when it says in a controversy with the N. Y. *Call*: "[The men who edit the Socialist papers] have no interest in the truth. The *Call* is as untrustworthy as the Hearst papers. Its news columns don't even pretend to be objective reporting. The *Call's* bias is so obvious that its opinions are discounted by all who do not already share them. . . . A paper which wishes to convince people must, as a matter of policy, if for no other reason, create a fund of goodwill and trust in its own honesty, and that the Socialist daily press has failed to do."

We found the following news item in the *St. Louis Post-Dispatch* of August 11:

"Memphis, Tenn., Aug. 11.—Dr. J. L. Andrews, president of the Memphis Board of Health, today issued an order abolishing the old-fashioned church communion cups. He said so many persons sip from the same cup that it is a spreader of disease, especially typhoid fever."

Not long ago a leading Episcopalian paper complained that a large number of Anglicans stay away from communion for fear of drinking from a chalice which may have been touched by infected lips, or resort to strange and disedifying methods of avoiding the risk. This is another argument, and a very up-to-date one, for the Catholic practice of distributing Holy Communion under one kind.

Does a decree issued by the Holy See bind pastors as soon as it is made known through the Catholic press, even if the bishop of the diocese has not promulgated it? The *Ecclesiastical Review* (Vol. 55, No. 2, pp. 192 sq.) answers this timely query as follows: "Since 1909, to make a Roman law or decree binding *in foro externo*, it is sufficient that it be published in the *Acta Apostolicae Sedis*. The publication of a document in that periodical takes the place of the dispatch of an official copy to the bishops, as was the custom before 1909. The presumption is that a decree enacted and promulgated by the Holy See will be put into execution by the Ordinary. If, in exceptional cases, for reasons which he must make known to the Holy See, he suspends the application of a Roman decree, he must expressly notify his diocese. A clergyman, therefore, who reads a decree in the *Acta*, or who, through the Catholic press,

knows that it is published in the *Acta*, is bound, without further notification, by the provisions which it enacts."

In reply to a query as to the recent decree in regard to dancing parties, the *Ecclesiastical Review* says: "The decree makes no distinction between new dances and old, between square dances and round; it does, however, distinguish between dancing parties that are given under church auspices and those organized by laymen. The former kind are forbidden, no matter what the programme of dances may be."

The *Southern Messenger* in recent issues reports some edifying scenes witnessed among Catholic soldiers along the Mexican border. The chaplains are few, but the Oblate Fathers and others of the local clergy are doing everything that is possible to provide for the religious needs of the men. The Knights of Columbus have appointed a special agent to visit the military camps, and opened several recreation rooms, called "field stations."

The Knights of Columbus should have a Fifth Degree, to be conferred on those of its members who subscribe to a Catholic paper.—*Sacred Heart Review*, Vol. 56, No. 9.

"The *Review* had something not long ago which did not please me at all,"—writes a priest to the *Sacred Heart Review*, (Vol. 56, No. 9),—"and I was just on the point of writing you a complaint and a criticism when, looking over another paper, I found the following: 'If you see an editor who pleases everybody, there will be a glass plate over his face, and he will not be standing up.' That decided me to refrain from complaining."

Mr. C. H. Henderson, in "Pay Day" (p. 109), says that to every million of inhabitants Canada has each year three murders; Germany, under five; Great Britain, ten; France, fourteen; Belgium, sixteen. There is one country that has 129 murders per million inhabitants every year. Only one murderer in seventy-five pays the death penalty, and for the rest an average imprisonment of seven years "settles the score." That blood-stained land is not some savage kingdom in Africa, but the U. S. of A.!

## LETTER BOX

A reverend friend of ours, who is a member of a religious order, writes to us: "The 'Warning to Religious,' in No. 16 of the FORTNIGHTLY REVIEW, has elicited much favorable comment here among the Fathers. Unfortunately it is but too true that many religious institutions are remiss in their plain duty of supporting the Catholic press. I personally know religious who seldom if ever read a Catholic paper. Alas, the *Zeitgeist* is ravaging also our religious orders. I hope and pray that Dean Hackner's article and your own contributor's comment thereon will bear fruit."



The superior of a religious community in a southern city writes:

"Enclosed please find check for my subscription, and I beg to thank you for the instruction and edification I receive from the perusal of your excellent REVIEW. I wish I could send you more subscriptions to help and encourage you in your good work, but am sorry to say that it seems next to impossible to interest our easy-going people in good Catholic literature. However, I am not discouraged, but intend to continue to exert my influence to induce them to encourage the Catholic press by financial support. You may send specimen copies to the following . . . . . God bless you and your noble work!"



A few new subscriptions have come in, in response to our repeated appeals. Also promises of more active support in the future. A friend in Texas says he sends his copies, after he has read them, to prospective subscribers, and will, after a while, follow them up with personal letters. Another is trying to circulate a few additional copies by means of small reading circles. Still another orders the REVIEW for the K. of C. reading room of his town. Every little helps. *Vivant sequentes*—i. e. all those who have not yet responded, and they form about 95 per cent of our clientèle. *Send in that new subscriber this week!*



"No paper," says the *Sacred Heart Review*, "can exist without constantly increasing its circle of friends and supporters. No matter how loyal the old subscribers may be, no paper can count on their continued support. Men and women are only human. There are many reasons why subscriptions are discontinued or allowed to lapse. Sickness, death, trouble of many kinds, cause us to lose many faithful friends. In order to offset this we must have new subscribers steadily added to our list."

## CURRENT LITERATURE

—*Catholic Book Notes* (No. 218) recommends, with some reservations, a new book entitled "Saints and Their Emblems" by Maurice and Wilfred Drake (London: T. Werner Laurie). The compilers follow Husenbeth's "Emblems of the Saints," but their work is far more complete, extending Husenbeth's list of 1500 names to four or five thousand. The book is divided into two parts—the first part giving the names of the saints, alphabetically arranged with the emblems assigned to them; the second giving an alphabetical list of emblems, followed by the saints to whom they are attributed.

—*Catholic Book Notes* (No. 218) says of the English translation of the Life of Père Henri Joyard: "The translator has done her work well, but she has not altogether succeeded in disguising the fact that it is a translation." Is it necessary for a translator to *disguise* the fact that his work is a translation? If so, why?

—An English reviewer of Vol. VIII of the Pohle-Preuss course of dogmatic theology criticizes the author for not entering into all the difficulties raised by modern science. The reviewer has evidently overlooked the fact that Dr. Pohle did not intend to write a thesaurus of apologetics, but merely a *Lehrbuch* of dogmatic theology. We refer the English reviewer to the preface to the third edition of Vol. III of the original, where the author replies to similar objections raised by German critics of his work.

—A writer in *America* (Vol. XV, No. 18) says: "Half a century or so ago people must have read many more Catholic books than they do now, judging by the advertising in the Catholic papers of that time. Three, four and five columns of announcements of books for Catholics were common. The coming convention might discuss why, in spite of our largely increased numbers and much superior culture, this indication of a demand for Catholic literature no longer obtains." The "coming convention" referred to was the "Catholic Week" since held in New York. We have not learned that the subject of Catholic reading came up there. It is a disagreeable topic, and disagreeable topics are usually taboo at our Catholic conventions. The "boosters" are preparing for America conditions similar to those obtaining in Mexico and Portugal.

—Dr. Lorin Stuckey breaks new ground, in a sense, with his monograph on "The Iowa State Federation of Labor," University of Iowa; for, as he says in the preface, "the State has rarely been taken as the unit for the scientific study of the labor movement in America." Dr. Stuckey has produced a thorough piece of work. Incidentally, he gives a brief history of the Knights of Labor.

## Books Received

[Every book or pamphlet received by the Editor is acknowledged in this department; but we undertake to review such publications only as seem to us to call for special mention. When the price is not stated, it is because the publishers have failed to supply this useful information.]

Croatia, Bosnia, and Herzegovina, and the Serbian Claims. By the Rev. M. D. Krmptich. 32 pp. 8vo., with map. Kansas City, Kansas, 1916. (Wrapper). 25 cents.

Report of the Commission on Religious Prejudices, Supreme Council of the Knights of Columbus, August, 1915. 32 pp. 16mo. (Wrapper).

Saint Antony's Almanac for 1917. 104 pp., large 8vo. Published by the Franciscan Fathers of the Province of the Most Holy Name. 25 cts. (Wrapper).

Prose Types in Newman. A Book of Selections from the Writings of John Henry Cardinal Newman. Edited by Gilbert J. Garraghan, S. J., St. Louis University. xv & 237 pp. 12mo. New York: Schwartz, Kirwin & Fauss, 1916. 75 cents.

### FICTION

The Hermit and the King. A Fulfilment of Monsignor R. Hugh Benson's Prophecy of Richard Raynal. By Sophie Maude. 260 pp. 12mo. London: R. & T. Washbourne & Co.; St. Louis, Mo.: B. Herder. 1916. 75 cts. net.

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## BARGAINS IN SECOND-HAND BOOKS

(All orders must be accompanied by cash)

*Christian, Eugene.* Little Lessons in Scientific Eating. Maywood, N. J., 1916. \$2. (Written by a specialist in dietetics. Contains the boiled-down experience of twenty years of practice. Every suggestion and every menu has been tested hundreds of times and accomplished the purpose for which it was intended.)

*Pohle-Preuss,* God the Author of Nature and the Supernatural (De Deo Creante et Elevante). St. Louis, 1912. \$1.25. (This is the third volume of the famous Pohle-Preuss series; complete in itself; good copy).

*Kleutgen, Joseph (S. J.)* Die Philosophie der Vorzeit. 2nd ed., 2 vols., Innsbruck, 1878. \$5. ("One of the classic works of neo-Scholastic literature.... Not a detailed course.... but rather a work of defense."—J. L. Perrier, The Revival of Scholastic Philosophy, N. Y., 1909, pp. 196 sq.).

*Kleutgen, Joseph (S. J.)* Die Theologie der Vorzeit. 2nd ed., 6 vols., with "Beilagen." Münster, 1867 sq. \$15. (This is the *pendant* to the "Philosophie der Vorzeit" by the same author. Both works are fundamental, and no library of philosophical literature is complete without them. Both, too, are quite "rare.")

*Pohle-Preuss,* The Divine Trinity. A Dogmatic Treatise. St. Louis, 1912. \$1.25. (This is volume II of the Pohle-Preuss series).

*Mande, Sophie.* The Hermit and the King. (A Fulfillment of R. H. Benson's Prophecy of Richard Raynal). London, 1916. 60 cts.

*Kneib, Ph.* Die "Jenseitsmoral" im Kampf um ihre Grundlagen. Freiburg, i. B., 1906 \$1. (A strong defense of Catholic moral teaching against some of the most modern objections).

*Hedley, J. C., (O. S. B.)* The Holy Eucharist. New impression. London, 1907. \$1.25. (A manual of doctrine by the late scholarly Bishop of Newport, designed to "turn the thoughts of priests both to deeper mysteries and higher aspirations."—Preface.)

*Greenough and Kittredge.* Words and Their Ways in English Speech. N. Y., 1915. 50 cents. (Chapters on the origin of language, the history and peculiarities of words, changes of meaning, etc., by two learned Harvard professors. A standard work).

*Falls, J. C. E.* Three Years in the Libyan Desert. With 61 Illustrations. St. Louis, 1911. (A fascinating account of Monsignor Kaufmann's expedition to the early Christian ruins of Cyrenaica in the Turkish wilayet Barca, which led to the discovery of the marble city of Menas, the "Egyptian Lourdes," and its excavation by the Beduins. This handsome volume was published only a few years ago at \$4.50 net. We have a few copies we can sell at \$2.50, like new).

*Barrett, B. (O. S. B.)* Footprints of the Ancient Scottish Church, London, 1914. (This volume gathers together many interesting facts relating to the ancient religion which once held sway in Scotland. The chapters on "Fairs," "Holy Wells," and "Honours Paid to the Blessed Virgin Mary" are of special value. This book was published in 1914 at \$1.80 net. We have a few fine copies for sale for 80 cents a piece).

*Preuss, Arthur.* A Study in American Freemasonry. St. Louis, 1908. \$1.20. (The Catholic standard work on the subject, based entirely upon Masonic authorities, especially Pike and Mackey).

*Griffith, Arthur.* Meagher of the Sword. Speeches of Thomas Francis Meagher in Ireland, 1846-1848. Dublin, 1916. 85 cents. (Includes Meagher's narrative of events in Ireland in July, 1848, personal reminiscences of Waterford, Galway, and his school days).

*Nürnbergger, Aug. Jos.* Papsttum und Kirchenstaat vom Tode Pius VI. bis 1870. 3 vols. Mayence, 1897 sqq. \$3. (The best Catholic work on the pontificate of Pius IX and the spoliation of the Holy See).

*Krose, H. A. (S. J.)* Kirchliches Handbuch, 4 vols., covering the years 1907 to 1913. \$3. (A statistical handbook of the Catholic Church in Germany and other countries. The most reliable and well-arranged reference work of the kind in existence. Especially valuable because interrupted by the war).

*Slater, Thomas (S. J.)* Questions of Moral Theology. N. Y., 1915. \$1.50. (Discusses: The Just Price, Unearned Increment, Ownership and Railway Fares, Secret Commission in Trades, Moral Aspect of Stock-watering, Bankruptcy and Conscience, Eugenics, Scruples, Repetition of Extreme Unction, etc.).

*Scheeben, Jos.* Die Mysterien des Christentums nach Wesen, Bedeutung und Zusammenhang. 3rd ed. Freiburg i. B., 1912. \$2. (One of the most profound books ever written on the mysteries of the Christian religion).

*Willoughby, W. W.* The Rights and Duties of American Citizenship. N. Y., 1898. 50 cts. (A handbook of practical information as to the rights and duties which attach to American citizenship).

*Jakubec, J.* Geschichte der czechischen Literatur, with an appendix by A. Novak on Die czechische Litteratur der Gegenwart. Leipzig, 1907. \$1.50. (The only complete history of Czech literature in any language).

*Muckermann, H. (S. J.)* Attitude of Catholics towards Darwinism and Evolution. With four plates. St. Louis, 1908. 50 cents. (A clear and brief exposition for educated Catholics, of the true nature of Darwinism and Evolution, with such observations as are necessary to define the attitude of Catholics towards them).

*Preuss, Edw.* Zum Lobe der unbefleckten Empfängnis. Freiburg, 1879. 80 cents. In paper covers 40 cents. (This book, a dogmatic and historical treatise on the Immaculate Conception of the B. V. Mary by the late Dr. Preuss, written to make amends for a volume he had published against the dogma as a Protestant, contains the absorbingly interesting history of his own conversion to the Catholic faith, which made such a profound impression in the early seventies, because he had been a professor in the University of Berlin and one of the leading champions of the orthodox Lutheran school both in Germany and America. We are selling this book at cost).

*Grupp, Georg.* Kultur der alten Kelten und Germanen. Mit einem Rückblick auf ihre Urgeschichte. Munich, 1905. \$1.50. ("Für die Germanen in Amerika, die heute nach mehreren Jahrtausenden wieder Kelten als Nachbarn haben, bietet dieses Buch mit seiner Schilderung altkeltischer Kultur vieles, was zum Verständnis des irischen Volkscharakters von Interesse."—F. P. Kenkel).

*Kelly, M. A. (C. S. Sp.)* The Hound of Heaven by Francis Thompson. Biographical Sketch and Notes. Introduction by Katherine Brévy. Philadelphia, 1916. 40 cents.

*Blackmore, S. A. (S. J.)* A Great Soul in Conflict. A Critical Study of Shakespeare's Master-Work. Chicago, 1914. \$1.20. (In this study of "Macbeth" the author devotes his attention mainly to aesthetic criticism, to the analysis of dramatic motives, to the clear exposition of the characters, and especially to the nature and action of the supernatural agents who in fiendish purpose have determined upon the moral ruin of Macbeth).

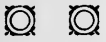
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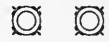
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ST. LOUIS, MISSOURI

September 15, 1916



CHRONICLE AND COMMENT



## "A Plea for War"

In the current *Dublin Review* Mr. W. S. Lilly publishes a discourse delivered by him at the Royal Institute last spring. It is entitled "A Plea for War." The argument, which leaves Scripture and the Decalogue severely alone, is based on the analogy of each of the chief spheres of existence. Even the *Tablet* (No. 3978) protests against it. "Is the law of might among the brute creation to be seriously accepted as an analogy whereby the conduct of man should be regulated?" asks our London contemporary. "If in the matter of the fifth Commandment, why not in others of equal moment? Again, the morality of war is not made in the least more obvious by a reference to the sphere of ideas, of scientific research. That the intellectual progress of our race can be metaphorically called a battle against ignorance, proves, even by analogy, simply nothing at all."

That a review of the standing of the *Dublin* opens its pages to such drivel shows what havoc this terrible war is working in the minds of even highly cultured Catholics.

## Why Monsignor Benson Wrote Novels

Father C. C. Martindale, S. J., in his *Life of Monsignor Benson* (Longmans) says that Msgr. Benson in writing his novels, applied a principle which he formulated in the course of a conversation with a friend one day. Some one said to him: "Why don't you take more trouble over your novels? If a thing is worth doing at all,

it's worth doing well." "I totally disagree," he replied. "There are lots of things which are worth doing, but aren't in the least worth doing well." And he went on to explain that in his novels he wrote only to make one point, to help one reader, or perhaps one group of readers. If that point were but made and those readers touched, the rest did not matter.

On this utterance a writer in the *New York Times Review of Books* (May 14) comments: "Of course, this is not the way in which, we are taught, literature is made. Perhaps it is not to be taken literally—undoubtedly there were times when the creative artist was uppermost in Msgr. Benson's mind. But it may be that the very thing which gives his novels a compelling, almost hypnotic force, absolutely lacking in the more deliberate work of his accomplished brothers, is that he did write to make a point, to prove, to convince, directly to reach some one. So each of his novels has a thesis in which he passionately believes—a message which he burns to deliver, and which he does deliver, not calmly and artfully, but unmistakably and 'furiously,' as he did everything else in his beautiful white-hot life." This is a stronger defense of the "thesis novel" than we have seen for a long time. "Art for art's sake" is a false principle, as people are beginning to see more and more clearly.

## Trench Papers

A new class of periodical publications are the trench papers. The

French alone have ninety, chief among them the *Poilu*, printed at Châlons-sur-Marne, with over 18,000 circulation. Of the French trench papers a number are not only edited but printed and published in the trenches. That which is printed nearest the front is almost illegible—the *Petit Boyau*. Its editor wrote Mr. Burgess that for months it had been issued “only eighty metres from the *boches*; and it isn’t so funny, always, either, with the earth falling into the ink and the machine. The rain and the German shells are also frequently of the party, not to speak of the rats, which eat up our gelatin roller.” The French journals are all alike in their gayety. The hero is not Joffre, nor the President, but the company cook, who carries his kettle of soup through shell-fire to his company. But most of the jokes are at the expense of the Germans.

The British have sixty-three trench papers, most of which are published in England.

Of the German trench papers we have no reliable information except that there is quite a number of them published at the front.

#### The English Translation of the “*Rerum Novarum*”

A good deal has been written of late in British periodicals about the current English translation of the famous Encyclical “*Rerum novarum*.” Prior McNabb and a few other hasty writers have not hesitated to brand it as “a mistranslation.” In matter of fact, any competent scholar who has studied the translation and compared it with the original knows that the rendering is meticulously accurate. Now it transpires (cfr. the *London Tablet*, No. 3977), that the English translation of the “*Workingmen’s Charter*,” as the Encyclical has justly been called, was made by Cardinal Manning and Archbishop Walsh (of Dublin) at the special request of Leo XIII, with the aid of Bishop Hedley of Newport. “The Archbishop of Dublin took with him from the Vatican two copies

of the Encyclical. As he was unable to leave Rome for two or three days he sent on that evening by registered post one copy to Cardinal Manning, with an account of his interview with the Holy Father. When the Archbishop of Dublin reached London, about a week later, the translation was roughly drafted; but it took three or four hours of careful work for several days to revise and complete it. The Cardinal, though otherwise busily engaged, worked as closely and as constantly as either of his associates.”

#### Archbishop Spalding as an Essayist

Msgr. John L. Spalding, who died the other day at Peoria, of which see he was at one time and for many years an active and zealous incumbent, was known to the public at large chiefly as an essayist. His essays once enjoyed a measure of popularity, but they have scarcely outlived their author and contain nothing that will make them endure as a part of the world’s literature. Dr. Spalding was an ardent admirer of Ralph Waldo Emerson and took him for his literary model. (See his letter to Senator Hoar, commented upon in this REVIEW, Vol. X, No. 26). But he had but few of the gifts and most of the defects of the “*Sage of Concord*.” Chief among these defects is lack of clearness and of logical development. The FORTNIGHTLY REVIEW was one of the few magazines that was not afraid to criticize Msgr. Spalding’s books as they appeared, and we must refer our younger readers to previous volumes (e. g. Vol. IX, No. 18, pp. 273 sqq.) for the reasons of this attitude.

We should perhaps not have been so bold in expressing our views of Msgr. Spalding’s literary work, had we not had eminent authorities in this country and abroad to back us. Thus, in Vol. X, No. 35 of the REVIEW we were able to quote an article written for the famous *Stimmen aus Maria-Laach* (1903, Heft 6) by Father Alexander Baumgartner, S. J., the learned author of a *History of Universal Literature*, a

biography of Goethe, etc. "Culture, civilization, progress, liberty, science, education, personality, love," he said, "are the catchwords that stand out from [Bishop Spalding's] addresses like fireballs in a brilliant shower of sparks. We are nowhere clearly told what these catchwords mean, nor does the author present or prove any definite theses with regard to them. We have a chain of glittering thoughts, ruled by *esprit* and sentiment rather than calm thinking.... Real Catholic thinkers are hardly ever quoted.... The strangest thing of all is that 'Goethe as an educator' forms the height of modern achievement.... The Catholics of America and of the whole world should have been spared the unreasonable demand to accept Goethe as an educator.... These essays and addresses [contained in the volume titled "Opportunity"].... by their haziness, their mixing of Catholic with 'modern' ideas, of the truth with falsehood and inaccuracy, can do nothing but harm." For the complete text of Fr. Baumgartner's crushing criticism and for other critical notices of Msgr. Spalding's writings, we must refer the reader to previous volumes of the REVIEW. The waning popularity of those writings noticeable in recent years has convinced us more firmly than ever that the author's name will not live in literature, in spite of all attempts to "boost" it.

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### On the Writing of Parish Histories

As the FORTNIGHTLY REVIEW has more readers among the members of the Catholic clergy than any other Catholic magazine except the *Ecclesiastical Review*, I would through its columns appeal to my brethren in the ministry to apply themselves, and that at once, to a work of real importance, which every one of them is capable of doing and which cannot be safely left to any one else. I refer to the work of compiling the history of our in-

dividual parishes. Some of these are organizations of earlier, some of more recent date: yet each and every one must have a history worth preserving. There may not be any very striking facts to record. At first sight there may not be anything that seems interesting: yet it is plain that the daily coöperation of a number of people, actuated by a divine principle and striving after one great end, must have led to certain events, the memory of which would instruct and cheer and console, if not the great world without, at least the friends and descendants of those that participated in them. And it is exactly the earliest history, the first germinating of the word of God in the new soil, the springtide of a parish, that is most interesting and delightful to the student. As the beauty and fragrance of the awakening year are dearer to our hearts than even the waving fields of summer and the rich fruitage of autumn, so also the humble origin and the first struggles and vicissitudes of a parish are more interesting to us than the greater events of its prosperous later days.

Thus it is in the history of the universal Church. What pains have not able scholars taken to sift out of a vast mass of rediscovered papyrus a few really interesting facts of early Christian history. What would we not give for an authentic account of the journeys of all the Apostles and their foundations?

But many priceless documents were lost and many were never written. Oral tradition is liable to corruption, and does not, as a rule, carry the weight of authority inherent in a written document.

Oral traditions of the founders and first members of our parishes are even now afloat among our people. The sooner they are gathered and verified, the better for our knowledge of the

facts. Some of our old men, and many of our venerable old ladies, are perfect chronicles of what happened in the neighborhood within the last fifty or sixty years. One by one they leave us and take along with them what might prove a real boon to some future historian of our religious and social conditions.

Who can do this work of gathering and sifting and preserving in written or printed form these waifs of history? Surely he who is the living heir of the labors of the past and whose life itself is to form a "pars magna" of its history, the parish priest. He has access to the sources of information, the leisure to investigate, the ability to compose. And even if he had not the gift of style, his work would therefore not lose its value. Many a valuable document is preserved in a style that is far from polished. Truth is the great quality of the historian and chronicler. Style is a secondary desideratum.

It is now about thirty years since I became interested in the history of one of our oldest parishes, one having an unbroken series of pastors since 1827, but founded by missionaries as early as 1799. There was no history, not even the most meagre sketch of all these years of Christian activities. A brief notice here and there, a few floating traditions, and a tombstone or two were the only memorials of the past. But patient search and persistent questioning revealed one fact after another, and after many years the old history of my parish became to me almost as real as my own.

But who will care for our simple labors in this field of parish history?

Well, first of all, our own people, who have a natural and, I may say, an honorable pride in the lives and labors of those that went before them, and who are glad to see their own lives and

labors hallowed by the memory of the sacrifices of their fathers.

Secondly, a number of other intelligent people, lovers of the olden days who, perhaps by chance, will find and pick up your booklet, and praise the author for the pleasant hour they spent in its perusal.

Lastly the future historian of the diocese, who some day surely must come, but who cannot do justice to his task, unless he find ready made to his hand, the histories, not only of its distinguished leaders, but also of the individual parishes and institutions of the diocese.

But what of the mass of facts that should be thus immortalized? Leaving the answer to this question to some historian of repute, I would suggest but a few items:

- (1) Date of foundation, name of parish and of its founders, sketches of all priests connected with it in any capacity; also, if obtainable, the building-history of church, school and other edifices. Inscription on bells, organ; special celebrations, dedications, and jubilees; children of the parish who became priests and nuns.
- (2) Ethnical composition of the people of the parish, country of origin, language, numbers at various times.
- (3) Extraordinary events, as floods, fires, losses by war, or other causes.
- (4) Eminent personages of the laity, converts, marriages, burials.
- (5) Old customs, singular characters, legends and traditions, of course, only such as are connected with the parish in some way.
- (6) Societies and sodalities, with date of foundation and brief relation of their activities.

As virtue is its own reward, so the composition of such a parish history



will be a constant source of interest and pleasure to the author himself. For besides the satisfaction of a duty done, the deeper knowledge of the past will teach him and his people to avoid with greater care the mistakes, and to pursue with greater love and zeal the examples of prudence, energy, and self-sacrifice of former days.

But unswerving fidelity to truth must be our guide. Only ascertained facts must be given as facts; legends and unsupported traditions must be given as such, and nothing of importance must be concealed.

The whole truth and nothing but the truth should be the guiding principle of every historian and chronicler.

(Rev.) JOHN ROTHENSTEINER

### **A Plea for a National Catholic Young Men's Union**

The Gonzaga Union of Catholic young men, affiliated with the Central Verein, held its annual meeting during "Catholic Week" in New York City. I hope the deliberations of the delegates will prove fruitful. I was partly instrumental in effecting the organization of this Union at Buffalo, in 1913, and because I am still interested in its growth and progress, I venture, through the *FORTNIGHTLY REVIEW*, to make a few suggestions.

Efficient organization requires system and general coöperation. One man, or a dozen men, can do but little in organizing a union which aims at embracing all the Catholic young men of German extraction in the U. S. Unless the bishops demand action, the majority of the clergy will not interest themselves in an undertaking that is so difficult and demands so many sacrifices. If the young men of any one diocese were systematically organized, it might be easier to secure the rest.

If a national society of Catholic young men is to become a reality, we

must "drop the hyphen." Nearly all of our young men prefer to use "the language of the country." If there are some—Germans, Poles, Italians, etc.—who prefer the language of their parents, let them do so; but the official language of the society, used at the national conventions, must be English.

Why not establish a central bureau for a national Catholic young men's society in connection with the Central Bureau of the Central Verein and have an efficient official publication—by no means a sporting paper—issued at the same place? Or why not devote a certain amount of space regularly in the *Central-Blatt and Social Justice* to the cause of our young men?

The Official Catholic Directory for 1916 places the Catholic population of the U. S. at sixteen and one-half million. If this is correct, the number of Catholic young men may be put at nearly one million. What a splendid work to bring them all together into one solid union, *pro Deo et patria!*

But let it be understood that talk alone and the adoption of good resolutions cannot accomplish the work. Nor will faddism lead to success. Rather make religion the issue. And unless we succeed in securing the active interest and coöperation—not merely a few words of approbation—of the parties most concerned in the matter, we shall never be able to realize the ideal and stop the terrible leakage that is depleting the ranks of our Catholic young men. Fr. A. B.

### **Unblushing Effrontery**

Under the title, "An Apologist for a Blasphemer," the *Toronto Catholic Register* in a recent issue (Vol. 24, No. 31) rightly protests against an article written by Mr. Cecil Chesterton and published in several Catholic papers of this country and Canada.

In a preface to his play "Androcles and the Lion" (see this REVIEW, Vol. XXII, No. 14, pp. 246 sq.) Mr. George Bernard Shaw, in his usual flippant manner, ridicules Christianity as a slavish and ridiculous superstition. This preface surpasses the author's previous efforts in outrageous insult to Christian feeling, so much so that an English non-Christian writer says: "Those who believe Jesus Christ to be God will find his preface intolerably blasphemous."

This intolerably blasphemous production Mr. Cecil Chesterton makes bold to defend in a Catholic newspaper.

"We do not think" comments the *Catholic Register*, "that there are two Catholics in ten millions who will agree with Mr. Cecil Chesterton in describing the man who expounds those monstrous absurdities as 'a man of exceptional ability and candor, honestly and diligently reading the Four Gospels... with a desire to know the truth.' We are not concerned to question the sincerity of Mr. Shaw's views, but we do say that those views are monstrous; they are absurd, they are too irrational and baseless to be discussed, and they are intolerably blasphemous. If Mr. Cecil Chesterton finds 'nothing offensive' in this filth, he is constituted differently from the rest of Catholics. But we are less surprised at Mr. Cecil Chesterton's apologia for Shaw than at the Catholic papers in the United States and Canada that have reprinted such matter. Mr. Cecil Chesterton is a recent convert to the Church, and he belongs to a literary coterie in London that includes one or two other Catholics and a number of atheists who, in discussing each other's views, sometimes improve the opportunity to scratch each other's backs. Mr. Cecil Chesterton is only echoing bigger men than himself in fulsome praise of Shaw. To

the bigger men Mr. Shaw frequently returns the compliment. His relation to his brother 'G. K. C.' is probably accountable to a considerable extent for Mr. Cecil Chesterton's vogue amongst Catholics in America. The younger brother, whilst a clever writer, does not enjoy among English Catholics a high reputation for sound and careful thinking."

This is a very just and timely protest, and we are glad to see it seconded by the *Buffalo Echo* (Vol. 2, No. 31), which calls attention to the fact, already noticed in the FORTNIGHTLY REVIEW, that the cult of certain "great" contemporary English writers has become an intellectual fad among certain Catholic literary groups also in this country:

"In New York, for instance, there is a certain coterie of Catholic 'literati' who seem to be such imitators of the great and who frequently air their views in characteristic fashion in a Catholic weekly review published there. Thus far they have succeeded admirably in approximating their models by assuming an oracular tone of utterance and by frequently using the personal pronoun, first person singular. Why this fawning on [the] part of a number of Catholic writers upon non-Catholic literary celebrities? Why this servility? The fount of Catholic knowledge has by no means run dry, and there is no need of drawing water from contaminated, or perhaps poisoned, wells. If we must go to others for inspiration, let us go to our brethren-in-faith in Germany, Austria, France, and Spain, and learn from them how to develop a literature for the English-speaking Catholic world."

All of which has our complete and cordial approbation. George Bernard Shaw is a writer whose name ought not even to be mentioned among good Catholics. As for Gilbert K. Chesterton, we have expressed our honest

opinion about him and his writings more than once. Thus we said about two years ago (Vol. XXI, No. 19): "Mr. Chesterton is a freak, who has obtained his popularity, such as it is, mainly through his genial, 'unblushing effrontery.' What has won over the Catholic press in favor of this much-bepuffed writer is probably the fact that, in most of his works.... 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 [the particular work under review at the time] is, in the words of Mr. Archer [the well-known English dramatic critic], '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 by burning incense to this brilliant sophist?"

We repeat the same question today.

### Leo XIII on English Freemasonry

[Referring to a note on page 250 of our No. 16, Dr. L. Hacault writes to the FORTNIGHTLY REVIEW from Holland, Manitoba:]

I will tell you how I obtained the information contained in my article in *La Vérité*, from which you quote, *viz.*: that the late King Edward, when he was still Prince of Wales, requested Pope Leo XIII to spare English Imperial Freemasonry, of which the Prince was Grand Master, in renewing the general condemnation issued against the sect by Clement XII; the Holy Father answered that the British Lodges, with their hypocritical tranquillity, were more dangerous than their tur-

bulent sister Lodges of other countries.

I have before me an 8vo pamphlet, in blue covers, entitled "Conférence Maçonnique Universelle d'Anvers, du 21e au 24e jour du 5e mois 5894—21 au 24 Juillet 1894." This pamphlet was printed at Brussels by P. Weissenbruck, No. 45, rue du Poinçon, in 1894. On pages 36, 38, and 39 we read:

"Le F.: Tempels, membre du 'Suprême Conseil' de Belgique, s'exprime comme suit:

"L'expérience a démontré que cette méthode, qui permet l'appel à tous les hommes, de tout culte et de toute parti, a invariablement pour effet de les entraîner dans le sens de la liberté de l'esprit, en matière religieuse, dans le sens libéral en matière politique. Cette influence a été parfaitement aperçue par le Papisme et les Jésuites, les seuls adversaires réels et logiques de l'Institution maçonnique. C'est contre les Loges les plus fidèles au Statut, que leur haine est la plus vive. Elle s'est clairement manifestée de cette manière, dans un incident récent. Le Prince de Galles, Grand Maître en Angleterre, dans une lettre fort modérée, avait représenté au Pape la convenance de faire une exception, pour les Loges anglaises, dans le reproche d'impiété, qu'avec ses anathèmes ordinaires, il avait adressé aux Loges en général. Le Saint Père répondit au Prince de Galles, en ce sens, que les Loges anglaises, avec leur hypocrite tranquillité, sont plus redoutables à l'Église que la turbulence des Francs-maçons dans d'autres pays."

According to reliable information, Bro. Tempels was one of the highest international Masons of the so-called Scottish Rite, of which Albert Pike was at the time the "Supreme High Priest" or "International Pontiff."

How did he know of the private correspondence between the Prince of Wales and Pope Leo XIII? This

knowledge came, via London, from the "Supreme Council," which had suggested the question, to the Belgian subordinate "Supreme Council."

I am told that repeated efforts were made under Pius X to obtain from the Vatican archives photographic copies of the correspondence in question, but in vain.

That this correspondence exists, there can be no reasonable doubt, for Bro. Tempels' assertion at the Masonic Universal Conference at Antwerp has never been challenged. No doubt the Holy See has its own reasons for withholding the documents at present. Perhaps some day they will be confided to another Créteineau-Joly, for a new history of "L'Eglise Romaine devant la Révolution." L. HACAULT

### Gaston Maspero

The late Sir Gaston Maspero is probably best known to American readers by the English edition of his "Histoire Ancienne des Peuples de l'Orient Classique." The original appeared in three stately volumes in Paris in 1895—97. The English translation was made for and published by the London Society for Promoting Christian Knowledge. Most readers will no doubt be surprised to learn that this translation is not faithful. The translator, for apologetical purposes, so altered Maspero's phraseology as to veil or completely conceal the fact that he had accepted the modern critical position as to the origin and character of the Old Testament writings. She—for the work was done by a lady—afterwards endeavored to justify her alterations by the statement that they were made with the author's consent.

Many readers of Maspero will perhaps be still more surprised to learn that his "Histoire," though it contains many new facts, by no means ranks *e. g.* with Eduard Meyer's critical reconstruction of the early Orient in

his "Geschichte des Altertums." Prof. James Henry Breasted, himself a weighty authority, gives the following estimate of Maspero's work in the *N. Y. Nation* (No. 2669):

"Maspero's facility in disposing of a difficult or obscure historical period in a few picturesque phrases easily veiled from him the existence of the important problems involved. This method of historical writing grew upon him with the advancing years, and the melancholy evidence of its progress appears with deadly conclusiveness in a comparison of his own earlier and later writings. The large and impressive battery of footnotes with which he defends the statements made in his great history contains an imposing number of monographs from his own pen on a very wide range of subjects. Many of these had been written years earlier in youth and vigor, and with great critical discernment; but in employing their results the pressure of increasing work and the largeness of his task beguiled him to trust his memory, and with fatal literary facility he more than once draughted his paragraph in defiance of his own earlier results. These results he nevertheless referred to in a footnote to prove statements in the text altogether at variance with the facts as he himself had once very clearly discerned and stated them."

Maspero's most important achievement, in the eyes of scholars, was his decipherment of the Pyramid Texts. Professor Breasted says on this subject in the article quoted:

"As Mariette lay on his deathbed at Cairo, early in 1881, his native workmen at Sakkara, the cemetery of ancient Memphis, were just penetrating the pyramids of the Fifth and Sixth Dynasties, in one of which they found the walls of the galleries covered from floor to ceiling with inscriptions, the first found in any Egyptian pyramids.

Brugsch brought the first account of them to Mariette's bedside, and made the first report of them to European scholars. As Mariette's successor, however, it fell to Maspero to publish these remarkable texts, which were finally found in five of the Sakkara pyramids. While Maspero unfortunately published the documents in hieroglyphic *type*, which palæographically was entirely unsuited for the reproduction of texts so archaic, he displayed remarkable penetration in discerning their meaning and significance. He finally made a tentative translation, which, in view of the difficulties involved in these our most archaic examples of Egyptian speech, and the obscurity of the subject-matter, will always remain a feat of decipherment of the first rank."

However large or small the influence of racial prejudice in Maspero's mind may have been, he never adopted the results of the modern Berlin school of Egyptology. Mr. Breasted says he once asked Maspero if he accepted Erman's demonstration of the existence of a Semitic perfect in Egyptian. Maspero unhesitatingly replied no, and then, to illustrate his position towards the whole modern grammatical school, said that Erman had once written him asking him to have the squeezes (*papier maché* impressions) of the Pyramid Texts reexamined to demonstrate the presence of an ending *t* in certain grammatical forms, not displaying the *t* in Maspero's publication. With evident glee Maspero recounted how he had sent several of his students in succession to examine the passages concerned, and they reported that the squeezes showed no *t* in any of the passages examined. "You see," added Maspero, with twinkling eyes, "the old Egyptians who wrote the Pyramid Texts did not possess a copy of Erman's grammar!"

### An Alarming Situation

Under the caption, "What Can be Done to Save the Nation?" the *Editorial*, an Indiana publication, tells us that according to the statements of recruiting officers and medical examiners, less than 15% of the young men reporting for enlistment in the U. S. army are physically qualified for military service, and that, if statistics gathered by the medical confraternity of the U. S. may be accepted as correct, more than 62% of the entire male population of the country is afflicted with venereal disease. May we not presume, logically, that the latter fact is the cause of the former? For it is well known that venereal diseases poison the system and result in physical wreckage. Such "afflictions" also have a tendency to decrease mental efficiency. A recent issue of the *Chicago Tribune* informs us that mental defectives in Illinois are increasing at the awful rate of 100 a month.

This is indeed bad, but why should we express surprise at beholding an evil crop coming from an evil seed? Is there a land under the sun where marriages are entered upon and dissolved more easily and thoughtlessly than ours? Is it not true that sex hygiene and birth control (the science of family limitation) are taught, and race suicide is practised with impunity? At the street corners of our large cities the doctrines of infidelity are preached to the ignorant masses, under the very eyes of those who ought to know that the well-being of society depends entirely upon the authority of God. Vile literature is freely disseminated throughout the land. Thus I read in the *Chicago Tribune* of July 8: "Dr. Ben Reitman, coworker of Emma Goldman and Margaret Sanger, who served sixty days in jail in New York for distributing 'birth control' literature, returned to Chicago Sunday night and

will begin a similar campaign here. Headquarters will be established somewhere downtown and a great number of Chicago radicals have signified their willingness to aid in the movement. Dr. Reitman does not expect police opposition such as he experienced in New York. At his mother's home, 3628 Ellis avenue, Sunday night, he declared it was his plan to distribute several hundred thousand of the pamphlets which were objected to by the police of New York."

Banish God from society, and the Devil will rule. History repeats itself. Ancient Rome and Greece were not overcome by enemies from without, but by corruption from within. He who soweth wind reapeth storm, and no good fruit can be expected from an evil tree. B.

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## NOTES AND GLEANINGS

We wish to say, in reply to a query, that we admit none but first-class advertisements to the pages of the FORTNIGHTLY REVIEW and that our readers, therefore, may confidently enter into business relations with all individuals or firms who advertise in this magazine. Only once or twice in the course of the past twenty-three years has a complaint against an advertiser reached this office, and in both cases we took up the matter at once, and the misunderstanding was corrected to mutual satisfaction. Only firms with a reputation for honesty and square dealing are admitted into this magazine. Our readers can help us materially in our endeavor to protect their interests if they will mention the FORTNIGHTLY REVIEW whenever they write to an advertiser, and promptly report any cause for dissatisfaction to the publisher.

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We read in the Dubuque *Catholic Tribune* (No. 920):

"The editor-in-chief of the *Tribune* sounded the convention of the Catholic Press Association on the reported attempt to include only official diocesan organs in the

Catholic Directory. Most of the delegates felt that the matter is not serious, being principally gossip of a few publications."

It makes no difference what the delegates of the Catholic Press Association think or "feel" with regard to the matter, but it makes a lot of difference whether the Official Catholic Directory contains a list of Catholic periodical publications or not. For the past few years it has omitted the old list, which had long been a standing feature, because a few churchmen in high position objected to the mentioning of any but "official organs." Against these the editors and publishers of the Directory rightly insisted that if any list of Catholic publications is to be inserted, it must, in justice to the publishers and to the general public, be a *complete* list. In consequence of this quarrel *the Catholic press as a whole has been deprived of its legitimate place in the Official Catholic Directory*. If this is a matter of no concern to the so-called Catholic Press Association, we wonder "what it was begun for." Its foreign correspondence is obsolete and unreliable, its annual meetings have been described to us by a brother editor who has attended them all, as "gabfests," so "Vat is der use," as Hans Breitmann used to say;—"dere is no use!"

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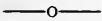
Between the "movies" and the rather non-descript sort of entertainment offered by the average theatre, not a few present-day Americans must be constantly tempted to take to the woods. The New York *Evening Post* (Aug. 22) speaks of "The Happy Ending" which recently had its first production in that city as "compounded of Maeterlinck two parts, Marie Corelli three parts, and the Cohan Revue one part, with superaddition of Urbanbrand settings and 'On Trial' tricks from the movies, and diluted with orchestral accompaniment, flavored with Peer Gynt, and colored with a tincture of the music of the Russian Ballet."

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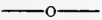
We copy the following editorial note from the *Sacred Heart Review*, of Boston, Vol. 56, No. 12:

"Mentioning our recent suggestion that the Knights of Columbus should have a fifth degree, to be conferred on those of its members who subscribe to a Catholic paper, an

esteemed contemporary remarks that the proposed degree would certainly be an exclusive affair. But the very exclusiveness of it would make men eager to qualify for it. That is the charm which draws people into all secret or semi-secret clubs or fraternities. The good feature about the proposed fifth degree is that something worth while would accrue to the candidate who entered it." It does not require a logician to deduce from the last sentence of the above quotation the *Sacred Heart Review's* opinion of the four other "degrees."

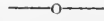


It must prove a shock to many complacent Americans to learn, from Mr. Philander P. Claxton, U. S. Commissioner of Education (in the *N. Y. Independent*, Aug. 14), that there are nearly 6,000,000 illiterates in the U. S., nearly all of whom have reached their majority. The last census showed that there were more than two million illiterate males of voting age; in some States and in many counties the illiterate voters hold the balance of power in any closely contested election. The illiterates prevail more in rural districts than in cities; nearly four million illiterate persons live in rural communities, in small towns, villages, and the open country.

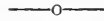


One of the good effects of the European war is the increased interest American Catholics are taking in the foreign missions. Much has been done here in the past two years to make up for the cessation of material support that heretofore had come mainly from Europe. It is gratifying to note that at last a decisive step has been taken to enlist our Catholic women in the missionary cause. A Miss Gockel, of Milwaukee, with the permission and warm encouragement of Msgr. Messmer, has established a Missionary Association of Catholic Women, which is to be affiliated with the original society in Europe, although it will be nationally independent. Membership dues have been fixed so low (25 cents a year) that even the poor can join. The European Association has done wonders; may we not hope that the American branch will accomplish even more for the good cause? To be successful on a large scale, of course, it will have to be introduced into

all the dioceses of the country.



We lately referred to the recreation centres established by the Knights of Columbus for Catholic soldiers stationed on the Mexican border. It is pleasing to note, from an appeal addressed to the members of the Order by Supreme Knight Flaherty (see *Columbiad*, Vol. 23, No. 9), that these centres "are for the benefit of all Catholic guardsmen, whether knights or not." Why not throw them open to all, regardless of religious affiliation? This would be a way of "fraternizing with non-Catholics" that would not be open to the objections that have been justly raised to the opening of K. of C. club houses to the Freemasons and other secret societies inimical to the Church, and it might be made the means of an effective propaganda, especially if these centres were supplied with an abundance of good Catholic literature.

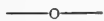


Many of our Catholic weeklies lately published the following item:

"The Very Rev. Alexander Dzubay, pastor of St. Mary's Church, Leisenring, Pa., was consecrated Ruthenian Bishop of the United States, in the Greek Catholic Church of St. George, New York, on Sunday, August 20. He succeeds the Right Reverend Bishop Ortynsky, the first Ruthenian Bishop of the United States, who died some months ago and under whom he was Vicar General."

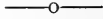
We suspected there was something wrong about this, for Bishop Ortynsky had died but a few weeks previously, and Rome is not in the habit of acting hastily in appointing new bishops. Now we read on the editorial page of the *Pittsburg Observer* (Vol. 18, No. 10):

"Father Dzubay is not at all the successor of the lamented Bishop Ortynsky. Because his ambition to succeed the saintly prelate was not gratified, he quitted the Ruthenian Greek Catholic Church, and joined the schismatic Russian Orthodox Church, which has made him a bishop on that account."

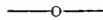


The Rev. A. B. Freeman, pastor of St. Mary's Church, Goldboro, N. C., is collecting prayer-books for distribution among poor Catholics living in the North Carolina

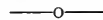
missions. Father Freeman asks Catholics who have a surplus supply of prayer-books to mail the unused ones to him.



It is hard to understand how any one can assert that a form of Socialism which is the "socialization of all the means of production and distribution owned and controlled by a democratic state in the interests of the entire community," is not condemned by the Encyclical "Rerum novarum." The main tenet of that papal pronouncement, as regards the question of ownership, is that the right of the individual to own productive goods as private property is God-given, and that He who gave it can alone take it away. Consequently, the State, in forbidding such ownership or rendering it impossible, violates a natural right, sins against justice, and usurps a divine authority.

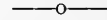


The Feminist movement seems to be alarming the Church of England. The *London Tablet* (No. 3978) quotes extracts from the *Church Times*, etc., which show that there is a strong demand on the part of Anglican women for equal rights in the church. "An organized attempt is now being made by a certain group.... to gain for women ordination to the priesthood, and even to the episcopate." Some of these women claim to be "conscious of a vocation to the priesthood,"—which leads the *Tablet* to observe facetiously: "It is a fearful thought that there may be ladies moving in our midst who are conscious of having vocations to be bishops."

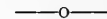


The war has increased the pleas made by Protestants for a revival of the Catholic practice of praying for the dead. One of the chapters in a new book, "The War and the Soul," by the Rev. R. J. Campbell, is devoted to this subject. The writer saw how the day of All Souls was kept by the Catholic women in France—a tremendous contrast to "the yawning gulf which ordinary Protestantism makes between the living and the dead" (p. 12). The services were in the church before the altar. As to this worship, he says: "Who shall say it is wrong? Since the war began I have realized in France, as I never did before, the

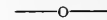
devotional value, the practical helpfulness of the reservation of the Sacrament of the Altar. It makes all the difference between a dead building and a place that is a sanctuary in immediate contact with the Divine."



The *Catholic Review* (Vol. III, No. 40) reports that the original of President Washington's letter in which he congratulated Bishop Carroll on the part which Catholics had taken in the Revolutionary War, has disappeared from the Baltimore Cathedral Archives. The envelope, marked "Original Letter of G. Washington to Catholics U. States" is in its proper place, but alas! it is empty. The *Review* appeals to the possessor of this valuable document to return it to its rightful owner. We hope the appeal will be duly heeded; but we also hope that prompt measures will be taken to prevent such losses in the future. If we remember right, the late Martin I. J. Griffin repeatedly complained about the state of the Baltimore Cathedral Archives. Why cannot that big and wealthy archdiocese properly protect its precious collection of historical documents?



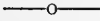
Mr. Charles W. Darr is reported by the *Catholic Review*, of Baltimore (Vol. III, No. 40), as saying, in an address to his brother Knights of Columbus: "A true patriot is one who claims as his controlling maxim, 'Right or wrong, my country!'" Is this the K. of C. conception of patriotism? It certainly is *not* that of the Catholic Church.



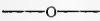
In New Orleans there exists a society for the prevention of hay fever. Its object is to disseminate general knowledge of benefit to sufferers from this annoying disease, which prevails throughout the United States. As the majority of cases are believed to be caused by the irritation of the mucous membrane of the nasal passages by the pollen of the common ragweed, the American Hay Fever Prevention Association (for such is its official title) devotes its main efforts to making war upon this weed. Those who wish to know more about the activities of the Association and its scientific investigations, are advised to write



to Dr. Wm. Scheppegrell, Room 844, Audubon Bdg., New Orleans, La., for a copy of the interesting pamphlet which it issues. To the summer slogan, "Swat the fly!" may now be added the warlike cry, "Behold the ragweed!"



The Canadian Archdiocese of St. Boniface, which is on British soil and inhabited principally by French-speaking and Galician Catholics, is, strangely enough, named for the Apostle of Germany. The Quebec *Vérité*, in its edition of Aug. 26, reprints a note from *La Liberté*, telling how this happened. In the early days the Hudson Bay Company practically ruled that part of the country. After the massacre of Governor Simpson and his men near Fort Douglas, the Count of Selkirk, who was then at Montreal, resolved to restore the lost prestige of the Company by sending out one hundred soldiers who had just been discharged from the Meuron regiment. These men were Germans and Swiss, all Catholics. They settled near Fort Douglas and erected a church in honor of St. Boniface. This church later became the cathedral of a new diocese.

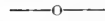


Professor McTaggart, of Cambridge, declares that "we have no right to believe anything we have not investigated for ourselves and of the reasonableness of which we are not entirely satisfied." This phrase embodies an ancient objection to the Christian religion, and President Francis L. Patton, of Princeton, merely re-echoes weakly the answer of the old Catholic apologists when he says, in an address reported in the *St. Louis Globe-Democrat* of Aug. 27:

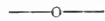
"If the great masses of people who now find comfort and consolation in belief were to apply the test of critical examination and minute scrutiny to their ideas of God and of religion, the result would certainly be widespread discontent and doubt. We must, therefore, dismiss the test of reason alone as impracticable, for no philosophy is worthy to endure which takes belief away from thousands of people who enjoy their belief and gives it to a few metaphysicians who are incapable of enjoying a belief if they succeed in getting one."

## LETTER BOX

We have received several more communications in regard to the "Warning to Religious" in our No. 16. A Jesuit Father writes: "Congratulations, on that article: 'A Warning to Religious.' It is very, very timely." A Franciscan friar: "Your contributor, in a 'Warning to Religious,' strikes the nail squarely on the head. Our religious orders and congregations are the ones who will need a strong Catholic press in their defense first and most urgently; yet what little interest most of them take in building up such a press! We seem to have money galore for all conceivable purposes—some of them of doubtful value,—but where is the religious community or institution that thinks of strengthening the Catholic press? When it comes to the Catholic press, we expect to get everything for nothing. As your contributor says, unless this error is corrected, and corrected very soon, we are going to be severely punished." One of the communications we have received on the subject was from a Benedictine abbot. "You are right," he says, "and the only palliating circumstance on the part of the religious orders is ignorance or thoughtlessness. Wake them up!"



A college professor writes: "I had an interesting experience yesterday. One of our boys came to see me and I handed him a copy of the FORTNIGHTLY REVIEW, calling his attention to your remarks about..... He became so interested that he kept on reading, utterly unmindful of my presence. I think he read the whole number through from cover to cover." It ought not to be difficult to get such a bright boy to subscribe, especially since students can have the REVIEW for *one dollar a year*.



A subscriber writes: "Allow me to make a suggestion whereby the usefulness of the FORTNIGHTLY REVIEW might be increased. I would recommend featuring the positive a little more, and this particularly in regard to the Knights of Columbus. They surely need close watching, but I think criticisms that are made of their mistakes would be better received if the good that they are undoubtedly doing would be emphasized, too. The K. of C. are here to stay, at least for a number of years, and so we must make the best of the situation."

This suggestion is surely worth pondering. We always try to be just and fair to everybody. In the case of the K. of C. there may seem to be unfairness on our part occasionally, because we devote more space to criticizing their mistakes than to praising their good deeds. But, as we have remarked once or twice before, this policy is not as unfair as it seems, for the reason that the FORTNIGHTLY REVIEW circulates among peo-

ple who all, or nearly all, read one or more of our Catholic weeklies, and these weeklies "boost" the K. of C. without ever breathing a criticism, no matter how great the offense. A number of our fellow editors have told us that they are simply forbidden to criticize the order in their papers. The REVIEW, being a free lance, does what other papers are not allowed to do, in order to restore the proper balance. There is no danger whatever that the good things done by the K. of C. will not be duly advertised. But there is great danger that the mistakes they make will go uncensured. The FORTNIGHTLY REVIEW has undertaken to temper the current praise of the Order with objective criticism of its failings, and we perform this ungrateful task as a duty, even at the risk of appearing unfair and one-sided. An honest Catholic editor who tells the truth fearlessly as he sees it, cannot always escape the charge of neglecting "the positive" and being unfair. As we are not in Catholic journalism for glory or profit, but for the good of the cause, we try to bear this odium patiently, being assured by experience and the judgment of many wise and prudent doctors, that our work is bearing good fruit.

—o—

Father A. Bomholt writes: "I see from No. 16 of your valiant REVIEW that the Rev. Charles Blanchard finds it inexplicable why so many Protestant clergymen affiliate themselves with the Masonic Order and other secret societies. To me the reason is plain enough. These ministers wish to enlarge the scope of their influence and, incidentally, to draw the Masonic brethren into their churches. At two funerals that I know of, within the last six months, the pastor was assisted by Masonic brethren. The Masons held their ceremonies in the church, I was told by some people who were present. This shows again that the Catholic Church is correct in calling the Freemasons not merely a society, but a sect (*secta Masonica*)."

## CURRENT LITERATURE

—Under the title "Prose Types in Newman," the Rev. Gilbert J. Garraghan, S. J., presents a book of selections from the prose writings of the great English Cardinal, with the purpose of furnishing material for the study of the so-called forms of discourse or recognized types of literary expression. The "Questions and Studies" accompanying the selections emphasize principles and processes in the literary forms as such, rather than characteristics of diction and style. There is a useful glossary of names, phrases, and quotations. The little book seems well adapted to the purpose for which it

was compiled, and we recommend it to teachers. (Schwartz, Kirwin & Fauss; 75 cents).

—According to the *New Republic* (Vol. 8, No. 95), the Cincinnati Vice Commission and the Society for the Suppression of Vice have combined to put "The Genius," a salacious novel by Theodore Dreiser, out of the market. The *New Republic* condemns this "latest and most daring attempt at book censorship," mainly because it proceeds from "private agencies." But if the government does not protect the morals of the people, private agencies must supply the want. That there is need of a rigid censorship, no well-meaning Christian citizen will deny.

—Father M. D. Krmpotich, of Kansas City, Kas., in a brochure entitled "Croatia, Bosnia, and Herzegovina and the Serbian Claims," presents a strong argument, both historical and ethnological, for the reincorporation of Bosnia and Herzegovina with Croatia. The programme of the "Croatian Party of Right," which he prints as an appendix, aims at a revival of the united kingdom of Croatia, including Dalmatia, the city and district of Fiume, Bosnia, Herzegovina, Istria, Carniola, Carinthia, and Styria, under Austrian suzerainty, to be treated on equal terms with the kingdom of Hungary. (Published by the author; 25 cents).

—Father F. Girardey's new book, "Prayer, its Necessity, its Power, its Conditions," is, like the rest of the reverend author's writings, preëminently devotional. The most valuable chapter, we incline to think, is that entitled "Some Practical Lessons on Prayer in the Gospel Narrative." The Provincial of the St. Louis province C. S. S. R. in a preface calls attention to the fact that the present volume marks "the golden sunset of an industrious, unselfish, and self-sacrificing life." On May 27th, 1916, Father Girardey rounded out the sixtieth year of his religious profession in the Congregation of the Most Holy Redeemer. We take this occasion, though somewhat belated, to offer our congratulations to the venerable jubilarian and to wish him many more years of blessed activity. (B. Herder; \$1 net).

—St. Anthony's Almanac for 1917 contains two exceptionally interesting articles, one on "St. Francis as a Peacemaker," by the Rev. Paschal Robinson, O. F. M., the other on "Texas and Her Indian Missions," by the Rev. Zephyrin Engelhardt, O. F. M. The remainder is mostly fiction. (Published by the Franciscan Fathers of the Province of the Most Holy Name, St. Joseph's College, Callicoon, N. Y. Price, 25 cts.)

—Volume X of the Pohle-Preuss Dogmatic Series is nearly ready and will appear before Christmas. It deals with the Sacrament of Penance. Volume XI, comprising Extreme Unction, Holy Orders, and Matrimony, can be promised for next spring.

—The Rev. Dr. John Talbot Smith, in an appreciative paper on "The Novels of Leslie Moore," published in Vol. IV (new series), No. 7 of the *Ave Maria*, refers to the author all the way through as "Mr." Moore. Such is fame! No doubt Miss Moore will smile when she reads Dr. Smith's article.

### Books Received

[Every book or pamphlet received by the Editor is acknowledged in this department; but we undertake to review such publications only as seem to us to call for special mention. When the price is not stated, it is because the publishers have failed to supply this useful information.]

Prayer: Its Necessity, Its Power, Its Conditions. By Rev. Ferreol Girardey, C. S. S. R. xvi & 210 pp. 12mo. B. Herder, 1916. \$1 net.  
A Short History of the Catholic Church. By

Hermann Wedewer, Professor at the Royal Gymnasium of Wiesbaden, and Joseph McSorley, of the Paulist Fathers. x & 357 pp. 12mo. B. Herder, 1916. \$1 net.

Students' Mass Book and Hymnal for the Use of Colleges and Academies. Compiled by Rev. W. B. Sommerhauser, S. J., St. Ignatius College, Cleveland, O. iv & 298 pp. 16mo. B. Herder, 1916. 35 cts. net.

Jones and Smith Discuss Socialism. By S. Shell. 46 pp. 12mo. Huntington, Ind.: Our Sunday Visitor Press. (Pamphlet).

St. Vincent's-Week. Truths and Considerations Apt to Keep Alive and Increase a Spirit of Zeal for Souls and Christian Charity. A Vade Mecum for members of the Society of St. Vincent de Paul. With Additional Prayers. By a Spiritual Director of the Society, S. J. Boston, Mass.: Angel Guardian Press. (Undated). 39 pp. 16mo. 25 cts.; \$2 per dozen; \$15 per 100, including expressage.

Excelsior Studies in American History. Civics. Revised Edition. New York: William H. Sadlier, 1916.

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## BARGAINS IN SECOND-HAND BOOKS

(All orders must be accompanied by cash)

*Christian, Eugene.* Little Lessons in Scientific Eating. Maywood, N. J., 1916. \$2. (Written by a specialist in dietetics. Contains the boiled-down experience of twenty years of practice. Every suggestion and every menu has been tested hundreds of times and accomplished the purpose for which it was intended.)

*Pohle-Preuss,* God the Author of Nature and the Supernatural (De Deo Creatore et Elevante). St. Louis, 1912. \$1.25. (This is the third volume of the famous Pohle-Preuss series; complete in itself; good copy).

*Pohle-Preuss,* The Divine Trinity. A Dogmatic Treatise. St. Louis, 1912. \$1.25. (This is volume II of the Pohle-Preuss series).

*Maude, Sophie.* The Hermit and the King. (A Fulfilment of R. H. Benson's Prophecy of Richard Raynal). London, 1916. 60 cts.

*Knub, Ph.* Die "Jenseitsmoral" im Kampf um ihre Grundlagen. Freiburg, i. B., 1906 \$1. (A strong defense of Catholic moral teaching against some of the most modern objections).

*Hedley, J. C., (O. S. B.)* The Holy Eucharist. New impression. London, 1907. \$1.25. (A manual of doctrine by the late scholarly Bishop of Newport, designed to "turn the thoughts of priests both to deeper mysteries and higher aspirations."—Preface).

*Greenough and Kittredge.* Words and Their Ways in English Speech. N. Y., 1915. 50 cents. (Chapters on the origin of language, the history and peculiarities of words, changes of meaning, etc., by two learned Harvard professors. A standard work).

*Falls, J. C. E.* Three Years in the Libyan Desert. With 61 Illustrations. St. Louis, 1911. (A fascinating account of Monsignor Kaufmann's expedition to the early Christian ruins of Cyrenaica in the Turkish wilayet Barca, which led to the discovery of the marble city of Menas, the "Egyptian Lourdes," and its excavation by the Beduins. This handsome volume was published only a few years ago at \$4.50 net. We have a few copies we can sell at \$2.50, like new).

*Barrett, B. (O. S. B.)* Footprints of the Ancient Scottish Church, London, 1914. (This volume gathers together many interesting facts relating to the ancient religion which once held sway in Scotland. The chapters on "Fairs," "Holy Wells," and "Honours Paid to the Blessed Virgin Mary" are of special value. This book was published in 1914 at \$1.80 net. We have a few fine copies for sale for 80 cents a piece).

*Nürnberg, Aug. Jos.* Papsttum und Kirchenstaat vom Tode Pius VI. bis 1870. 3 vols. Mayence, 1897 sqq. \$3. (The best Catholic work on the pontificate of Pius IX and the spoliation of the Holy Sec).

*Krose, H. A. (S. J.)* Kirchliches Handbuch, 4 vols., covering the years 1907 to 1913. \$3. (A statistical handbook of the Catholic Church in Germany and other countries. The most reliable and well-arranged reference work of the kind in existence. Especially valuable because interrupted by the war).

*Slater, Thomas (S. J.)* Questions of Moral Theology. N. Y., 1915. \$1.50. (Discusses: The Just Price, Unearned Increment, Ownership and Railway Fares, Secret Commission in Trades, Moral Aspect of Stock-watering, Bankruptcy and Conscience, Eugenics, Scruples, Repetition of Extreme Unction, etc.).

*Willoughby, W. W.* The Rights and Duties of American Citizenship. N. Y., 1898. 50 cts. (A handbook of practical information as to the rights and duties which attach to American citizenship).

*Jakubec, J.* Geschichte der czechischen Literatur, with an appendix by A. Novak on Die czechische Literatur der Gegenwart. Leipzig, 1907. \$1.50. (The only complete history of Czech literature in any language).

*Preuss, Edu.* Zum Lobe der Unbefleckten Empfängnis. Freiburg, 1879. In paper covers 40 cents. (This book, a dogmatic and historical treatise on the Immaculate Conception of the B. V. Mary by the late Dr. Preuss, written to make amends for a volume he had published against the dogma as a Protestant, contains the absorbingly interesting history of his own conversion to the Catholic faith, which made such a profound impression in the early seventies, because he had been a professor in the University of Berlin and one of the leading champions of the orthodox Lutheran school both in Germany and America. We are selling this book at cost).

*Grupp, Georg.* Kultur der alten Kelten und Germanen. Mit einem Rückblick auf ihre Urgeschichte. Munich, 1905. \$1.50. ("Für die Germanen in Amerika, die heute nach mehreren Jahrtausenden wieder Kelten als Nachbarn haben, bietet dieses Buch mit seiner Schilderung altkeltischer Kultur vieles, was zum Verständnis des irischen Volkscharakters von Interesse."—F. P. Kenkel).

*Kelly, M. A. (C. S. Sp.)* The Hound of Heaven by Francis Thompson. Biographical Sketch and Notes. Introduction by Katherine Brégy. Philadelphia, 1916. 40 cents.

*Blackmore, S. A. (S. J.)* A Great Soul in Conflict. A Critical Study of Shakespeare's Master-Work. Chicago, 1914. \$1.20. (In this study of "Macbeth" the author devotes his attention mainly to aesthetic criticism, to the analysis of dramatic motives, to the clear exposition of the characters, and especially to the nature and action of the supernatural agents who in fiendish purpose have determined upon the moral ruin of Macbeth).

*Stöckl, A.* Geschichte der neueren Philosophie von Baco und Cartesius bis zur Gegenwart. 2 vols. Mayence, 1883. \$3. (A valuable contribution to the history of philosophy by one of the leading coryphaei of the neo-Scholastic movement).

*Baudot, J.* The Roman Breviary, its Sources and History. London, 1909. 75 cts. (Written especially with a view to teach English lay folk the beauty, dignity, and antiquity of the Church's public liturgical prayer. Follows closely the arrangement and conclusions of Dom Bäumer, O. S. B., with special reference to the work of Msgr. Batifol).

*Michael, Emil (S. J.)* Geschichte des deutschen Volkes vom 13. Jahrhundert bis zum Ausgang des Mittelalters. 6 vols. Freiburg, 1897, sqq. \$9. (This standard work of the famous Innsbruck Jesuit, so far as published, deals mainly with the every-day life and civilization of the German people in the twelfth and thirteenth centuries. It contains a wealth of information nowhere else accessible in such agreeable form).

*Pastor, Ludwig von.* Geschichte der Päpste seit dem Ausgang des Mittelalters. 7 vols. Freiburg, 1886 sqq. \$18. The first 3 vols. have damaged books. (No need to say anything in recommendation of this classic, which comprises the pontificates of Martin V, Eugene IV, Nicholas V, Calistus III, Pius II, Paul II, Sixtus IV, Innocent VIII, Alexander VI, Julius II, Leo X, Clement VII, Paul III, Julius III, Marcellus II, and Paul IV. No books can be imported from Germany at the present time).

The Fortnightly Review, St. Louis, Missouri

# The Fortnightly Review

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ST. LOUIS, MISSOURI

October 1, 1916

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## Conscience in Work

The habit of doing what we have to do as well, as thoroughly, and as speedily as possible, without immediate reference to its probable or possible effects upon ourselves, is one which would of itself secure at once the best success for ourselves and the greatest good of the community. It would settle many vexed questions and solve many knotty problems. Instead of this, the common course is to consider closely the comparative benefit which is likely to accrue to us in return. "Where do I come in?" is the ever-recurring query in American life to-day.

There are degrees of this calculation, from the strictly just to the grossly selfish. One man tries to estimate the true worth of his labor and performs it accordingly; another gives as little work and secures as large returns as possible; and between these there is every shade. But in all such reckonings there is one important element left out. No one can count up the value of the labor which is both generous and conscientious. Even its money value can never be calculated.

The youth who enters business life determined to do all that comes to his hands as well and as quickly as he can, who is anxious to learn and eager to please, who never measures his work by his wage, but freely gives all the work and the best work in his

power, is vastly more valuable than he who is always bearing in mind the small pay he is receiving, and fearing that he may give too much in return.

So the mechanic or the clerk, who, beyond even his obligations to his employer or the demands which public opinion could make upon him, exerts himself to make his work as perfect as he can, and delights in its thoroughness and excellence, apart from any benefit it can render him, has a value which can never be computed. It matters not what the work may be, whether it is done with the spade of the laborer, the pen of the clerk, the brush of the painter, or the voice of the statesman. Conscientious and diligent persons are sought far and wide; there are always places open to them, and their services are always at a premium.

Talent and skill count for much, but conscience in work tells for far more. He whose integrity is unquestionable, who can be trusted absolutely, who will work equally well alone as when every eye is upon him, and will do his best at all times, is an invaluable member of society; and he cannot do all this merely from a motive of self-interest. It is the result of something more: it is conscience, vitalizing every detail of labor, and raising it to its highest pitch of excellence.

D. J. SCANNELL O'NEILL

## The Child in Me

By May Riley Smith

[The Poetry Society of America has awarded two prizes to Miss Jessie B. Rittenhouse's "Debts" and Miss May Riley Smith's "The Child in Me." The former, it seems, has not yet appeared in print. The latter is published in a recent issue of the *Forum*. According to the *Literary Digest*, the decision was made by vote of the members of the Poetry Society, most of them writers of verse, and it is refreshing to note that they have selected a poem simple in theme and naïve and sincere in expression.]

She follows me about my House of Life  
(This happy little ghost of my dead youth!)  
She has no part in Time's relentless strife,  
She keeps her old simplicity and truth  
And laughs at grim mortality—  
This deathless child that stays with me—  
This happy little ghost of my dead youth!

My House of Life is weather-stained with years—  
(O Child in Me, I wonder why you stay?)  
Its windows are bedimmed with rain of tears—  
Its walls have lost their rose—its thatch is gray—  
One after one its guests depart—  
So dull a host is my old heart—  
O Child in Me, I wonder why *you* stay!

For jealous Age, whose face I would forget,  
Pulls the bright flower you give me from my hair  
And powders it with snow—and yet—and yet  
I love your dancing feet and jocund air  
And have no taste for caps of lace  
To tie about my faded face:  
I love to wear *your* flower in my hair!

O Child in Me, leave not my House of Clay  
Until we pass together through its Door!  
When lights are out, and Life has gone away,  
And we depart to come again no more—  
We comrades, who have traveled far  
Will hail the twilight and the star,  
And gladly pass together through the Door!

## The K. of C. and Billy Sunday

The Grand Knight of a Knights of Columbus Council in Detroit, Mich., sends us the subjoined clipping from the *Detroit Times* of Sept. 11 (Vol. 16, No. 297):

For the first time in Detroit, the doors of the Knights of Columbus clubhouse have been thrown open to a religious meeting, other than a Catholic gathering, free of charge. The exception is made in the case of the Billy Sunday campaign. The precedent is important, and is so regarded by those to whom the generous offer has been made.

E. H. Doyle, president of the Knights of

Columbus Building Co., has written to Dr. A. G. Studer, general secretary of the Y. M. C. A., and secretary of the executive committee in charge of the Sunday arrangements, proffering the use of the building.

Mr. Doyle said, Monday, that the action did establish a precedent, and added: "Billy Sunday never came to town before. We think he is the greatest evangelist of his kind of all time. There is no one like him. The work he is doing is a good work and we all wish him well and want to contribute. Our building is our clubhouse and we need it. It is not without sacrifice that we offer it to the Sunday organization, but we are glad to make the sacrifice that we may contribute in that way to the success of the meetings. Billy Sunday will make the city better and the Knights of Columbus want to help him do it, as do all decent people."

Mr. Doyle's letter do Dr. Studer follows:  
Detroit, Mich., Sept 7.

My Dear Doctor Studer:

The Knights of Columbus with much pleasure hereby tender the free use of its clubhouse, No. 930 Woodward Ave., for you in any way beneficial to the Sunday revival in this city. It is conveniently located to your tabernacle, and if you get as much pleasure out of its use as it gives us to aid in this good cause, we will be more than amply repaid.

Very cordially yours,

E. H. DOYLE,  
President K. of C. Building Co.

The *Michigan Catholic* (Vol. 33, No. 37) blandly intimates that the K. of C. will not approve this action of their representative "when they give it a second thought." We hope not.

## A Complimentary Letter

[We occasionally receive encouraging letters from unknown friends which, one of our known friends who occasionally casts a glance into our private correspondence, thinks ought to be published,—*pour encourager les autres*, if for no other reason. The subjoined letter recently reached us from a French priest now engaged in the cure of souls in America].

Bien Cher Monsieur,

Je sais que vous savez bien des choses, me suis-je trompé ou non? mais il me semble que le français ne vous est pas inconnu. A tout hasard, je m'enhardis à vous écrire dans ma propre langue, plus-tôt qu'en anglais, chose un peu hardue pour moi. Sans autre préambule voici en deux mots ma petite histoire.

Mon Curé reçoit votre "THE FORTNIGHTLY REVIEW." Inutile de vous dire que nous la lisons avec intérêt et fruit. Elle devrait être dans toutes les mains, car il est rare de trouver dans si peu de pages une telle condensation de matière; mais ce que j'admire c'est votre façon franche, loyale et si ultramontaine de parler. On retrouve en vous lisant un je ne sais quoi de vigueur qui rappelle la saine doctrine, si bien défendue, par Louis Veuillot. J'avoue même, et c'est pour moi, français, un délice, que souvent j'y retrouve le mordant et la verve du plus grand journaliste Catholique. Il en faudrait, Cher Monsieur, beaucoup plus de votre trempe, mais hélas ce monde, même le côté un peu Catholique, *ne savoure que les caresses et n'aime que respirer le sot et vain encens des compliments.* Pardonnez-moi, Cher Monsieur, de vous faire ainsi, moi un inconnu pour vous, ma profession de foi. Son mérite est d'être sincère, et quelle que soit ma non-valeur, je suis fier d'admirer dans un autre, et surtout un laïc, la franchise de ses opinions, surtout quand ces mêmes opinions reflètent, à mon humble égard, la sève et pure doctrine de la vérité traditionnelle. *Praedica verba Dei, importune opportune, argue et obseca;* les hommes peut-être vous donneront des coups de griffes, mais Dieu j'espère vous bénira un jour, de n'avoir pas rougi de Lui.

Votre bien dévoué serviteur,

X.

### The Secret of the Jewish Calendar

Sept. 28, 1916, was new year's day. The next year is a Sabbatical year, although no longer observed as such. According to the Seleucid era it numbers 2228 (1916 & 312). According to the world's era, which probably started about Sept. 13, 1028, it is the year 5677 (1916 & 3761). It is a normal year of 12 months, or 354 days, the next new year falling on Sept. 17, 1917. To find the preceding first of Nisan, the day formerly observed as new year, deduct 177, or, by a short trick, add 7 and call it March. During 1916, 7 added to 28 gives 35 (March), that is, April 4, with Easter 14 days later.

It has puzzled many how to find the date of the Jewish New Year. Some writers think that the Jews keep the method secret. Father Matthew Power, S. J., in his *Anglo-Jewish Calendar* (page 17) writes: "That there is a secret in the Lunar Calendar of the Jews is vouched for by their own traditions. Not one in a thousand among the Jewish masses knows what the secret is. To this day it is well kept by the official almanac makers, whose studies are pursued mostly in Germany, and whose decision about the place of Passover in a given year is received with unquestioning submissiveness by the Jewish world." Such assertions notwithstanding, I shall give a short method whereby every reader can figure the date out for himself.

For easier computation we will use decimals in the place of hours and minutes. For instance, if we say the new moon comes on Sept 12.25, that means the 12th, at 6 o'clock A. M. We leave out all technical terms except Lunar Equation, which means that after nineteen years the new moon comes back, not at the same moment, but a little sooner. Expressed by decimals of a day, it is .06038, very little indeed,

but in 100 times 19 it will amount to over six days.

Year Months	short Days	normal Days	long Days	Approximate Dates of New Moon	
Tishri	30	30	30	Remainder	September
Keshvan	29	29	30	0	17.246
Kislev	29	30	30	1	6.364
Tebet	29	29	29	2	25.011
Shebat	30	30	30	3	14.128
(Extra)	(30)	(30)	(30)	4	3.246
Adar	29	29	29	5	21.893
Nisan	30	30	30	6	11.010
Iyar	29	29	29	7	Aug. 31.128
Sivan	30	30	30	8	18.775
Tamus	29	29	29	9	7.892
Ab	30	30	30	10	26.540
Elul	29	29	29	11	15.657
				12	4.774
Total	353	354	355	13	23.422
	or	or	or	14	12.539
	383	384	385	15	1.656
				16	20.304
				17	9.421
				18	Aug. 29.538

Rule I. Divide year by 19. Remainder gives approximate date of new moon.

Rule II. As the answer or quotient in the table tells how many nineteen-year-cycles have elapsed since the beginning of the Christian Era, we must multiply this answer with .06038 days, and deduct the product from the approximate date, to get the real date of the new moon.

Rule III. In the year following leap-year, add 6 hours, next year 12 hours, next year 18 hours or 0.25, 0.50, 0.75 days.

Rule IV. The answer so far received is Julian style; to get new or Gregorian style for the present year, add 13.

That is all. But to know how many days are in the year, you must find also the following new year and count the difference. Examples: 1916, remainder 16, gives Sept. 20.304; quotient 100, times .06038 = 6.038 days, deducted leaves 14.266. Add Gregorian correction 13, gives 27.266, that is Wednesday morning, 6.23 o'clock.—Year 1917, remainder 17, gives Sept. 9.421;

deduct 6.038 days, leaves 3.383; add 6 hours or .25 day, gives 3.633; add 13 days, gives 16.633 of Sept. 1917, that is Sunday afternoon, 3.11 o'clock.

This calendar was introduced between Aug. 28, 702, and Sept. 11, 717. To adapt it to the time of Christ, add one month or 29.5306 days to each of the 3 years indicated by the remainders: 7, 15, 18. The change is called Solar Equation. As this is no longer observed by the Jews, their dates move away from the Equinox about 7.68 days in a thousand years.

From the time of the Babylonian Captivity until the destruction of Jerusalem the sunset following the new moon was the first of Nisan or Tishri. Afterwards, for many years, the Jews had no common calendar. Later they adopted their standard calendar with a peculiar condition. Friday was considered an unlucky day, on which Easter, the feast of the atonement and tabernacles must not be celebrated. This aversion to Friday is easy to understand. It was on a Friday (Apr. 7, 30) that the Jews declared: "We have no king but Caesar." On a Friday they turned over one of their royal descendants for treason against the emperor. On Friday, Aug. 10, 70, their temple was set on fire, which ended their sacrifices and priesthood. Consequently the following rules were adopted for the first of Tishri:.

If new moon falls

1. Between Tuesday noon and Thursday noon, take Thursday;

2. Between Thursday noon and Saturday noon, take Saturday;

3. Between Saturday noon and Monday noon, take Monday (except after Monday .398 = 9:33 A. M., take Tuesday, if approximate new moon is Sept. 17, or later, to avoid 382 days for past year. Ex., year 1927).

4. Between Monday noon and Tuesday noon take Tuesday (except after



Tuesday .133 = 3:12 A. M., take Thursday, if approximate new moon is Sept. 9, or later, to avoid 356 days in the new year. Ex., 1906).

The two exceptions mentioned occur hardly once in 200 years. Do not forget that noon is expressed by .5, while a larger fraction signifies afternoon, until midnight. Where the approximate date of the new moon is Sept. 7, or less, the year has 13 months. All others have 12 months.

*Pierron, Ill.*

HENRY BECKER

### Catholic Schools of Social Science

*America*, in its edition of Sept. 16, announced the establishment, at Fordham University, in the city of New York, of a "School of Philanthropy and Social Science" for training Catholic aspirants "in the principles and practices fundamental to genuinely constructive work." The new school is to open Nov. 1, 1916.

Mr. F. P. Kenkel, K. S. G., director of the Central Bureau of the Catholic Central Society, which has for years been planning and collecting funds for a Ketteler House of Social Studies, to be erected in Chicago, comments on the New York project in an editorial published in the St. Louis daily *Amerika* of Sept. 16.

"We hope," he writes, "that the author of the *America* editorial will prove a true prophet when he says: 'The sore need has now been met, and well met.' The fact that the new institute is called a School of Philanthropy and Social Science gives rise to the apprehension that its founders have not succeeded in emancipating themselves from the model for which they are preparing to furnish a substitute. Why the word philanthropy should be applied to any Catholic institution we fail to understand. The saintly Bishop Rudigier of Linz refused to join a society devoted to

'philanthropic efforts.' Philanthropy and charity are related to each other as fire and water. Philanthropy is based on altruism and social eudamionism, whereas charity springs from the love of God. The Catholic Central Society may take pride in pointing out that it began ten years ago to insist on the need of a Catholic school for the study of social questions and the training of men and women for all branches of social work. The Ketteler House of Studies, which it plans to erect in Chicago, is intended to serve the same purposes as the new Fordham School. But it is to do more than merely train good Samaritans to pour oil and wine into the wounds of the afflicted. It is to proclaim the principles by the application of which modern society, which is in bad straits, may regain its health."

Thus far Mr. Kenkel. The fund for the Ketteler House is growing, and in the near future we shall have in Chicago not a lecture course by amateur professors, but a real school of social science conducted by men of experience who have devoted their lives to this important work.

### Delinquent Catholic Boys

On September 8th the writer happened to be in Detroit, Mich. The Hon. Judge Hulbert, of the Juvenile Court, invited him to inspect the new court building and detention home, erected at Hancock and Ridge streets, at a cost of \$260,000.

The house physician acted as our guide. In one section of the building we found a number of girls (approximately 30), while in another section were about 65 delinquent boys of all sizes and ages. I spoke to the lads, who quickly lost their shyness, and answered my questions quite frankly. Assuring them that I did not believe in discriminating between Catholic and non-Catholic delinquents, I requested

the Catholic boys, for my own information, to raise their hands. The boys complied with this request, and my suspicion was verified:—fully four-fifths of the youngsters were Catholics. About three were of German descent; a few had Irish names; the rest were Polish.

Is it not strange that Catholic boys should form the majority of delinquents? Detroit is not the only place where this is so. Last fall I obtained the statistics of the Chicago boys' court and found that of the approximately 10,000 boys who pass through it annually, 71% are Catholic. It may be argued that Chicago and Detroit are largely Catholic cities. This is true. But the number of Catholic delinquent boys is entirely out of proportion. And this in spite of the parochial schools and the Sacraments.

There must be something wrong somewhere. Last week I asked the chief probation officer of a certain city, an old friend of mine and an excellent Catholic, to tell me if the situation was improving. "No, Father," he answered, "to tell the unpleasant truth, it's getting decidedly worse." A. B.

### To Promote the Catholic Press

In discussing means to promote the Catholic press, President Charles Korz, of the German Catholic "Staatsverband" of New York, himself a valued contributor to the *Aurora* and other Catholic papers, said in his annual message for 1915—16, that "it would be well if the keeping of a Catholic newspaper were made a condition of membership in our societies."

Commenting on this suggestion, the Milwaukee *Catholic Citizen* (Vol. 45, No. 42) says that "these Germans understand the conditions of efficiency," and adds that Bishop Canevin, who was present at the "executive session" which closed the convention of the

Catholic Press Association in New York, declared it should be made obligatory upon every member of the Catholic Federation to subscribe to and read at least one Catholic paper or magazine.

The New York "Staatsverband," according to the Buffalo *Echo* (Vol. 2, No. 32), has already "adopted practical measures to help the Catholic press." We are eager to know what these measures are and to what extent they will prove effective.

Meanwhile the Catholic weeklies are discussing the suggestion of the *Sacred Heart Review* (Vol. 56, No. 9; quoted in our No. 17, p. 269), that the Knights of Columbus create a fifth degree for those of its members who subscribe to a Catholic paper. Most of our contemporaries think that such a degree would find few of the members eligible. It would be worth while to ascertain what the K. of C. are doing for the Catholic press,—individually; for as a body, their deficiency in this respect is notorious; and we heartily endorse the suggestion of the *Echo* that the Order's Commission on Religious Prejudice ask the different councils to report just how many members take a Catholic paper or magazine.

### Exit Twilight Sleep

It could not have been much more than a year ago when a vehement lady writer in a popular magazine declared that the obstetrician who refused to make use of Twilight Sleep was guilty of murder.

People who disagree with a militant magazine writer are always guilty of something not far short of murder.

The other day (see *N. Y. Evening Post*, Aug 18) the virtual demise of Twilight Sleep was chronicled in a quiet statement to the effect that the experiment had been abandoned in every hospital except one, among them

the leading institutions of the country.

This is quite in accordance with the law of evolution and the American temperament. When Twilight Sleep or Denatured Alcohol or the Conservation of our National Resources first breaks on the horizon, it is the beginning of a New Age and a New Promise to the extent of several million words in the Sunday supplements and the popular magazines, and every one who fails to discern the New Promise is guilty of something like murder. Then come silence and oblivion, and after some years people are diverted from the passionate pursuit of a newer Age and Promise to learn that Twilight Sleep has been quietly tested and disapproved, that Denatured Alcohol is being successfully manufactured in large quantities without revolutionizing life, and that Conservation is making headway without a bass drum.

It is truly a *saeculum humbugianum* in which we are living. F. R. G.

### Meeting the "Movie" Menace

Commenting on a recent note in this REVIEW, the Dubuque *Catholic Tribune* (weekly edition, No. 919) says:

"The first practical step in a campaign against dangerous moving picture shows is the training of the Catholic conscience through sermons, Sunday-school instructions, and catechism lessons in the schoolroom. The next effective means consists in conducting a clean moving picture theatre under parish auspices or by some individual on whose moral judgment the pastor can rely or who is willing to consult the priest.

"During the past winter and spring St. Mary's Parish, Dubuque, Father Kuemper's parish at Carroll, and other parishes in Iowa conducted moving picture shows. The movie committee of St. Mary's Parish was presided over by Msgr. Geo. W. Heer and

had subcommittees on films, music, box office management, machinery, etc. Thanks to the advice and assistance of Brother Henry, S. M., the committee was able to pay in full for an apparatus costing around \$600 and to close the season with a little surplus. Although all the work was done gratis, the expenses were over \$1,300. Two shows a week were given from Thanksgiving Day to June 7th, with the exception of Lent. In Advent the programs were of a religious nature. Films were procured from the Pathé Exchange 5 (Wabash Ave., Chicago), Kansas City Feature Film Co. (922 Oak St.), Vitagraph, Lublin, Selig, Essanay Inc., (Adams St. & Wabash Ave., Chicago), The Kalem Company (New York), General Film Company (Chicago).

"The committee's experience amply bore out the assertion of an eastern priest that fully half of the current productions of film studios are objectionable, dealing with the 'eternal triangle,' houses of ill fame, brimstone-smelling slumming expeditions, wholesale murder, etc.

"Though other shows in Dubuque were watched carefully for unobjectionable films and though the film committee carefully searched the *Moving Picture World* every week, it was very difficult to obtain a sufficient number of passable up-to-date programs. By far not every commendable film can be booked. Prices, orders from other show houses, etc., frequently interfere. Our committee was most successful with fairly high-priced films. 'Movie' fans prefer to pay ten and fifteen cents for seeing clear films featuring some well known 'star' like Mary Pickford, to giving five cents for old reels renting for \$2 per and giving the spectator the impression of a rain in the tropics. Educational films do not take well."

Our esteemed contemporary concludes with an appeal for greater co-

operation among the parishes. A record of commendable films should be kept, music sheets exchanged, and so forth.

The Iowa method of meeting the "movie" menace is practical and should be extended all over the land. By proper coöperation between the parishes the parochial moving picture shows could no doubt obtain better films at cheaper prices. Perhaps in course of time it would be possible to obtain special films of exceptional merit.

The "movies" have become a menace to the morals of our people, especially the young, and it would seem to be a dictate of prudence as well as charity to counteract the danger by putting the same agency to good use. *Iowa docet!*

### Our Strange New Language

Under this title the *Literary Digest* in its No. 1378 prints an interesting article on the evolution of the English tongue. It begins by quoting from a Chicago German daily a fearful and wonderful specimen of the "American language," which shows how difficult it is for foreigners to write our tongue.

Then it cites a passage from Dana's "Two Years Before the Mast," which was popular in England and America sixty years ago, but is in large part unintelligible to the present generation.

The third part of the article contains a list of terms in use by motorists which "illustrates the stream of new material that is enriching the American language." How many of the following terms does the average reader understand?—: flivver, accelerator, carbureter, magneto, sprocket, lug, vulcanize, clutch, drop frame, twin six, torsion rod, drag link, odometer, sprag, worm gear, pet cock, plunger, etc.

Again, there is the world of sport with its almost unintelligible jargon;

*e. g.*: "The loss of the Sunday double-decker by San Francisco spelled the series for the Chancemen, who came so fast at the close they fairly ran the Seals down and then proceeded to blind last year's champions with their dust."

"Other examples of complex metaphors might be found without search," comments the writer, "but the foregoing topped with the startling statement that the Angels were winners in both games with the Seals would defy intelligence if found anywhere outside the sporting pages without a diagram. In view of the laborious efforts of cockney wordmongers to compound a glossary of Willard Mack's 'Kick In' when that magazine of Manhattan dialect was poured out upon the gasping theatergoers of London, one can but imagine the amazement and bewilderment of an Oxford professor of classic literature who would attempt to dissect the dittology of the sporting page."

### The Kabbalah and the Gods of Masonry

In the FORTNIGHTLY REVIEW for Sept. 1, I mentioned the Kabbalah as the source of the degree of the "Princes of the Royal Secret," which is the thirty-second and last of Universal Freemasonry. The passage referred to (Ad Pentateuchum, fol. 97, par. 3) reads thus: "God manifests himself on earth in the form of a Jew.... Juda, Jevah, or Jehova, is the same being.... The Jew is a living God, God incarnate, the celestial man—Adam Kadmon.... Other men are of the earth, an inferior race; they exist only to serve the Jew; they are the product of animals." (Quoted by the Rev. Dr. Charles, curate of Beaumont, France, in his learned work, "La Solution de la Question Juive," page 55, Paris, 1900).

This passage from the Kabbalah enables us to understand Brother Albert Pike when he says: "All truly dogmatic religions have issued from the Kabbalah and return to it: everything scientific and grand in the religious dreams of the illuminati... is borrowed from the Kabbalah; all the Masonic associations owe to it their Secrets and their Symbols." ("Morals and Dogma of the Ancient and Accepted Scottish Rite," pp. 744-745; quoted by Arthur Preuss, "A Study in American Freemasonry," p. 244). A splendid avowal, indeed, of the Kabbalistic origin and character of modern Masonry.

What was the occult root of the Kabbalistic dogma of the deification of man? It is to be sought in the Satanic mysteries of certain secret societies of ancient Babylon. The Babylonian precursors of Freemasonry, of course, deified only Babylonians, until, about 600 B. C., they admitted the Pharisees to their inner circle. These apostate Jews, in writing the Kabbalah—which may truly be called the Bible of the Pharisees)—applied the Babylonian dogma to the Jews only and excluded from deification all other nations (*goim*). Later individual *goim* were admitted, and through these, in course of time, the dogma became the possession of high and low Masonry. Pike was one of these "gods." So, I suppose, was Albert G. Mackey. So are the 75,000 members of the Order of the Mystic Shrine in the U. S. and Canada.

This will explain why Pike, after giving his "inspired" secret instructions to the "Princes of the Royal Secret," says ("Morals and Dogma," p. 861; Preuss, p. 166): "Such, my Brother, is the TRUE WORD of a Master Mason; such the true ROYAL SECRET, which makes possible, and shall at length make real, the HOLY EMPIRE of true

Masonic Brotherhood. GLORIA DEI EST CELARE VERBUM. AMEN." (The capital letters are Pike's).

L. HACAULT

## NOTES AND GLEANINGS

The unnecessary emphasis laid by one or two speakers at the New York Federation meeting on the loyalty of American Catholics to their country, elicited the following remarks from the *Nation* (No. 266):

"Except to the bigoted opponent of the Roman Catholic Church, it was hardly necessary to address a denial of Catholic plots or conspiracies against America. It is inconceivable that any sect or class or race should be the enemy of the flag that shelters it. Rational people do not speak of Catholic plots, but of Catholic influence; and that in itself is no accusation. It is as natural for the American citizen of Catholic faith to have his views on Mexican policy or Philippine policy influenced by the fact that he is a Catholic, as it is for an American citizen to have his views shaped by the fact that he is an Imperialist, a free-trader, or an importer of copper and hemp. Parents do not engage in plots and conspiracies against their children when they set out to bring up their children in accordance with the parents' outlook upon life. It is not a question of love or loyalty, but of the wisdom concerning the means through which the feeling expresses itself. Upon that there may be differences of opinion."

The Rev. T. H. Dodson (Anglican) has published a slender volume on "The Book of Jonah" (London: S. P. C. K.), in which, in the words of the *Tablet* (No. 3978), he "gives the case for the unhistoric character of the book at its very best." The *Tablet* does not think that the question is a closed one for Catholics because Professor Holzhey's "Lehrbuch" has been put on the Index, and recommends Dr. Dodson's book to the careful consideration of Catholic scholars. We are afraid it will not be long before the audacious views propounded by Dr. Dodson will fall under the censure of the Biblical Commission.

At a reception given in New Orleans to Mr. Edward Rightor, the "Grand Exalted Ruler" of the "Elks," Rev. Father Otis, S. J., President of Loyola University, at which institution the new Exalted Ruler received his early education, delivered an address of welcome, in which he said, according to the *Times-Picayune* (July 20), that "Mr. Rightor's teachers predicted that he would be a great man and gain honor and fame." Hurrah!

We notice that the Los Angeles *Tidings* and other papers are bestowing unusual praise upon the late Father B. Florian Hahn, for many years director of the Catholic Indian School at Banning, Cal. He was indeed a saintly priest, and Father Thomas J. Fitzgerald did not exaggerate when he said in his funeral sermon that Father Hahn "worked as few missionaries ever worked amongst the children of the desert." The departed priest was a true father to his charges and had the genuine spirit of an apostle. We are glad to have had him for many years among our subscribers and correspondents. Several of the articles we published on prohibition in Arizona during the past two years were written or inspired by Father Hahn, who lived for a while in that State in a vain effort to regain his shattered health. *R. I. P.*

A good position wanted by an experienced organist and choir director, who has first-class references and is thoroughly familiar with plain chant according to the *Motu proprio* of Pius X. Address, "Organist," c. o. THE FORTNIGHTLY REVIEW, St. Louis, Mo. —*Adv.*

A prominent Irish Catholic residing in Ontario, Canada, writes to us: "I was interested in your reference to Mr. Grey's article on the Canadian school question in the *Month*. . . . Grey is a nephew of the late Governor General of Canada, Lord Grey. He is a Catholic and holds my own views towards the French Canadians and their right to their language. This is a narrow-minded province, bedevilled with Evangelism, and it is a mystery to me how Irish Catholics can align themselves with these fanatics against the French Canadians. I

once attended an Orange meeting, and they let the cat out of the bag. *Religion is back of it all*, of this I am certain. Pray do not quote me, as this is a ticklish question. It is now before the Privy Council in England."

Women will vote for president next month in Illinois, Kansas, Colorado, Wyoming, Montana, Arizona, Utah, Idaho, Washington, Oregon, California, and Nevada. These States have a total of ninety-one votes in the electoral college. It is conceivable that, if cast as a unit, they might decide the election. Will they vote as a unit? No. There is not even any certainty that the women in the suffrage States will go to the polls in sufficient numbers to exercise the balance of power which is theirs. They are, indeed, an unknown quantity in politics.

In a spirited article, "Should Students Study?" in the September *Harper's*, Dr. William T. Foster, president of Reed College, Portland, Ore., comes to the startling conclusion that they should.

Frank E. Perley, in the *World's Work* (Sept.), presents "The Mathematics of the Presidential Election." According to his calculation, the "sure for Wilson" States poll 152 electoral votes, the "sure for Hughes" States, 138. But these States comprise less than half of the forty-eight, and hence the obvious conclusion that the election lies with the independent vote. Mr. Wilson himself says as much in an interview given to L. Ames Brown, and published in the same magazine under the title, "Wilson and the Independent Voter."

The Catholic press recently chronicled the fact that Miss Muriel Carroll, a descendant of Chares Carroll of Carrollton, "the Catholic signer of the Declaration of Independence," was received into the Catholic Church. The *Sacred Heart Review* (Vol. 56, No. 13) comments on this rather surprising news item as follows: "One might ask: Are not all the descendants of this Catholic worthy Catholics already? Unhappily no. In succeeding generations many were lost to the Church." Such items are

not uncommon in the Catholic press of this country; yet when some thoughtful writer puts two and two together and suggests ways and means of stopping the terrible "leakage," our weeklies raise their voices in an indignant denial that there has been or is any leakage to speak of. Why not face the facts squarely and honestly?

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Monsignor J. F. Kearney, pastor of Old St. Patrick's, New York City, recently completed half a century of service in that parish, which is listed in the Official Catholic Directory as "Italian-English," with five priests. The *Freeman's Journal* says in an article commemorating the Monsignor's jubilee (No. 4302), that his parish "has within its bounds 28,000 Catholics." One cannot help asking: How can five priests take care of 28,000 souls? Evidently, the difficulties of "Grosstadtseelsorge" are not confined to the Old World.

—o—

The late Richard C. Kerens was a politician of the old school. "Politically," says *Reedy's Mirror* (Vol. 25, No. 35), "he represented nothing but the power of money. For years by the use of money he obtained control of Federal Republican patronage in this State, often in defiance of the expressed will of the rank and file of the party.... Mr. Kerens in politics was nothing but the owner of a check-book. Twenty years ago he might have been obituarized as a statesman. The world has changed. Men like Mr. Kerens to-day command no respect in politics, whatever their business genius or personally generous characteristics." It is silly on the part of Catholic papers to eulogize such a man as a lofty Christian idealist (cfr. the *Church Progress*, Vol. 40, No. 23).

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The *Wichita Catholic Advance* (Vol. 25, No. 24) says that "Tumulty ["good knight!"—see No. 17 of this REVIEW, page 268].... has as much influence on [President] Wilson as the kick of a flea might have upon the Rock of Gibraltar." Ouch!

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A writer in the *London Globe* protests against the production of Brahms's "German Requiem" in the Cathedral of Southwark. "Have our musicians no resource but Ger-

many?" he asks, and continues: "We had of recent years come to think that the Russian school was a potent factor in the musical world. France, also, has played a considerable part in the development of the art. And what shall we say of Italy, with Verdi's splendid Requiem," etc.

"That educated men.... can be so bitterly prejudiced in a matter that pertains exclusively to art," comments the *Catholic Advance* (Vol. 25, No. 24), "is enough to make angels weep and men rave."

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The *Cleveland Catholic Universe* (Vol. 42, No. 10) publishes a touching editorial on St. Philomena. Had our contemporary cast a glance into the *Catholic Encyclopedia* (Vol. XII, page 25) he would have spared his readers this rehash of Canon Di Lucia's "purely fictitious and romantic account" of a supposed saint, "who is not mentioned in any of the ancient sources," but owes her vogue to the discovery of a tomb with the inscription "Lumena Pax Tecum Fi," certain alleged revelations to a nun in Naples, and the imagination of the aforesaid Canon. We cannot expect the average Catholic editor to be a hagiologist, but it would be so easy to utilize the information digested in the *Catholic Encyclopedia*.

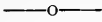
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The priest who has contributed to the *Catholic Columbian* for a number of years under the pen-name of "R. C. Gleaner," believes in telling the truth even at the risk of "drawing upon himself a great deal of adverse criticism,—not criticism of the subject, but personal criticism of the writer," and of "having himself labeled as belonging to every category from crank to heretic."—"A writer for the Catholic press," he says, (Vol. 41, No. 36), "must never wait until he is backed up by the crowd, until he is sure of the echo, and he will do well to now and then recall the advice of Channing, 'The fewer the voices on the side of truth, the more distinct and strong must be your own.'"

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We note with pleasure that the use of "Msgr." instead of "Mgr." for Monsignor, is growing both in the Catholic and the secular press. As a writer in the *Catholic Columbian* truly says (Vol. 41, No. 36), "Mgr. for Monsignor is erroneous, ridicu-

lous, and unphilological, and the sooner it is changed to Msgr., the better for all concerned, of whom the Monsignori are not the least, for it is hardly likely that they will want to have themselves regarded as *managers* by the average reader." That they are so regarded was evidenced lately here in St. Louis by the *Republic's* reference to our two new Monsignori as "Manager Tallon" and "Manager Tannrath."

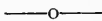


We were not a little amused at seeing that a summary of an article in the FORTNIGHTLY REVIEW gave the Italian censor occasion to run his blue-pencil through eight or ten lines of the *Feuilles Romaines* (Vol. I, No. 33—34). As a curiosity we reproduce the item in full:

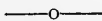
"Quelques revues catholiques des Etats Unis stigmatisent le manque de caractère et de courage religieux chez certains 'catholiques politiciens' qui accommodent la casuistique de leur conscience à la carrière politique,—

#### CENSURA

ont eu le courage de flétrir ces mauvais exemples, ont grandement mérité de l'Eglise dans ce triste moment où dans trop de pays les 'catholic politicians' travaillent à nous désorganiser pour organiser leurs succès personnels et ceux de leur parti. A signaler parmi les vaillantes revues dont nous parlons la FORTNIGHTLY REVIEW de St. Louis (18 South Sixth Street, St. Louis, Mo., Etats Unis) du 1er juillet."

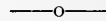


Commenting on an article on "Mixed Marriages, a Cause of Catholic Leakage" published in No. 23 of this REVIEW, the *Feuilles Romaines* (Vol. I, No. 33—34) says: "The danger from mixed marriages is universal. From everywhere losses are continually reported due to this cause. We have just read a parish report from Eastern Germany in which it is stated that only ten per cent of the occurring mixed marriages are contracted before a Catholic priest, and the Lord alone knows what becomes of the contracting parties and their children."

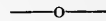


In an article in the *Colored Missions* for September, Father I. Lissner, superior of the African Mission Fathers in the U. S., tells some of his experiences among the Ne-

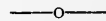
groes of Georgia. Among other things he says: "The school is the thing to start with at any cost.... The same experience was met with everywhere; few in the church, but as many in the schools as accommodation could be furnished.... The start is made with Protestants; the teachers in the schools are of that faith, since the children are non-Catholic. So when work has to be done this is the material, and all the first communicants are converts." Yet the work is hopeful, and even if its prospects were less bright, the white Catholics of this country would have no excuse for shirking their duty towards the nearly ten millions of unconverted Negroes living among them.



In a paper on "Irish-American Socialists" in *America* (Vol. XV, No. 20), Mr. David Goldstein says that the number of Irish-Americans in the Socialist movement is quite large; that with their wit, their intense emotions, and their aggressive spirit they prove excellent propagandists and are consequently much sought after; but, having the Catholic faith ingrained in their hearts, they rarely accept all that Socialism really involves, and if opposed with sympathy and knowledge, are easily led back to the fold.



As there are no German almanacs available this year from the other side of the Atlantic, some of our readers will no doubt thank us for calling their attention to the "Familienfreund, Katholischer Wegweiser für 1917," and the "Illustrierter Apostel-Kalender 1917." The former is published by the *Herold des Glaubens*, of St. Louis, the latter by the Salvatorian Society of St. Nazianz, Wis. Both are edited for American Catholic readers and contain much interesting and instructive matter.



Are we American Catholics not overdoing things in the matter of "demonstrating" our "patriotism" and imitating fads? According to *America* (Vol. 15, No. 23, p. 556), even the boys in the grammar schools are to be organized into a Catholic body "national in extent, military in nature," called Columbus Cadets and fathered by the Knights of Columbus. It will embrace boys from the fifth to the eighth grades, but the



founders hope that "the lads will be anxious to remain in their companies after graduation or form senior companies." Military drill supplemented by instruction in U. S. history, the nature and functions of republican government, and the rights and duties of American citizenship, together with athletic sports, are to form the main part of the Cadets' activities. The headquarters of the new society are in Milwaukee, where it publishes an official monthly entitled "The Columbus Cadet."

The Belleville (Ill.) *Messenger* (Vol. 9, No. 37) says that the paper famine is compelling the publishers of the big Sunday papers to reduce their size. We have not noticed this to any appreciable extent, but the *Messenger* is right in holding that the reduction could be made without loss, nay with benefit, to the readers.

"Sixty-nine pages of rubbish,  
Twenty-two pages of rot,  
Forty-six pages of scandal vile,  
Served to us piping hot.

"Seventeen hundred pictures—  
Death, disease and despair—  
Lies and fakes and fakes and lies  
Stuck in 'most everywhere.

"Thirty-four comic pages,  
Printed in reds, greens and blues;  
A thousand items we don't care to read,  
But only two columns of news."

The *Weekly Record*, of East Grand Forks, Minn., devotes no less than four columns of its edition of Sept. 8th to an address delivered at a Labor Day picnic in that city by the Rev. Father Wm. Klinkhammer. This labor day address by a Catholic pastor, who himself, as he told his hearers, once worked on a farm "with turned-up pantaloons," made a deep impression on his overwhelmingly non-Catholic audience, and shows what a sensible priest can do in winning sympathy for Catholic social principles, which are at bottom little more than applied common sense.

It is announced that that old standard work, "A Catholic Dictionary," is being rewritten and greatly enlarged by Canon T. B. Scannell.

The new editor of the *Dublin Review*, Mr. Shane Leslie, is an Irishman and a convert. According to Mr. Scannell O'Neill (*Cath. Citizen*, Vol. 45, No. 44) he became

a Catholic "whilst working among the Irish poor." It is to be hoped that Mr. Leslie will make the staid old *Dublin* a little less "intellectual" and a little more popular than it was under the late Wilfrid Ward. Also a little less fanatically British.

The *Ave Maria* (Vol. IV, No. 12) reports that an index to the sixteen volumes of the English edition of Janssen's History of the German People may be expected in November.

The *Denver Catholic Register* loves to fool the anti-Catholic bigots. In its edition of Sept. 14 it published the following mysterious editorial note:

"Nein, dies ist nicht ein Wahl-Artikel. Wir drucken diesen Paragraphen in Deutsch um den vielen A. P. A.'s die unsere Zeitung in oeffentlichen Leseraeumen lesen, ein bisschen zu beunruhigen; diese Herren werden zu ihren mehr gebildeten Freunden eilen um sich diesen Paragraphen uebersetzen zu lassen, da sie denken etwas geheimnisvolles sei in diesen Zeilen verborgen."

Was die „gebildeten Freunde“ wohl zu diesem wunderschönen „Deutsch“ sagen werden?

Sophie Kerr, in a story entitled "That Parkinson Affair," in the September issue of McClure's, has novelized a peculiarly nasty bit of gossip about President Wilson that has long been prevalent among scandal loving people throughout the country. "It is," says *Reedy's Mirror* (Vol. 25, No. 36), "an exquisitely dirty piece of insidious campaign slander," but if its authors hope that it will help to beat Wilson, they are probably mistaken.

There is a great deal of discussion in the press just now of George Moore's new novel, "The Brook of Kerith." Moore is an apostate Irish Catholic, a cynic, and a sensualist. Mr. William Marion Reedy says of him that he "has a curious trick of putting a smear upon everything he touches." Those who wish to know something more about his latest book, which embodies a revival of the "swoon" theory of our Lord's resurrection, are referred to Vol. 15, No. 23 of the *N. Y. America*. We do not wish to soil our pages with even a brief notice of such a vile and blasphemous production.

Democrats are quoting Lincoln's saying that it is not good policy to swap horses while crossing a stream. Republicans retort that Lincoln said nothing about donkeys.

—o—

A circular of the Chicago chancery office announces that henceforth any Protestant woman who wishes to marry a Catholic man, must take a course of instructions in the Catholic religion. "The instructions should not be less than six in number, and cover a period of two weeks preceding the day of the marriage." Their purpose is, "to give the non-Catholic party a correct knowledge of what the Church teaches in regard to marriage and the education of children and what obligations she imposes upon all her members." This method has been tried in Denver, Green Bay, and other dioceses and has proved very beneficial. Chicago, we believe, is the first archdiocese to adopt it. No doubt eventually all bishops will require such instruction as a necessary condition of a dispensation from the impediment of "mixtae religionis."

—o—

It must have been with a momentary shock that Catholic readers of the *London Times* recently noted the following appeal in that paper: "Will some one give three weeks' holiday to Catholic priest's widow and son?" We hope the lady got her holiday, but she should describe herself more carefully. It would be quite easy to explain that she is the widow of "a Catholic priest who belonged to a Protestant Church." That might sound absurd, but it would be clear.

—o—

The Rev. Cornelius Kirkfleet has compiled for English readers a "History of St. Norbert," founder of the Premonstratensian Order. Though there were more than sixty-seven Norbertine abbeys in Great Britain and Ireland before the so-called Reformation, no full biography of the Saint exists in the English language. Fr. Kirkfleet relies mainly on Van den Elsen and Madelaine, both in turn based on the so-called "Vita B," attributed to Blessed Hugh, the Saint's first disciple and successor. (xx & 364 pp. 12mo; B. Herder; \$1.80 net).

—o—

Wm. H. Sadlier has issued a revised edition of his "Excelsior Studies in Ameri-

can History," which originally appeared about forty years ago and has been extensively used in Catholic schools. The new edition is a distinct improvement over the old both in content and typographical appearance, though we should desiderate a little less optimism in the text and a little more genuine art in the illustrations. What real guarantee have we in this democratic country, *e. g.*, that "Catholic churches, schools, hospitals, asylums, cemeteries can never be confiscated here as they have been under so many foreign governments"? (p. 429).

—o—

Mr. Louis Budenz, of the Central Bureau of the Catholic Central Society, concludes a paper on the Gary plan in the *Central-Blatt and Social Justice* with the following estimate:

"Despite certain social and economic and educational attractions, the Gary plan cannot be said to be pedagogically a triumph. Fundamentally and from the moral and religious viewpoint, it must be condemned. Those who are familiar with existing conditions throughout this country to-day can indeed sympathize with the effort for betterment which the Wirt idea indicates; but agreement with it cannot be voiced. The Catholic school system will refuse to hang itself in the gracious manner suggested. It will refuse to allow its children to 'take advantage' of the Gary plan. In doing this, it will not merely be preserving itself, but likewise,—it will eventually be learned,—performing a great service to the commonwealth."

—o—

The *Feuilles Romaines* (Vol. I, No. 33—34) calls attention to the fact that the European war is helping the Socialists to promote two essential points in their programme, *viz.*: (1) State ownership of many industries and (2) and especially the raising of orphans under State control. Our contemporary quotes an article of the *Paris Correspondance Hebdomadaire* to show how the latter movement is making headway in France, and says that no serious observer can doubt that this policy is being carried out systematically in all countries. Even in neutral countries like Switzerland the war has resulted in a strong tendency towards a more complete control of educational agencies by the government.

The University of Wisconsin has a fine collection of Irish books.

—o—

We are glad to learn that Father F. G. Holweck, the learned author of "Fasti Mariani" and editor of the *Pastoral-Blatt*, is preparing a hagiographical lexicon, to contain brief biographical sketches of all the Saints in alphabetical order. Though hagiology is still in its beginnings, and a definitive work of this kind can hardly be expected for a hundred years to come, there is need of a popular reference work embracing the results of recent research and sifting the historic truth in each case from legendary accretions.

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The *Sacred Heart Review* (Vol. 56, No. 14) says that Catholics who subscribe to Catholic papers do not as a rule complain about the inefficiency of the Catholic press. "The non-subscriber is the fault-finder, and his fault-finding is often only an excuse for his failure to support an institution whose beneficence is widely recognized." Our contemporary quotes Pope Benedict XV as follows: "It seems to us that nothing is more desirable than that the number of those who can use their pen in a way rich in blessings should increase and that good papers should have a large circulation, so that every one may have every day good reading, which instructs and warns, and strengthens and promotes the Christian virtues."

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From a letter written by the Chairman of the K. of C. Commission on Religious Prejudices, Sept. 11, 1916:

"Those of us who have been closely observing the celebrations and entertainments in our Order, as well as in our Church,

generally agree that they have consisted of altogether too much praise and compliments, congratulating ourselves in the twentieth century on what we did in the thirteenth, which is contrary to the spirit of America, in trying to live on the reputation of your ancestors."

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Benziger & Co., of Einsiedeln, Switzerland, announce the early publication of a book by the Rev. Dr. Joseph Müller on "Die völkerrechtliche Stellung des Papstes und die Friedenskonferenzen: Dokumentierte Darlegung." That is a timely subject, and Dr. Müller's treatment of it will no doubt prove interesting as well as instructive.

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The current number of *Acta et Dicta*, the organ of the Catholic Historical Society of St. Paul, Minn., contains the first instalment of a "Life of Bishop Cretin" by Archbishop Ireland.

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The drop in temperature at the beginning of a "norther" in Texas is very sudden, amounting sometimes to 40 degrees or 50 degrees in an hour or so. H. Y. Benedict and John A. Lomax, in "The Book of Texas" (Doubleday, Page), have this to say on the subject: "So sudden is the drop that a standard, and not very untruthful, story tells about a too inquisitive fish that, desiring to see if the long, low cloud-bank to the north meant 'blue' norther, leaped out of the water, only to fall back on the ice, an unintentional case of burning one's bridge behind one. Bob Taylor, of Tennessee, among his Texas stories, describes how an ox driver was prevented, by the freezing of their carcasses, from skinning two oxen that had just died of heat while he was slowly driving them yoked to an empty wagon."

*For a Good, Substantial, Tasty Meal,*

COOKED GERMAN STYLE,

—GO TO—

*Koerner's Restaurant*

408 Washington Ave.

St. Louis, Mo.

## BARGAINS IN SECOND-HAND BOOKS

(All orders must be accompanied by cash)

*Greenough and Kittredge.* Words and Their Ways in English Speech. N. Y., 1915. 50 cents. (Chapters on the origin of language, the history and peculiarities of words, changes of meaning, etc., by two learned Harvard professors. A standard work).

*Folls, J. C. E.* Three Years in the Libyan Desert. With 61 Illustrations. St. Louis, 1911. (A fascinating account of Monsignor Kaufmann's expedition to the early Christian ruins of Cyrenaica in the Turkish wilayet Barca, which led to the discovery of the marble city of Menas, the "Egyptian Lourdes," and its excavation by the Beduins. This handsome volume was published only a few years ago at \$4.50 net. We have a few copies we can sell at \$2.50, like new).

*Barrett, B. (O. S. B.)* Footprints of the Ancient Scottish Church, London, 1914. (This volume gathers together many interesting facts relating to the ancient religion which once held sway in Scotland. The chapters on "Fairs," "Holy Wells," and "Honours Paid to the Blessed Virgin Mary" are of special value. This book was published in 1914 at \$1.80 net. We have a few fine copies for sale for 80 cents a piece).

*Krose, H. A. (S. J.)* Kirchliches Handbuch, 4 vols., covering the years 1907 to 1913. \$3. (A statistical handbook of the Catholic Church in Germany and other countries. The most reliable and well-arranged reference work of the kind in existence. Especially valuable because interrupted by the war).

*Willoughby, W. W.* The Rights and Duties of American Citizenship. N. Y., 1898. 50 cts. (A handbook of practical information as to the rights and duties which attach to American citizenship).

*Jakubec, J.* Geschichte der czechischen Literatur, with an appendix by A. Novak on Die czechische Litteratur der Gegenwart. Leipzig, 1907. \$1.50. (The only complete history of Czech literature in any language).

*Preuss, Edw.* Zum Lobe der Unbefleckten Empfängnis. Freiburg, 1879. In paper covers 40 cents. (This book, a dogmatic and historical treatise on the Immaculate Conception of the B. V. Mary by the late Dr. Preuss, written to make amends for a volume he had published against the dogma as a Protestant, contains the absorbingly interesting history of his own conversion to the Catholic faith, which made such a profound impression in the early seventies, because he had been a professor in the University of Berlin and one of the leading champions of the orthodox Lutheran school both in Germany and America. We are selling this book at cost).

*Stöckl, A.* Geschichte der neueren Philosophie von Bacon und Cartesius bis zur Gegenwart. 2 vols. Mayence, 1883. \$3. (A valuable contribution to the history of philosophy by one of the leading coryphaei of the neo-Scholastic movement).

*Msrgr. Batiffol.*  
*Michael, Emil (S. J.)* Geschichte des deutschen Volkes vom 13. Jahrhundert bis zum Ausgang des Mittelalters. 6 vols. Freiburg, 1897, sqq. \$9. (This standard work of the famous Innsbruck Jesuit, so far as published, deals mainly with the every-day life and civilization of the German people in the twelfth and thirteenth centuries. It contains a wealth of information nowhere else accessible in such agreeable form).

*Zimmermann, F. (C. p. Op.)* Die Abendmesse in Geschichte und Gegenwart. Vienna, 1914. \$1.50. ("Die erste Arbeit, welche sich mit diesem Thema ausschliesslich beschäftigt.... Möge die Arbeit hinausgehen in alle Welt und die Scheu vor dem Worte Abendmesse aus den

Herzen und Lippen nehmen, so dass alle, welche das religiöse Elend der Grossstadt kennen und fühlen, vertrauensvoll die Bischöfe und den hl. Vater zu bitten wagen, die Abendmesse für die Grossstädte in Erwägung zu ziehen."—Vorwort).

*Meigs, W. M.* The Life of Thomas Hart Benton. Philadelphia, 1904. \$1.50. (Senator Benton of Missouri was one of the first public men of his day. The author of this interesting life has laid under contribution all available sources, edited and unedited).

*Pohle-Preuss.* The Sacraments. II. The Holy Eucharist. St. Louis, 1916. \$1.50. (The most complete treatise on the Eucharist in English. Written with all of Dr. Pohle's eminent scholarship and a glowing love of our Eucharistic Lord.)

*M'Gloin, F.* The Mystery of the Holy Trinity on Oldest Judaism. Phila., 1916 \$1. (An attempt to show that the Jewish Patriarchs and Prophets of the O. T. had an explicit knowledge of the Trinity, whereas the people did not. "A splendid contribution to theological studies," says Archbishop Blenk in the preface).

*Garraghan, G. J. (S. J.)* Prose Types in Newman. A Book of Selections from the Writings of Cardinal Newman. N. Y., 1916. 65 cts. (Meant to furnish material for the study of the so-called forms of discourse or recognized types of literary expression. The selections are sufficiently diverse in content and style to give the student an insight into the varying moods of a great and classic prose).

*Augustine, St.* On Christian Doctrine; The Enchiridion, tr. by J. F. Shaw; On Catechizing the Ignorant and On Faith and the Creed, tr. by S. D. Salmond. Edinburgh, 1892. \$2.00. (A fine copy of a portion of what still remains the best English translation of St. Augustine's works).

*Devine, Arthur (Passionist).* The Sacraments Explained according to the Teaching of the Catholic Church. With an Introductory Treatise on Grace. 3rd ed. London, 1905. \$1. (This is one of the best English treatises extant on Grace and the Sacraments. It is written in popular language).

*Girardey, F. (C. S. S. R.)* Prayer: Its Necessity, its Power, its Conditions. St. Louis, 1916. 90 cts. (A splendid book for spiritual reading, based on the teaching of St. Alphonsus).

*Humphrey, Wm. (S. J.)* The One Mediator, or Sacrifice and Sacraments. London, 1890. \$1.25. (This work has a well-deserved reputation besides the author's other writings, "The Divine Teacher," "The Written Word," etc. It treats principally of Christ in his office as High Priest).

*Brockelmann, C., Finck, F. N., et al.* Geschichte der christlichen Litteraturen des Orients. Leipzig, 1907. \$1.50. (Comprises the Christian literature of Syria, Arabia, Armenia, and of the Copts and Ethiopians, from their beginnings to the present time).

*Schneider, Aug. (O. S. B.)* Erklärung der Regel des hl. Benedikt. Ratisbon 1879. 75 cts. (This is considered by some members of the Benedictine Order the best explanation of the Rule of St. Benedict yet written in America).

*Fortescue, Adrian.* The Mass. A Study of the Roman Liturgy, 2nd impression. London, 1913. \$1.50. (Was published as part of the excellent "Westminster Library." Is intended to supply information about the history of the Roman liturgy. The learned author first discusses the origin and development of the Mass in general, and then goes through the service as it stands now, adding notes to each prayer and ceremony. A most interesting and valuable book).

The Fortnightly Review, St. Louis, Missouri

# The Fortnightly Review

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ST. LOUIS, MISSOURI

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## **Catholics and Secret Societies—An Important Letter from the Apostolic Delegate**

The German Catholic Aid Association of Minnesota constitutionally debars from membership all who belong to a non-Catholic secret society and deprives of the benefits of membership those who, after being received into the Association, join such a society.

Recently efforts have been made to have this provision of the Constitution rescinded. When the matter came up this year, at Sleepy Eye, the Rt. Rev. Msgr. Max Wurst, of Wabasha, read the following important communication from His Excellency the Apostolic Delegate:

“Washington, D. C., Sept. 15, 1916.

“Besides the secret societies expressly forbidden by the Church, there undoubtedly are, according to your quotations on the subject from pontifical documents, many other non-Catholic secret societies from which the Church wishes and urges her children to abstain although she has not put them under ban.

“That Catholics and even priests have presumed to enter such secret non-Catholic organizations is not a proof that they are commendable and without danger, but rather that such individuals regard not the warning of the Church. And that the Church does not approve the entrance of priests in these societies is evident to me from

the fact that recently a priest who had been proposed for a high office, was excluded therefrom simply because he was a member of one of these societies.

“The German Catholic Aid Association did a wise thing to insert in its Constitution the provision whereby ‘no person who is a member of any secret non-Catholic association, or who, after initiation in the German Catholic Aid Association, joins any secret non-Catholic association shall be eligible either to regular or auxiliary membership or remain a member in good standing in the Association.’ It will do well to retain this article and to see that it is strictly enforced, because it will thus assist in attaining one of the ends for which the Church recommends Catholic societies, which is precisely to keep the faithful from secret non-Catholic societies.

Hoping you will find this answer clear and satisfactory, I am, with expression of good wishes,

Sincerely yours in Xt,

† JOHN BONZANO,  
Archbishop of Melitene,  
Apostolic Delegate.”

We are indebted for the text of this important letter to Msgr. Wurst. The St. Paul *Wanderer* (No. 2549) comments on it as follows:

“What we hail with particular joy is Msgr. Bonzano’s declaration that priests who affiliate with secret socie-

ties are not exemplary Catholics. This truth is not altered in the least by the fact that such priests are often more highly regarded in the eyes of the world than the conscientious pastor who, far from seeking popularity, not only obeys the strict laws of the Church, but lives according to her spirit and teaching (*sentire cum Ecclesia*). Those clergymen who give a bad example to the laity by joining secret societies against the express will of the Church, are guilty of grave scandal, and it is no presumption on the part of a lay editor to express the wish that such scandals be rendered impossible by a decree forbidding priests under a severe penalty to belong to any secret society. Such a decree would furnish the basis for a uniform execution of the law of the Church regarding secret societies in all the dioceses of the country."

The FORTNIGHTLY REVIEW heartily seconds the *Wanderer's* motion and shares the hope expressed in the above-quoted paragraph. Msgr. Bonzano's letter is an important step in advance, but we can hope for no cessation of the scandal of which the St. Paul paper so justly complains unless stringent measures are taken by the Roman authorities. Meanwhile it is at least a consolation to know that the scandal of seeing a priest belonging to the B. P. O. Elks raised to the episcopate is not likely to be repeated.

### An Optimist's Wedding

Under this heading the *Chicago Tribune*, in its daily edition of Tuesday, July 11, published the following article:

Miss Isabella Heller, of 3211 Prairie avenue, and Leroy C. White were married last night amid the mysteries of the Chaldean Order of Optimists.

To solemn music the Commander of the Faithful, with his Eminent Suite, followed

by Most Illustrious Princess Salisbury and The Imperial Princess Matthews, with their retinues, marched into The Sanctuary. The Captain of the Guard and his soldiers brought up the rear, formed lines, crossed swords, and awaited the bride. As soon as the bride and groom stood before the altar, which was draped with the American flag, the Grand Vizier said, with due solemnity: "Princess and friends, be seated."

After this impressive invitation a gentleman who confessed he was the Most Gracious Antioch scraped before the Commander of the Faithful and said:

"Eminent Prince, it has ever been the custom from time of the Chaldeans down to the present day for bridegroom and bride to assemble their friends and solemnly to plight their troth in public. Two of our members desire to enter into the vows of wedlock and to have the members of the phalanx consecrate by their presence and give sanction to their union in holy matrimony."

The Commander of the Faithful then tipped off the Rev. Will F. Shaw that it was time to proceed. The clergyman, disguised as a priest of the Orient, stepped forward and sang his remarks as follows:

"By your vows, in presence of these witnesses, your relatives, and fraternal friends, by the authority of the great seal of the state of Illinois which I here hold, and by the authority of the Sacred Book, I pronounce you husband and wife; whom God hath joined together let no man put asunder."

When he had sung his piece, the Vizier bade every one rise, while he stepped forward and on behalf of the Chaldean Order of Optimists extended his congratulations.

"Captain of the Guard," he then commanded, "escort the two just joined in wedlock to the open door."

It looked as if they would get away, but just then Two Young Dancers emerged from an anteroom and rendered An Amorous Dance, which ended by strewing the pathway of the bride and groom with rose petals. Then, as a chorus sang, The Captain of the Guard escorted the couple out, and The Grand Procession of The Commander of the Faithful with his Imperial Retinue followed close at their heels.

Preceding the ceremony, J. Scott Matthews, who subsequently officiated as Commander of the Faithful, assured the guests that the wedding was the first of its kind in the history of the United States.

Though we have been engaged in studying secret societies for a number of years (with a view, as our readers know, of compiling a handbook of them for the use of Catholics) we know nothing of the "Chaldean Order of Optimists." It seems to be a newly established society. Who can give us some reliable information about it?

### Why Not Celibacy?

Under this title the *New World* (Vol. 25, No. 10) comments on a paper published by the daughter of a Protestant minister in *Harper's Magazine* for September. The young lady, writing under the caption "The Tyranny of the Congregation," shows (we use our Chicago contemporary's synopsis) how marriage clips the wings of the spiritual leader with the economic scissors. The minister loves his family, and in order to support it, he must retain his position. He learns to take his orders from his congregation rather than from God. And so the father of the anonymous writer in *Harper's* prayed "with rolling, unctuous sentences," and preached a yearly sermon on Hell—in which he did not believe—because his congregation forced him to. Even to the minutest details, his congregation ruled him. Out of deference to the wishes of his parish, he traded with approved grocers, refused to let his son play baseball or football, restricted his daughter so that she had to retire periodically to the woodshed to work off her rebellion in a fervent "damn," saw his wife bullied out of the wearing of light-colored waists, and did not remonstrate when she bottled up her natural humor, "lest some one drop in and deem her undignified."

The *New World* thinks that while it would be possible to lead the married minister out of economic bondage by means of a pension fund, as suggested in the *Atlantic* for last April,—emotionally, he would still be bound. "Removed from the tyranny of the congregation he would still be subject to the tyranny of family life." Celibacy in conformity with 1 Cor. VII, 32 sq. is the only solution.

Not a few Protestant ministers keenly feel and deplore the fact that the family absorbs too much of their thought and energy. Professor Mahaffey, a distinguished married clergyman and professor of Trinity College, Dublin, writes in his book, "The Decay of Modern Preaching," London, 1882, p. 42: "From the point of view of preaching there can be little doubt that married life creates great difficulties and hindrances. The distractions caused by sickness and other human misfortunes increase necessarily in proportion to the number of the household; and as the clergy in all countries are likely to have large families, the time which might be spent in meditation on their discourses is stolen from them by other duties and other cares. The Catholic priest, when his daily round of outdoor duties is over, comes home to a quiet study, where there is nothing to disturb his thoughts. The family man is met at the door by troops of children welcoming his return and claiming his interest in all their little affairs. Or else the disagreements of the household demand him as an umpire and his mind is disturbed by no mere speculative contemplation of the faults and follies of mankind, but by their actual invasion of his home."

Father Herbert Thurston, S. J., to whose article on Celibacy in the *Catholic Encyclopedia* we are indebted for this quotation, replies thus tersely to the main argument raised by Lea and

others against the celibacy of the Catholic clergy:

"We have no wish to deny or to palliate the very low level of morality to which at different periods of the world's history, and in different countries calling themselves Christian, the Catholic priesthood has occasionally sunk, but such scandals are no more the effect of compulsory celibacy than the prostitution, which is everywhere rampant in our great cities, is the effect of our marriage laws. We do not abolish Christian marriage because so large a proportion of mankind are not faithful to the restraints which it imposes on human concupiscence. No one in his heart believes that civilized nations would be cleaner or purer if polygamy were substituted for monogamy. Neither is there any reason to suppose that scandals would be fewer and the clergy more respected if Catholic priests were permitted to marry."

### The Divorce Problem

The Protestant sects, notably the Episcopalians, are worried about the divorce problem. In trying to solve it, they are entangling themselves in a dilemma.

Either divorce and remarriage is forbidden by the law of the Gospel, or it is not. If it is forbidden, our separated brethren were wrong in tolerating the evil in the past. If, however, it is not prohibited by the law of Christ, by what authority can any sect impose a new law now?

By changing their attitude of tolerance in this matter they endorse, at least implicitly, the position of the Catholic Church, which alone has at all times intrepidly condemned this form of legalized prostitution and excluded those guilty of it from her Sacraments.

The Catholic Church maintains that the family is the unit of society and

that he who wrecks the family helps to destroy society. Therefore, notwithstanding all opposition, she has always protected the family, while the State and the sects, by recognizing divorce, have undermined its very foundations. It would have been better for society in general if the State had heeded the admonition of Leo XIII in his celebrated Encyclical "Arcanum divini" on matrimony, its divine institution, unity, sanctity, and indissolubility. Experience has plainly shown that Leo XIII was right and the modern State is wrong. The late Pope Pius X of blessed memory erected another bulwark for the protection of the family in his constitution "Ne temere," invalidating the marriage of Catholics unless contracted *in facie Ecclesiae*.

It is not too late to correct the error. Of course the past cannot be undone. But we can prevent greater evils in the future. It is well that the correctness of the Catholic doctrine of matrimony is being recognized gradually by those outside the Church.

By the restriction or complete abolishment of divorce the devil and a certain class of lawyers will lose; but society will gain.

Fr. A. B.

### How Wilson Recognized Carranza

The Los Angeles *Times*, of Sept. 7, is authority for the following statement bearing on the policy of the Wilson administration towards Mexico:

"The campaign to secure the recognition by the United States of Venustiano Carranza as provisional president of Mexico was engineered by Richard H. Cole of Pasadena, [Cal.], at the request of Carranza, who sent three personal representatives to him here. Mr. Cole employed the services of Richard L. Metcalfe, right-hand man of William Jennings Bryan, to convert Mr. Bryan to the Carranza support. He

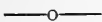


also engaged the help of other men, well known in Washington and government affairs, to advance the Carranza cause, and the ramifications of the campaign reached into many quarters entirely unsuspected by the general public, but with the result that President Wilson accorded to Carranza the desired recognition.

"The proclamation of Carranza setting forth his purposes and policies was prepared in Washington by Mr. Cole and an attorney of that city, entirely without the knowledge of Carranza. It was then submitted to President Wilson, who made some changes in it; then it went back to Mr. Cole, with the apparent prospect that the credit was telegraphed to Carranza, and receipt acknowledged, and Carranza agreed that he would issue it as his manifesto at the proper time, which he did.

"Carranza's evident domination and control of Mexican policies at Washington, with the apparent prospect that the credit of the United States is to be placed back of Mexico, burdened with the prospect of hundreds of millions of dollars worth of damage claims from European countries and citizens of the United States, prompts Mr. Cole to give some of the history of the campaign that brought Wilson's recognition of Carranza."

It is becoming more evident from day to day that the administration's recognition of Carranza was a diplomatic blunder quite as inexcusable and possibly even more fatal than the same administration's refusal to recognize Huerta. Wonder how long this blundering will continue?



We notice from a communication addressed by Father Thomas Ewing Sherman, formerly of the Society of Jesus, to the *San Francisco Monitor* (Vol. 58, No. 19), that that reverend gentleman is now pastor of a parish at Loomis, Washington.

## Whence Came the American Indians?

### I

The two questions of American ethnology which have been most often discussed, but with very little apparent result, are those concerning the antiquity of man in North America and his original habitat. The debates concerning the former topic have led to no definite conclusion, as has been observed by Mr. W. H. Holmes in his article "Antiquity" in the "Handbook of American Indians" (Washington, 1907).

As regards the question, "Whence came the American Indians?"—well established results have been almost as meager. For this reason, and also because discussion of the subject has been marked with bitterness, the International Congress of Americanists, our leading association for the study of American antiquities, has practically ruled it out of the list of topics for investigation.

Fr. A. G. Morice, O. M. I., who began his missionary career among the Dénés in the year 1884, and is an acknowledged authority on their language and history, has not been terrified by the mass of contradictory evidence regarding the provenience of the North American Indians, from taking up the question anew. By means of a vast array of facts from history, tradition, language, archaeology, mythology and their entire social and domestic life, as well as from geographic evidence, he establishes his thesis that the original home of the North American Indians was in Asia, whence they migrated to this continent. It is true that this theory has long been maintained by good authority, but it is Fr. Morice's merit that the theory has now, largely owing to his researches, become a well established fact. Fr. Morice publishes the results of thirty-two years of study on the question in a series of articles in *La Nouvelle*

*France*, beginning January, 1915. It is not too much to say that these studies must be reckoned with by every future investigator who takes up the same question.

Fr. Morice begins his work with an interesting survey of the different opinions already proposed concerning the original home of the Red Men. It may be remarked that nearly every country of the ancient world has at one time been alleged to contain the cradle of the American Indian—the Holy Land, Egypt, Carthage, Ceylon, Mongolia, etc. Even the well-known jurist Hugo Grotius wrote a treatise on “The Origin of the Aboriginal Races of America.”

Fr. Morice's main thesis is that the Dénés of North America show a marked resemblance to the present-day tribes of Northeastern Asia, who may be called their neighbors. The Dénés form one of the principal ethnic families and are the northernmost of the North American Indians. They may be divided into three groups: the northern Dénés, the intermediate or those of the Pacific region, and the southern. The chief representatives of the southern group are the fierce tribes of the Apaches and the Navahoes, who are known as expert blanket-weavers and silversmiths. The Pacific group is mainly made up of remnants of tribes in Washington, Oregon, and northern California. The northern division, by far the most important, stretches from the Churchill River and the north branch of the Saskatchewan to the fishing grounds of the Esquimos. The Dénés also range over British Columbia and all Alaska, with the exception of a strip along the Pacific coast line. The grand total of the entire Dénés family, as it is known today, amounts to about 53,700 souls.

As the author traces a more intimate resemblance between various Siberian tribes and the Dénés of America, he

gives a rapid sketch of these Asiatic people. Many of the conclusions of the earlier students of the question concerning the original home of the American Indians were based on a supposed similarity of language. Fr. Morice shows how thoroughly unreliable linguistic coincidences are in a matter of this kind. Even though the reasoning from “similarity” of words and phrases of Asiatic and Indian peoples can be used to show kinship between them,—a thesis which Fr. Morice himself defends,—the “philologic argument” is to be rejected. Our author places much more reliance upon similarity in customs, domestic life, social structure, and upon myths and traditions. Such traditions could have been kept alive by the Indians and their Asiatic forebears despite the intervening barrier known as Behring Strait and the long chain of the Aleutian Islands.

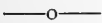
Even to-day, only “the most insignificant of obstacles, that is a sheet of water scarcely more than 30 miles wide, sometimes frozen over in winter, and known to have been traversed by white men,” separates the two continents, where Behring Strait now exists. It is well known, too, that this slight watery barrier “is interspersed with islets, which could become so many fresh starting points for one who shrank from crossing it in one continuous passage.” The crossing of this Strait is not only possible, but such crossings are habitually made by the Asiatics as well as by the American Red Men, and this even in very frail craft. Whympfer, one of the earlier voyageurs, wrote: “The Tchuktchis come over from the Siberian side through the narrows of Behring Strait and communicate with the Kareaks and the Malemutes at Port Clarence.” A more recent traveller, R. J. Bush, states in a work published in 1871: “Beavers are secured from the Tchuktchis [a Siberian tribe], who, in

turn, get them from the natives of the eastern side of Behring Strait." In the same way many others speak of the commercial dealings between the natives of Siberia and those of America.

Fr. Morice aptly concludes from the abundant testimony cited: "The question of the possibility of individual migration is therefore settled. We see that these voyages are not only possible, but easy, and we are convinced that they have been undertaken by individuals. But are they probable when there is question of vast numbers leaving the land of their ancestors for the unknown regions of a new world? Is there not a possibility that the American Indians may be really aborigines of the country in which they now live?"

Fr. Morice devotes an entire chapter to showing that such wholesale migrations are probable. One of his arguments is based on the population of this country before the arrival of the whites. "It is generally admitted," he says, "that no continent has been so thinly populated as pre-Columbian America." This is neither the result of sterility of soil or severity of climate. It has been conjectured, and these conjectures are based on solid reasoning, that the Indian population of North America, at the first coming of the Caucasians, was hardly 1,150,000. The bearing of this point on the question in hand will be shown in the next article.

ALBERT MUNTSCII, S. J.



A Pike County teacher who asked one of her pupils to purchase a grammar, received the following note from the little girl's mother: "I do not desire that my Matty ingage in grammar and I perfer her ingage in more useful studies and can learn her to write and speak proper myself. I went through two grammars and can't say as they did me no good. I perfer Matty to ingage in German and drawing and vokal music on the piano."

### Cultivating a Taste for Catholic Reading

"Our soldier boys" on the Mexican border, it seems, do not appreciate the efforts made by zealous fellow-Catholics to supply them with Catholic reading matter. Mr. Francis Ames, of the 36th infantry, writes to the *Catholic Tribune* (semi-weekly ed., Vol. I, No. 92):

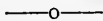
"Please announce. . . . that it would be unwise for anybody to send me any more Catholic literature, as we have the Knights of Columbus rooms stacked up to the ceiling with it and cannot get rid of it. The soldiers do not show very much inclination for it. It has been my habit to deliver the papers at the camp; but I now find this quite impossible, as I have made the rounds nearly a score of times and a repetition would be looked upon by the men as a sort of nuisance. So with up-to-date issues of *Our Sunday Visitor*, *Southern Messenger*, *Boston Pilot*, *Michigan Catholic*, etc., I stand at the church door and literally force it on the men."

We never could see by what miraculous transformation these soldiers, who never read a Catholic paper or book at home, should become suddenly interested in Catholic literature in their camps on the border. The taste for Catholic reading has to be cultivated from childhood. That is where we Americans fail. And that is, too, why the very best Catholic books and newspapers will avail us little or nothing until our divinely constituted leaders devote all their energy to training up a new generation of men and women who have learned to read and appreciate Catholic literature.

Others, too, besides the bishops and the clergy, can aid in this good and absolutely necessary work, by circulating Catholic literature and bending their efforts towards getting it read, especially by the young. A Catholic

business man in a small western city lately told us that he had created quite a lively interest among at least two dozen young men and women by putting several Catholic papers and magazines into the public library and calling attention to interesting articles appearing therein. Among the Catholic magazines thus read and frequently discussed by these young people is the FORTNIGHTLY REVIEW, and "you would be pleased to see," writes our correspondent, "what interest they take in the topics discussed in the little magazine and to what animated and profitable discussions each succeeding issue gives rise." One of the ulterior objects of this gentleman is to induce his young protégés in course of time to subscribe for Catholic periodicals on their own account, and he says he has already succeeded in two cases. Meanwhile, to quote him again, "the FORTNIGHTLY REVIEW on the table of the public library of this city is read also by non-Catholics, and thus helps to dispel prejudice and spread correct information."

Unfortunately, such zealous and enlightened Catholic laymen are rare. Many public libraries have been pointed out to us as places where the REVIEW ought to be, and where it would probably do good; but it is not often that the suggestion is accompanied by a gift which makes it possible for the publisher to do as he is asked. A thousand dollars could easily be spent, with great advantage to the cause of Catholic truth, in putting the FORTNIGHTLY REVIEW into public libraries in different parts of the country; but we cannot bear the burden alone.



The Catholic Directory for 1916 estimates the number of Catholics in England and Wales at less than two millions, which is about one-twentieth, or 5 per cent, of the total population.

### Mexican Atrocities

Judging from the title of his book,— "Benighted Mexico,"—Mr. Randolph Welford Smith might seem to be one of those who can see nothing but backwardness and "superstition" in that much-afflicted country. As a matter of fact, he finds evidences of tyranny and license and oppression, but does not hesitate to point to the source of these evils, at least in recent times. We take the following paragraph from a notice of his book in the *New York Times Book Review*, September 10:

"The most painful part of the book deals with the hideous sufferings of the nuns and priests of Mexico, sufferings inflicted by Carranza's soldiers, and, as Mr. Smith would have us believe, with Carranza's approval. Unfortunately, there can be absolutely no doubt as to the truth of the report that the priests and sisters of Mexico, men and women of the noblest lives, have been subjected by the revolutionists to outrages that make the most sensational reports of German atrocities in Belgium seem tame and commonplace. Mr. Smith presents us with proofs which will convince every reader that the hostility of the revolutionists to religion has resulted in hideous and wholesale crime. Churches and schools have been destroyed, priests tortured, and nuns ravished. Mr. Smith has collected, in support of these charges, affidavits by Mexicans and Americans, one of whom, Mr. Martin Stecker, is a Protestant editor, of German birth, resident in Mexico for twenty-three years."

It is precisely these horrible conditions which the Catholic press has explored and condemned during the last two years and for an alleviation of which it has vainly looked to our present administration.

## Helping Children With Their Home Task

Miss Prudence Bradish, a pedagogical writer of some renown, warns parents against helping their children with their home tasks.

She quotes a successful teacher of mathematics as saying to the mother of one of his pupils:

"If you help him with his work, so that he brings it in always correctly done, I never can tell how he is getting along, never can know how much he can do himself, or where are the weak spots to which I ought to devote special pains with him? He is given his homework largely to put him to the test of his attentiveness in school, to demonstrate the success or failure of the teacher's work. When the parent sits down with him every evening, explaining, and sometimes even actually doing the work for him, he may get good marks and 'keep up with his class,' but his marks will mean nothing, and his standing in his class will be on a false basis."

There are many ways of helping a child to get the best out of his school-work; but doing for him the lessons he brings home is not one of them. If he really cannot do them without help, it is a sign that he is being pushed ahead too fast, is graded too high, is inattentive in school, or that, for some reason which should be carefully investigated, the teacher is not teaching him. As Henry Clay Trumbull says in his book, "Teaching and Teachers,"—"Unless something has been learned, nothing has been taught."

"If your child did not get in school during the day the principle illustrated in the example he brings home to do," says Miss Bradish, "it is because the teacher did not teach it to him, however much she may have tried to do so. The help that most parents give to their children is not real help at all,

but enables them to evade the consequences of idling in school, and trains them to be lazy-minded, to lean on the efforts of others, and to go through life expecting some one else to do their work." F. R. G.

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## NOTES AND GLEANINGS

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A distinguished member of the Knights of Columbus in Detroit writes to us concerning the subject treated in our article "The K. of C. and Billy Sunday" in the first October issue of the REVIEW:

"The only excuse I have heard made [for Mr. Doyle's offer of the K. of C. building to Billy Sunday] is that the gentleman responsible for making the offer expected Mr. Sunday to decline it. In that case the K. of C. and the Catholics of Detroit generally would have gotten the credit of 'liberal-mindedness.' Mr. Doyle is chairman of the committee of the local council of the K. of C. which has control of the K. of C. club house. He is a man of considerable wealth and prominence, and having been at the head of the committee appointed by the national officers of the K. of C. to raise the \$500,000 fund for the Catholic University, is regarded by those without the Church as a representative Catholic."

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Messrs. Kenedy & Sons are busily engaged in the compilation of the Official Catholic Directory for 1917. It is to be hoped that they will be aided in this laudable endeavor by all concerned. The Catholic Directory ought to be published at the beginning of each year, instead of in March or April, and it ought to be correct and up-to-date in every detail. The publishers are sparing neither money nor labor to attain this ideal. If the reverend clergy and religious orders will make prompt and complete returns to their respective chancery offices, the existing defects can be remedied and the Directory be made to appear promptly in January.

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Our old friend, the "St. Michael's Almanac," has just made its bow for 1917. We rubbed our eyes when we saw "Vol-

ume XIX" on the title page. It seems only yesteryear when we helped our good friend Father Herman Richarz to prepare Volume I. Little did we dream nineteen years ago that "St. Michael's Almanac" would achieve the enormous circulation it now enjoys. Father Lynk, the present editor, in his "foreword," emphasizes the preëminently missionary character of this year book. "It is published by a missionary society and all its proceeds go to the maintenance of missionary establishments." This excellent object must endear the almanac to Catholic readers far and near. They will, besides, find in its pages much to amuse, to instruct, and to entertain. (Society of the Divine Word, Techny, Ill.; 25 cents).

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The following letter was recently sent by a Knight of Columbus in high official position to another prominent member of the Order in the Northwest:

"Have you been reading the 'patent medicine recommendations' that have been lately appearing in the Catholic papers in the shape of letters addressed to David Goldstein? Some of you who know Goldstein well ought to suggest that he have photographs of these people accompany their letters, although it would be difficult to suggest anything that he does not already know."

This letter is not without significance if read in connection with the article "Peter the Boomerang" in No. 3 of the current volume of the FORTNIGHTLY REVIEW and certain remarks printed in connection therewith in subsequent issues.

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The *Sacred Heart Review* rightly says that the practice of fastening the medal of St. Christopher on automobiles will not save "speed-burners" and "joy-riders" who whirl through the country at a rate that would make good old St. Christopher gasp.

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Apropos of our recent remarks on the Chestertons and their admirers and imitators in the American Catholic press, a Catholic fellow-editor writes to us: "Perhaps you read James J. Ford's excellent article on 'The Cult of Cleverness' in Vol. XV, No. 20 of *America*. In the same issue appeared a paper on 'The Vice of Being Long-

Sighted,' by Cecil Chesterton. The writer wastes a whole column of valuable space before he gets down to his thesis. Several passages from the essay on cleverness fitted Chesterton's 'wind-jamming' to perfection. The editor probably did not intend the coincidence; but those who believe in the proverbial craftiness of the Jesuits will no doubt have attributed the juxtaposition to malice aforethought."

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"As for Gilbert K. Chesterton," continues our correspondent, "he is a man who is constantly in search of paradoxes and frequently indulges in wordiness and thereby becomes obscure. I think the FORTNIGHTLY REVIEW characterized him aptly when it called him 'a brilliant sophist,' who 'has obtained his popularity, such as it is, mainly through his genial, unblushing effrontery.' That *America* should run after such men just because they are acclaimed celebrities by superficial thinkers, whilst such trenchant writers as Edward F. Murphy, James J. Ford, Paul L. Blakeley, S. J., Father Tierney, S. J., and others are able to wield a pen, is beyond my understanding. If an unknown author offered to the editor of *America* half the verbose trash contained in the average article of these 'personal pronoun puffers,' he would speedily get back his contribution, whereas the Chestertons *et id genus* are no doubt paid handsome honorariums."

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An educated Catholic layman writes: "In connection with your recent much-discussed 'Warning to Religious' (No. 16, p. 242), permit me to relate an incident from my experience. When my wife was in St. X's Hospital, conducted in this city by the Sisters of Y, the chaplain one Sunday morning offered her the *Chicago American*. Though she declined the offer, the well-meaning clergyman left the yellow Hearst paper on her bed. One day I met one of the Sisters, and we began to talk about the *Magnificat*, a copy of which I had brought along. The good religious had never heard of this excellent Catholic short-story magazine published by her fellow religious at Manchester, N. H. This is not startling from one point of view, as the hospital authorities subscribe to scarcely any Cath-

olic publications. Still, from another coign of vantage, (that taken by your correspondent and Father Hackner), it is surprising, especially in view of the fact that the hospital of which I speak has assets of nearly half a million dollars. A friend of mine who made it his business to supply patients with Catholic literature discovered one day that the *Messenger of the Sacred Heart* disappeared into the Sisters' section before it was in the house twenty-four hours. What do you think of that?"

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The Milwaukee *Catholic Citizen* (Vol. 45, No. 45) anticipates a falling-off of the Socialist vote this year because Eugene V. Debs, who led the party as its presidential candidate in 1900, 1904, 1908, and 1912, is not running in 1916, and "the great emotional appeal which there was in his personality" is consequently "wanting in the present campaign." The *Christian Socialist*, on the other hand (Vol. 13, No. 40), thinks that "big gains are assured for Socialism in November." *Nous verrons.*

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Eugene V. Debs, by the way, has not dropped out of politics altogether. He is a candidate for Congress in the fifth Indiana district. The Socialist campaign manager, Carl D. Thompson, is "convinced that nine congressmen wearing the Socialist badge will be elected in November," including Mr. Debs, in whose district there are 6,000 organized miners who are said to be "nearly all Socialists."

The hopes of the Socialist party, according to Mr. Thompson (quoted in the *Christian Socialist*, Vol. 13, No. 40), are chiefly centered in Oklahoma, where four members of the party are running for Congress. "We are going to sweep Oklahoma from end to end," he says, "and the rest of the country is going to feel our influence powerfully."

A month from now we shall be able to tell whether these prophecies and expectations were well founded.

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"There are seventy Catholic weeklies in the United States, but not more than twenty of these have an editorial page of notable strength," says the *Catholic Citizen* (Vol. 45, No. 45). We should like to have

the *Citizen* name the other nineteen. Among those that are on our exchange list we can scarcely count more than half a dozen.

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"Manna Almanac for Children" is the title of a new Catholic year book published by the Society of the Divine Saviour, St. Nazianz, Wis. The text is well selected and illustrated with many wood-cuts and half-tones. It ought to prove attractive to Catholic children. (Price 15 cents).

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There are many factors silently working against the Catholic Church, and especially against Catholic education. A writer in *America* (Vol. 25, No. 24, p. 568) says:

"Recently I was in a position to observe the workings of a most important school agency. I was surprised at the number of well-to-do Catholic parents who apply to this agency for advice as to the schools to which they should send their children. The agency's policy is never to recommend a Catholic school, unless one is insisted upon, in which case only one Catholic school is recommended along with two or three non-Catholic schools. A natural result of this policy is that children of well-to-do Catholic parents are sent to non-Catholic schools."

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The Fathers of the Most Precious Blood have issued a beautifully printed and illustrated souvenir of the silver jubilee of St. Joseph's College, which they conduct near Rensselaer, Ind. The editor of this REVIEW well remembers how St. Joseph's was founded, under difficulties, and has watched its steady progress with pleasure. We are very glad to know that this college now ranks with the best of its class in the United States. *Ad multos faustissimosque annos!*

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Even the ablest writers occasionally commit grievous blunders, and careless editors sometimes assist in perpetuating them. Thus V. Rev. Vincent McNabb, O. P., concludes a letter to the London *Tablet* (No. 3980) with this astounding statement: "Thus, again, in theology I deem that Probabilism is compatible with Catholic doctrine. But I am so far from accepting it that, as a Probabiliorist, I think Probabilism absurd and

immoral." Imagine, if you can, the howl that would go up if the FORTNIGHTLY REVIEW allowed one of its contributors to make such a crazy statement!

Many of our readers patronize the business houses who advertise in the FORTNIGHTLY REVIEW, but most of them forget to mention why they do so. Just say when you are making a purchase: "I trade with your firm because you advertise in the FORTNIGHTLY REVIEW." This may appear to some a trivial matter. Yet it helps the REVIEW materially.

The Encyclopedia Press reprints in the form of a leaflet a paper contributed to the *N. Y. Times* by the Rev. John J. Wynne, S. J., on "Catholic Schools." It is choke-full of important and interesting facts and, if circulated widely, will do much towards dispelling prejudice and enabling non-Catholics to understand the Catholic school system and the motives underlying it. We note with satisfaction that the author does not share the hopes of some enthusiasts concerning the Gary system. "An extra hour or so added to the ordinary school time every day," he says, "as advocated by some who favor the Gary system, will not satisfy the needs of the children. To be effective religion must be an integral part of any school course, and it must be taught by those who live it in experience as well as by profession" (p. 13).

Campaigning methods come in for a good deal of space in Mr. J. B. Bishop's new book, "Presidential Nominations and Elections" (Scribner). Of particular interest is the use of caricature, which, though doubtless begun earlier in a feeble way, assumed its first real importance in Jackson's time. At the outset this weapon appears to have taken the form of lithographed broadsides for general circulation. London *Punch* set the example of making a newspaper its vehicle, and our American journals followed by degrees. The thirty specimen reproductions of campaign cartoons in Mr. Bishop's book range from the primitive humor of the artist Clay to the sophisticated styles of Nast and Gillam, the largest single subject being Blaine's variegated pillory in *Puck*.

Nast created some partisan emblems that still survive, as the Republican elephant, the Democratic donkey, and the Tammany tiger.

The new National Defense Act, signed by President Wilson on June 3, contains a clause which provides for the compulsory conscription of American citizens between the ages of 18 and 45 in time of war. This clause (Sect. 79), according to the *Survey* (Sept. 16), was smuggled into the act while it was before the conference committee of both houses. "Section 79," says our contemporary, "would never have passed either house, had its real character been understood." But why did the President sign a bill with such an objectionable provision?

Dr. Philip R. McDevitt, the new Bishop of Harrisburg, has made for himself an enviable name by his wise and energetic administration of the parochial schools of the Archdiocese of Philadelphia, of which he was for a number of years superintendent. It seems safe to predict that the diocese of Harrisburg will prosper under his prudent leadership. The cause of Catholic education has gained another strong champion in our hierarchy. *Ad multos annos!*

The Philadelphia *North American* says that if the paper famine gets much worse, even Mexican money may have some actual value.

Another readable German almanac published in this country, besides the two mentioned in our last issue (p. 300), is "Der Wanderer-Kalender," of St. Paul. The issue for 1917, which reached us Sept. 25, is the sixteenth of this valuable year book. Quite naturally, most of the space is taken up with articles and pictures referring to the great war. It is refreshing to see the editor take such a truly Catholic view of that calamity in his preface. "The war," he says, "is a judgment, not upon individuals or nations or particular transgressions; but a judgment upon sinful ideas entertained by men of all nations, and which have been trying to gain the upper hand,—sensuality, greed, pride of life, infidelity, etc." From this exalted point of view, as Mr. Matt rightly insists, the war has its lessons for



all nations, including those of the New World. The "Wanderer-Kalender" is published by the Wanderer Printing Co., St. Paul, Minn., and retails for 25 cents.

One of the most pathetic pastoral letters we have ever read is that addressed by Bishop Latulippe, of Haileybury, Ont., to that portion of his flock which was so sorely tried by the destructive forest fires of July 20. (See *L'Action Catholique*, daily ed., No. 2658). One of the priests of the diocese, Abbé Gagné, died in ministering to the imperilled inhabitants of Nushka. The total number of lives lost in the terrible conflagration, we note from the Bishop's letter, was 209. Besides, 500 families lost their homes and crops. Several schools and chapels were destroyed.

The *Denver Catholic Register* (Vol. 12, No. 8) refers to the *Buffalo Echo*, which we frequently quote, as "one of the youngest but also one of the best Catholic papers in America." The compliment is well deserved.

At the New York meeting of the Catholic Press Association a newspaper man employed on the "yellow" *World* declared that Catholic editors do not face ecclesiastical scandals squarely but "dodge the problems instead of handling them frankly and bravely." In a case where a priest gets into trouble and is disciplined by his bishop, for instance, according to this critic, the diocesan paper should give "a brief, unvarnished recital of the facts." The official organ of the Diocese of Hartford, the *Catholic Transcript* (Vol. 19, No. 15), commenting on this advice, says that it is addressed either to the editors of the diocesan weeklies or, over their heads, to the bishops. An editor "should not be asked to do the impossible." He cannot give the facts, as a rule, because he does not know them. For the bishops our confrère holds no brief, but pleads as it were in extenuation of their silence: "We should prefer to have the bishop tell his own story respecting the shortcomings of those under his jurisdiction. He knows the facts, and being a man of prudence, he knows what ought to be made public and what ought to

be suppressed.... The columns of the Catholic press are always at the disposal of the bishops."

The Little Rock *Guardian* (Vol. 6, No. 28) allows an anonymous correspondent, who admits he has not read the FORTNIGHTLY REVIEW for twenty years, to say:

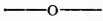
"Like some good professors whom we knew on the other side of the ocean Editor Preuss confounds Masonry with original sin; and all secret societies, except those that bear his national imprimatur, are on the suspect list."

We do not know who this anonymous liar is, nor do we care, except in so far as, considering the warning embodied in the 8th verse of the 21st chapter of the Apocalypse, we must regard his case with sadness.

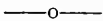
There is no denying that the Catholic public as well as the non-Catholic public patronize the sensational, not to say ribald, press. It is often denounced of course, but supported just the same. In regard to their own papers, on the contrary, Catholics are apt to be intolerant to the last degree. —*Ave Maria*, Vol. 4, No. 14.

There comes to us, "avec cordial hommage de l'auteur," a copy of Bulletin No. 23 of the Department of Agriculture of the Province of Quebec, Canada. It is an illustrated popular brochure, by our old friend, the V. Rev. Canon V. A. Huard, on "Les Principales Espèces d'Insectes nuisibles et de Maladies végétales." Most of these noxious insects and diseases, e. g. the clothes moth, the house fly, the flea, the bot fly, the flea beetle, the cabbage louse, the June bug, the chinch bug, the Hessian fly, the grasshopper, the brown rot, the apple fungus, etc., occur also in this country, and the author's brief instructions on how to get rid of them (for the brochure is devoted mainly to this practical purpose) are of universal application. Canon Huard, as most of our readers know, is editor of the *Naturaliste Canadien* and official entomologist of the Province of Quebec. We cannot but wish we had a few able priests like him in governmental employ in this country.

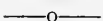
We have reason to be proud of the past glories of the Church, and a little occasional boasting on this score is perhaps excusable. But we should not forget that we also have the duty of living up to our glorious past. Mr. Benedict Elder, in a recent letter, recalls that the founder of the St. Vincent de Paul Society was moved by the thought that "We Catholics are punished for having prided ourselves too much on the past, for having met with too much scorn the taunts of unbelievers, and for holding up, to justify ourselves in their eyes, our philosophers and our poets and other great men of the past. Better than pointing to them we must make haste to fill their places that are vacant."



It was written of a man who died recently that "to be in his home surrounded by his children was his chief delight, as he looked upon his home as life's best reward and life's best defense." This should be the case generally with married men, heads of families. The family is the club that has the first claim upon their time and their social gifts. This, it is true, will not gain them the reputation of being "good fellows," but it is essential to the character of a good man—and that is more important. We need more good men, and not quite so many "good fellows."—*Sacred Heart Review*, Vol. 56, No. 1.



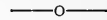
The Catholic Literary Club of Leavenworth, Kansas, whose work we have repeatedly referred to in this REVIEW, has sent us a fine programme for the year 1916-17. A special feature this year will be a study and review of the writings of well-known English and American Catholic authors. The eminently Catholic tone of the programme of this association deserves special praise to-day, when so many so-called "Catholic societies" imitate the inane proceedings of clubs and bodies whose only ambition seems to be to have "a good time." One of the meetings will be devoted to the growth of the Catholic Church in Kansas, another to the work of our Catholic institutions and parochial schools. A study of this programme might prove helpful to other Catholic women's clubs.



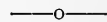
The Rev. John E. Rothensteiner, pastor of the Church of the Holy Ghost, St. Louis, Mo., has published in the form of a slender pamphlet "Deutsche Lieder eines Amerikaners." Father Rothensteiner is a poet of rare talent, and some of the verses embodied in this booklet are among the best he has written. The spirit and purpose of the collection are indicated by the motto on the title page: "Für Deutschland gegen die Rasselbande; Doch ewig treu dem Vaterlande." The two stanzas titled "Our Harmsworth Press" no doubt voice the sentiments of many others besides pro-German sympathizers. We quote:

"Ihr logt das Blaue vom Himmel,  
Das Laub von den Bäumen fort,  
Und von dem vertrackten Gemimmel,  
Da glaubt man jedes Wort.

Zu lang doch habt ihr das Lügen  
Betrieben als eigenste Kunst;  
Jetzt mögt ihr den Teufel betrügen,  
Ihr Ritter vom blauen Dunst!"



As against the clamors of the "reformers" it cannot be sufficiently emphasized that, as Professor Foerster shows in his book, "Marriage and the Sex Problem," the present age is suffering from a surfeit rather than a dearth of sexual thought, and by far the most important principle in the hygiene of sexual instruction is that the imagination should be kept as free as possible from sexual images.



The British newspapers are hard hit by the conditions of war-time. The London *Morning Post*, for instance, a stalwart and usually highly prosperous organ of the aristocracy, now frequently appears with but eight pages to an issue. One of these eight-page issues of recent date contains only eleven and one-half columns of advertising. Of the news pages one is devoted to the long death-list of officers and to army and navy orders; two to the news of the day, particularly the war; while the rest is mostly given over to miscellany. The paper is a mere ghost of the thick and newsy *Morning Post* of ante-bellum days. The expenses have manifestly been cut to the bone. Even so, with the rising costs, the wonder

is how British newspapers of lesser resource manage to survive.

The following editorial remark of the Milwaukee *Catholic Citizen* (Vol. 45, No. 37) is both true and timely:

'It is the curse of kings to be attended by slaves,' says Shakespeare; and Bacon declared that 'the worst enemies of kings are flatterers.' These philosophers wrote in the day of absolute monarchs; but the old disease of servility has lasted down the ages. It encompasses all men of power and authority, whether in Church or State, whether in monarchy or republic. Low browed baseness still wafts perfume to pride and 'bends the supple hinges of the knee that thrift may follow fawning.' The servile spirit is a detriment to all institutions, even the most sacred. It is bred in the atmosphere of courts; but it is particularly out of place in a democracy because here men of courage, sincerity and independence are most necessary;—manly men who are brave enough to stand up in the face of frowning power, against the behests of the majority and the show of numbers."

On the disputed orthography of the name "Teresa" Father Benedict Zimmerman, O. D. C., says in Vol. XIV, p. 516, of the *Catholic Encyclopedia*:

"A word must be added on the orthography of her name. It has of late become

the fashion to write her name Teresa or Teresia, without h, not only in Spanish and Italian, where the h could have no place, but also in French, German, and Latin, which ought to preserve the etymological spelling. As it is derived from a Greek name, *Tharasia*, the saintly wife of St. Paulinus, of Nola, it should be written Theresia in German and Latin and Thérèse in French."

Father Zimmerman and the *Catholic Encyclopedia* do not follow out the analogy in English.

Every soul that enters the wilderness of the world is faced with the terror of its own isolation, a loneliness impossible of being shared with another; it flies to books for the comfort of experiences similar to its own; its greatest curiosity is to get within the envelope of another soul, to taste of its sensations, to live by proxy in its joys and sorrows.

#### Books Received

German Culture, Catholicism, and the War. A Defense against the Book "La Guerre Allemande et le Catholicisme," Published by George Pfeilschifter, Professor of Theology at the University of Freiburg in Breisgau, in conjunction with G. Briefs, G. B. Ebers, M. von Faulhaber, H. Finke, H. von Grauert, K. Hoerber, F. X. Kiefl, A. Knoepfler, P. Lippert, J. Mausbach, A. Meister, K. Muth, A. Pieper, H. Platz, J. Sauer, F. Sawicki, J. Schmidlin, H. Schroers, W. B. Switalski. Authorized American Edition. 448 pp. 8vo. St. Paul, Minn.: Wanderer Printing Co. 1916. 75 cts. (Wrapper).

The Ancient World from the Earliest Times to 800 A. D. By Francis S. Betten, S. J. xviii & 299 pp. 12mo. Boston, New York, and Chicago: Allyn & Bacon.

Statement of Ownership, Management, etc., Required by the Act of August 24th, 1912, of the Fortnightly Review, published semi-monthly at St. Louis, Mo., for Oct. 1st, 1916,

Editor, Arthur Preuss, 18 South 6th Str., St. Louis, Mo.

Business Manager, Same.

Publisher, Same.

Owner, Same.

Known bondholders, mortgagees, and other security holders, None.

Sworn to and Subscribed before me this 25th of Sept., 1916.

(Seal)

(Signed) ARTHUR PREUSS.

Victor J. Gummersbach,  
Notary Public.

*For a Good, Substantial, Tasty Meal,*  
COOKED GERMAN STYLE,

—GO TO—

*Koerner's Restaurant*

408 Washington Ave.

St. Louis, Mo.

## BARGAINS IN SECOND-HAND BOOKS

(All orders must be accompanied by cash)

*Falls, J. C. E.* Three Years in the Libyan Desert. With 61 Illustrations. St. Louis, 1911. (A fascinating account of Monsignor Kaufmann's expedition to the early Christian ruins of Cyrenaica in the Turkish wilayet Barca, which led to the discovery of the marble city of Menas, the "Egyptian Lourdes," and its excavation by the Beduins. This handsome volume was published only a few years ago at \$4.50 net. We have a few copies we can sell at \$2.50, like new).

*Barrett, B. (O. S. B.)* Footprints of the Ancient Scottish Church, London, 1914. (This volume gathers together many interesting facts relating to the ancient religion which once held sway in Scotland. The chapters on "Fairs," "Holy Wells," and "Honours Paid to the Blessed Virgin Mary" are of special value. This book was published in 1914 at \$1.80 net. We have a few fine copies for sale for 80 cents a piece).

*Willoughby, W. W.* The Rights and Duties of American Citizenship. N. Y., 1898. 50 cts. (A handbook of practical information as to the rights and duties which attach to American citizenship).

*Stückl, A.* Geschichte der neueren Philosophie von Baco und Cartesius bis zur Gegenwart. 2 vols. Mayence, 1883. \$3. (A valuable contribution to the history of philosophy by one of the leading coryphaei of the neo-Scholastic movement).

*Zimmermann, F. (C. p. Op.)* Die Abendmesse in Geschichte und Gegenwart. Vienna, 1914. \$1.50. ("Die erste Arbeit, welche sich mit diesem Thema ausschließlich beschäftigt... Möge die Arbeit hinausgehen in alle Welt und die Scheu vor dem Worte Abendmesse aus den Herzen und Lippen nehmen, so dass alle, welche das religiöse Elend der Grossstadt kennen und fühlen, vertrauensvoll die Bischöfe und den hl. Vater zu bitten wagen, die Abendmesse für die Grossstädte in Erwägung zu ziehen."—Vorwort).

*Meigs, W. M.* The Life of Thomas Hart Benton. Philadelphia, 1904. \$1.50. (Senator Benton of Missouri was one of the first public men of his day. The author of this interesting life has laid under contribution all available sources, edited and unedited).

*M'Gloin, F.* The Mystery of the Holy Trinity on Oldest Judaism. Phila., 1916 \$1. (An attempt to show that the Jewish Patriarchs and Prophets of the O. T. had an explicit knowledge of the Trinity, whereas the people did not. "A splendid contribution to theological studies," says Archbishop Blenk in the preface.)

*Garrahan, G. J. (S. J.)* Prose Types in Newman. A Book of Selections from the Writings of Cardinal Newman. N. Y., 1916. 65 cts. (Meant to furnish material for the study of the so-called forms of discourse or recognized types of literary expression. The selections are sufficiently diverse in content and style to give the student an insight into the varying moods of a great and classic prose).

*Augustine, St.* On Christian Doctrine; and The Enchiridion, tr. by J. F. Shaw; On Catechizing the Ignorant and On Faith and the Creed, tr. by S. D. Salmond. Edinburgh, 1892. \$2.00. (A fine copy of a portion of what still remains the best English translation of St. Augustine's works).

*Devine, Arthur (Passionist).* The Sacraments Explained according to the Teaching of the Catholic Church. With an Introductory Treatise on Grace. 3rd ed. London, 1905. \$1. (This is one of the best English treatises extant on Grace and the Sacraments. It is written in popular language).

*Girardey, F. (C. S. S. R.)* Prayer: Its Necessity, its Power, its Conditions. St. Louis, 1916.

90 cts. (A splendid book for spiritual reading, based on the teaching of St. Alphonsus).

*Humphrey, Wm. (S. J.)* The One Mediator, or Sacrifice and Sacraments. London, 1890. \$1.25. (This work has a well-deserved reputation besides the author's other writings, "The Divine Teacher," "The Written Word," etc. It treats principally of Christ in his office as High Priest).

*Byckelmann, C., Finck, F. N., et al.* Geschichte der christlichen Litteraturen des Orients. Leipzig, 1907. \$1.50. (Comprises the Christian literature of Syria, Arabia, Armenia, and of the Copts and Ethiopians, from their beginnings to the present time).

*Schneider, Aug. (O. S. B.)* Erklärung der Regel des hl. Benedikt. Ratisbon 1879. 75 cts. (This is considered by some members of the Benedictine Order the best explanation of the Rule of St. Benedict yet written in America).

*Barnes, A. S.* The Early Church in the Light of the Monuments. Illustrated. London, 1913. \$1.25. (This is a volume of the well-known "Westminster Library." It is the best Catholic handbook of Christian archaeology available in English. It is beautifully illustrated.)

*Gietmann, G., and Sörensen, J. (S. J.)* Kunstlehre. 5 vols. Freiburg, 1899 sqq. \$8. (Comprises "Allgemeine Aesthetik," "Poetik und Mimik," "Musik-Aesthetik," "Malerei, Bildnerei und schmückende Kunst" and "Aesthetik der Baukunst." All illustrated. A classic).

*Pierson, Garrett.* The Mass in the Infant Church. Dublin, 1909. \$1. (A search for the Mass in the period from 150 to 250 A. D. Much attention is paid to the views of Renz and Wieland. The author succeeds in clearing up some difficulties centering around the idea of sacrifice in the early Church.)

*Fitzmaurice-Kelly, J.* A History of Spanish Literature. N. Y., 1898. \$1.15. (This is an extremely well-written and readable account of the contribution of the Castilian tongue to the world's literature. The heroic age of Carlos Quinto to the death of Felipe IV (some 150 years) is treated at considerable length and with keen insight).

*Brandenburg, M.* Gottesdienst und Kirchenausstattung. Nachschlagebuch für kath. Geistliche und Kirchenbeamte mit Berücksichtigung der Verhältnisse ohne feierliche Assistenz. Berlin, 1903. \$1. (A handbook of church ornamentation, with instructions to pastors who are alone, or have but one assistant, to carry out the liturgical prescriptions in regard to the celebration of feasts, etc.).

*Cathrein, V. (S. J.)* Die Einheit des sittlichen Bewusstseins der Menschheit. Eine ethnographische Untersuchung. 3 vols. Freiburg, 1914 \$8. (A thorough and comprehensive inquiry into the moral beliefs of all nations, civilized, barbaric, and savage. Vol. I deals with the civilized nations of Europe and the uncivilized tribes of Europe, Asia, and N. Africa; Vol. II, with the barbaric and savage tribes of S. Africa and N. America; Vol. III, with those of S. America, Australia, and Oceania. The proof of the presence of correct primary moral judgments in all nations and races, even those once regarded as lacking moral beliefs, is clear and convincing. Fr. C.'s book is a necessary preamble and supplement to all text-books on moral theology, and, incidentally, is of great apologetic value).

*Boyle, P. (C. M.)* On the Priesthood. A Treatise in Six Books by St. John Chrysostom, translated into English. 2nd ed. Dublin, 1910. 85 cts.

The Fortnightly Review, St. Louis, Missouri

# The Fortnightly Review

VOL. XXIII, NO. 21

ST. LOUIS, MISSOURI

November 1, 1916

## Promoting the Catholic Press

The practical measures for promoting the Catholic press, which were adopted by the New York organization of German speaking Catholics at its recent annual convention (see our No. 20, page 294) are the following, according to the Buffalo *Aurora* (Vol. 66, No. 6):

The president is instructed to address a circular to all the branch societies, setting forth the need of at least one Catholic paper in every Catholic home. The secretaries of the different branches are to incorporate in every circular or other official notice which they send out to the members in the course of next year, these questions:

1) Do you keep a Catholic paper? Answer yes or no.

2) If you keep one or more Catholic papers, give their titles. Please answer these questions at your earliest convenience and return to the secretary of your branch.

After six months each secretary is expected to send to the district secretary the names and addresses of all those members who have answered the first of the aforesaid questions with "No" or left it unanswered.

The names are to be collected by the district secretary, who is then to appoint voluntary committees who will visit each delinquent member and try to induce him to subscribe for some Catholic paper. Those who refuse

shall receive gratis four consecutive numbers of the *Echo* or the *Aurora*, two excellent Catholic papers published at Buffalo. Those branch societies which are able to do so are requested to pay a year's subscription to some Catholic paper for each negligent member from the treasury.

We are eager to know just what this movement will accomplish. No matter what the result, Mr. Korz and his fellow-laborers on behalf of the Catholic press deserve credit for at least making a serious effort to get the members of the New York Staatsverband practically interested in this great and necessary modern apostolate. Most of our societies have not even done that much.

Meanwhile the Catholic press depends largely on the efforts of zealous and enlightened individuals. That there are such, even in out-of-the-way places and among different nationalities, is a blessing and a comfort. Thus a Bohemian school teacher away up in North Dakota wrote us the other day that while he was not able to do anything for the FORTNIGHTLY REVIEW, to which he is deeply attached, and which he would like very much to assist, he has succeeded in getting some Catholic paper—Bohemian, German or English—into every home in the parish,—and this despite the apathy of the pastor.

Luckily, while some pastors are apathetic, there are others who do not shrink from making personal sacrifices for the Catholic press. We know

of one who supplies forty families in his congregation who are either too poor or too indifferent to subscribe on their own account, with Catholic newspapers,—not wishy-washy sheets of the namby-pamby or purely polemic kind, but real live newspapers, apt to interest every red-blooded man, woman or child. Another wrote us the other day: "I wish you would send sample copies of the REVIEW, two or three consecutive issues, to the gentlemen whose addresses you will find on the enclosed slip. The list embraces practically all the cultured people of my parish. All of them might, could, and should take the REVIEW; most of them, I am sure, would enjoy it after a while, and profit by its perusal. After they have received two or three copies, I am going to pay them a visit and talk the matter over, taking subscriptions personally if I find it advisable and you have no objections. I feel that we pastors must multiply our efforts on behalf of the Catholic press, the need of which is becoming more evident and more urgent from day to day. If we neglect to do our full duty towards the Catholic press, who shall do it? And how can we hope that the Church will have the powerful public defenders she will need when persecution comes upon her in this country, which will surely be the case, perhaps sooner than most of us now dream. *Pergas!*"

We greatly appreciate such coöperation and wish it were more frequent.

### Cardinal O'Connell's Address in the Congressional Record

The Sacramento (Cal.) *Catholic Herald* says editorially (Vol. 9, No. 32):

"Catholics are gradually learning the wisdom displayed by their opponents. Senator Weeks of this State once delivered a strong speech setting forth all the doctrines, etc.,

of Christian Science. It, of course, as a speech from a Senator, became a part of the *Congressional Record*, and as such entitled to be sent out to the country free. Congressman Tague of Massachusetts has incorporated in a speech of his the discourse of Cardinal O'Connell before the American Federation of Catholic Societies, explaining the position of the Church in the United States. Thus the Cardinal's remarks are now a part of the *Congressional Record* with the right to all that goes with that fact."

The last sentence of this quotation means that Cardinal O'Connell's address, incorporated with Mr. Tague's speech and printed in the *Congressional Record*, can now be sent out free of charge in unlimited quantities. This seems reason indeed for congratulation;—but is it?

Instead of congratulating ourselves on this clever "coup" of the Massachusetts congressman, let us coolly envisage the fact that an abuse is an abuse, no matter by whom committed. The *Congressional Record* is published for the sole purpose of reporting the proceedings of Congress. To keep the public informed of these proceedings, the government prints this daily record and allows it to be sent post-free through the mails. Quite naturally, while the Catholic papers, or at least some of them, are elated at having a Catholic speech propagated in this manner at government expense, non-Catholic journals are chagrined. "What the Protestants never even thought of doing," says one of them, "the Catholics have done. The government is to print, publish, and circulate sectarian literature for the Roman Catholic Church."—"What does the Catholic Church hope to profit by thus taking advantage of an intolerable abuse, against which good citizens have been for a long time protesting?" asks another, and adds: "A church that pretends to the highest standards of

morality ought rather to combat such abuses." This is what the more conservative papers are saying. We must refrain from reproducing the comments of the frenzied A. P. A. press.

There may be room for a difference of opinion in this matter; but our honest conviction is that nothing can be gained for the Catholic cause by such methods, and every successful attempt to spread Catholic literature at the expense of the government—no matter what justification may apparently be derived from the example of others and the connivance of pork-barrel politicians—in the long run is sure to prove a boomerang.

Presumably Cardinal O'Connell had no knowledge of the action taken by Mr. Tague, and a protest against the publication of his speech may be expected from that eminent prelate.

EPPUS.

### Apologists and "Bad" Popes

History, rightly understood, will undoubtedly lead a man to the Catholic Church. There is thus a point at which the historian and the apologist meet. Just as Augustine argued from the marvelous spread of the Church to her divine mission, so historian and apologist turn to her history for the ever recurring evidence of a divine impress upon her, through the ages. The charge is often made that this attitude gives a bias to Catholic historians, and causes apologists to make false and exaggerated statements. In fact, that such a subject as "bad" popes should receive distinct treatment at Catholic hands is regarded in some quarters as a new departure, a noteworthy advance.

This is, however, an undue reflection on the polemics of the past. Catholics, of course, are accustomed to glory, and with reason, in the splendid record of the popes; but few of us would maintain that this glory has been wholly

unsullied by individual departures from the true spirit of Christ. It is not surprising that Catholics do not compose volumes in which they assemble the biographies of pontiffs who lapsed; for pious ears have no craving for scandal, whether in past history or in the news of the day. And what historian would be reckoned a scavenger, or a vulture, delighting in the rotten carrion of the past? The evil in historic records is only singled out when necessary to complete the picture, as presented in accordance with truth; we may use it to point a moral, or to drive home a lesson. Why any Catholic, for apologetic reasons, should seek to conceal, or to lessen in the slightest degree the iniquity that reached even to the pontifical throne, we cannot fathom. While we claim sanctity as a mark of the Church in every age, to overlook the charred portions of the story is a serious lapse from historical fairness.

That Catholic writers have sometimes offended in this matter is true. But the greatest defenders our faith has had in this country have been accustomed to take facts as they found them. Thus Archbishop Purcell, in his debate with Alexander Campbell, made no effort to shield any pope legitimately attacked. He says: "I have no special brief to offer for a pope who is a bad man."—"I should not be surprised if at this moment these bad popes were expiating their crimes in the penal fires of hell." (Purcell-Campbell Debate, edition of 1837, p. 145). This does not look like dishonest apologetic. Dr. Purcell admits about twenty unworthy popes; but remarks that the proportion does not equal one to twelve. Archbishop Hughes, in his lecture on "The Admixture of Civil and Ecclesiastical Power in the Middle Ages" (delivered in New York, Dec. 18, 1843) says: "It is the genius of that [*i. e.* the

Catholic] Church to conceal nothing of her doctrines or of her history; since the scandals, as well as the good, which have marked her progress in the world, are woven up in the annals of her history, by her own best writers, with the same impartial fidelity." Bishop England, in answer to Auditor, who wrote "surely the body was not better than the head," declared: "A man with a well organized body may have a faulty head: for aught we know, our accuser himself may be an example." Further: "We do not deny that there have been very bad men in the papal chair; but, in the lapse of 1800 years, it would be very extraordinary, if that situation were filled uniformly by men who were models of sanctity." In his comments on the popes enumerated by Auditor, he admits charges which since his time historical investigation has overthrown; for instance, in the case of Boniface VIII.

These extracts, taken from three of our early apologists, are fairly typical of the common attitude. Admissions, or rather the strict adherence to truth thus manifested, are not of the kind desired by those who would reduce the Church to the level of the sects, and give her a place with other sinners on the mourning bench. The difficulty with many is well expressed by James Kent Stone, in "The Invitation Heeded," p. 127: "What a blessed thing, to be sure, it would be for all of us, if Rome would only confess that she too had gone astray! We should all then be in the same boat. There would then be no uncomfortable authority staring our pride in the face. And we should have the unspeakable satisfaction of knowing that in all the world there would be no more truth, no certainty, and no means of recovering what we had forever lost." We should then live, I may add, in the ideal world of the pragmatist.

As a matter of fact, the lives of the Roman pontiffs gain, rather than lose, from careful scrutiny. Modern historical study has gone farther to elevate than to degrade the record of the Holy See. The special Providence that watches over the Church manifests itself in two ways: first, by raising up men of unusual worth, into whose hands her authority is committed, and secondly, in preserving the Church in all her purity, despite the iniquity that sometimes invades even the sanctuary. Hence, with a longer or shorter enumeration of criminal pontiffs, the apologist need not be much concerned. A "bad" pope, in the sense of one who corrupts the office itself, is an impossibility. It is because the term "bad" is somewhat of a misnomer, that we place it between quotation marks; we speak of bad men who were popes, rather than of "bad popes." Without any misgiving the Church has opened her archives to the scholars of the world; antiquarian maggots may feast on putrid sores, here and there, but the unbiased historian, with a true perspective, sees good and evil in their proper light.

FRANCIS J. WALSH

Mt. St. Mary's Seminary

### **Dr. Scharf and His Catholic News Bulletin**

The 1916 Report of the K. of C. Commission on Religious Prejudices severely condemns Dr. Scharf and his Catholic News Bulletin, which, by the way, we have not seen for quite a while. Says the Report:

"Under the head of graft, the so-called Catholic Bulletin, published at Washington by the so-called Catholic News Agency, is deserving of first place. The man conducting this 'Agency' has been denounced repeat-



edly by Catholics, both cleric and lay; he has been tried and expelled from the Knights of Columbus; still he assumes to represent the Catholic people, and trades under this false pretence with such gullible patrons as he can find. His paper is in no sense a Catholic paper; on the contrary, both its purpose and its policy are inimical to the interests and the teaching of the Church and her people."

It seems that Dr. Scharf has lately been discussing in his Bulletin (which, be it remarked in parenthesis, does not claim to be a "paper"), the Mexican policy of the administration, Mr. Wilson's attitude towards the European war, and kindred subjects, and has been advising Catholics generally to vote the straight Republican ticket.

When the attention of a gentleman high in the councils of the Republican party was called to this activity some time ago, the assurance was given that "Dr. Scharf would be soft-pedalled." Yet, evidently nothing was done, for the wily "Doctor" continued his propaganda, and surely has not been paying for his pro-Republican campaign literature out of his own pocket.

We do not attach undue importance to "Catholic politicians" of the stamp of Dr. Scharf; but it is just as well that they are watched, and, if need be, exposed by the Commission on Religious Prejudices, for their activity necessarily creates prejudice.

## Whence Came the American Indians?

### II

Concerning the almost incredibly small population of pre-Columbian America, Fr. Morice asks: "But what is this number (1,150,000 souls) for such an immense territory, in comparison with the Mongol hordes, not to speak of more densely populated countries, whose people in the Middle Ages caused the earth to tremble un-

der the hoofs of their horses? And yet the manner of life was about the same in the East and the West, in Asia and in America, while the soil of the United States is far richer, less arid, and more productive than the grassy steppes of Tartary."

The sparse Indian population of this continent suffices to render very probable that an immigration followed the one which had filled the other continent. On the other hand, when we speak of North America, it is evident that it is in the nearest region and in the one easiest of access that we must seek the point of departure of those who had come thither before the post-Columbian invasion.

Another well established fact is that, despite the scattered aboriginal population of the New World, there is no other part of the globe where there is proportionately such a large number of stocks absolutely distinct from an ethnological point of view. "Choose," says Cardinal Wiseman, "that part of the Old World where you find the greatest number of languages spoken; then take at random an equal division in any region of America, occupied by the aborigines, and you will surely find a far greater number of different languages among the latter."

North of Mexico alone we have no less than 58 distinct ethnic families, whose languages possess only certain vague and general characteristics in common. Their grammar and morphology are entirely different. This astonishing linguistic variety, especially of the different stocks, cannot be explained by a low cultural status. It rather suggests a distant, foreign cause for each stock, *i. e.*, "an accidental introduction having its origin in very different quarters."

Another fact which we shall mention in this connection has often been commented upon by students of Ameri-

can linguistic families. It is thus stated in the "Handbook of American Indians:" "A marked feature of the distribution of Indian linguistic families north of Mexico is the presence or former existence in what are now the States of California and Oregon of more than one-third of the total number, while some other stocks (Algonquin, Athapascan, Siouan, Shoshonean, Eskimauan) have a very wide distribution. The Pacific coast contrasts with the Atlantic by reason of the multiplicity of its linguistic families as compared with the few on the eastern littoral."

Fr. Morice finds only one explanation for this great number of totally different aboriginal forms of speech on the Pacific coast. "The majority of the Indians of Canada consists of the wreckage brought over from the neighboring continent; they are the descendants of Asiatics thrown by accident upon the Pacific shore, which became the refuge of adventurers from the West. Or again, they came to the regions which they now inhabit in the course of voluntary or forced migrations from the northwest corner of the continent, or from the Aleutian Islands. This is the case with the Dénés.

The sparsity of the aboriginal population forbids any theory of its autochthonous origin, but rather implies a relatively recent immigration; while the striking fact that the larger number of stocks, into which this population is now divided, have their home on the Pacific coast, clearly indicates that Asia, the neighboring land, contains their cradle. Nor is it necessary that this original land,—eastern Siberia,—should preserve the memory of those who left for new shores. But of this, too, we have evidence. For there is a tradition among the people of eastern Siberia that two important tribes—the Chelagis and the Omokis,

—left them long ago to seek other climes.

When the Dénés of Canada are asked whence they came, they say that those who lived east of the Rocky Mountains came originally from the West and Northwest, while those of British Columbia, without knowing why, believe in an ancient immigration from the North. Almost all of them have a tradition more or less vague, that in the distant past they crossed a body of water strewn with many islands. The testimony of the Eastern Dénés is that their forbears came to America via Behring Strait, after having cut their way through a barbarous and immoral people, who still dwell on either side of the northern Pacific. From the tradition and mode of life of the Western Dénés it is reasonable to infer that the trend of their migration has constantly been from the North to the South, *i. e.* towards a more hospitable clime. Members of the Dénés family are found even today in New Mexico and Arizona,—the Navahoes and the Apaches, numerically the two principal Dénés tribes, dwelling there.

Fr. Morice cites another eminent missionary-ethnologist, the Rev. Leopold Ostermann, O. F. M., who has labored long among the Navahoes, as to their belief in a northern province. "The Navahoes have a vague tradition that there are farther north, other Navahoes or Dénés—Nahodloni, *i. e.* those who are also Navahoes." A summary of these and many other facts and traditions of the Dénés shows that the latter originally occupied a part of Asia, and crossed Behring Strait after having suffered at the hands of a people from Eastern Asia and of immigrant maritime tribes who had preceded them to the new home. After many years and successive migrations, passing through the territory that has since become Washington,

Oregon, and California, the pioneers reached New Mexico, Colorado, Oklahoma, and Texas, where, after the arrival of the Spanish, these people from afar gradually became known as the Navahoes and Apaches. Thus even the southwestern tribes of the American Indians can be traced northward and across Behring Strait to their original Asiatic homesteads.

ALBERT MUNTSCH, S. J.

### The Georgia Convent Inspection Law

The much-discussed convent inspection law passed by the legislature of Georgia and approved by Governor Harris under date of Aug. 21, 1916, reads as follows:

#### AN ACT

To provide for the inspection by State authorities of every private institution in which citizens of Georgia and of other States are kept in confinement by sanitariums, private hospitals, private asylums, private orphanages, Houses of the Good Shepherd, convents, monasteries, or any other institution under any other name, maintained by private individuals, corporations, churches, or charitable institutions within the State of Georgia, and for other purposes.

Section 1.—Be it enacted by the General Assembly of Georgia, and it is hereby enacted by authority of the same, that in addition to the statutory duties of the grand juries in the respective counties of the State, said grand jury shall at each regular term of the courts in their respective counties, appoint a committee of not less than five members from the grand jury, whose duty it shall be as soon as practicable after they are named on said committee, to visit, inspect, and carefully enquire into every such private sanitarium, hospital, asylum, House of the Good Shepherd, convent, and monastery, for the purpose of ascertaining what persons are confined within said institutions, and by what authority such persons are held within the same.

Section 2.—Be it further enacted by the General Assembly of Georgia, and it is hereby enacted by authority of the same, that it shall

be the duty of said committee appointed by the grand jury, to separately confer with each inmate of said institutions, for the purpose of ascertaining from said inmate how he or she came to be confined in said institution, and what service, if any, in the way of labor has been imposed upon said inmate, and whether said inmate desires to remain in the custody of said institution.

Section 3.—Be it enacted by the General Assembly of Georgia, and it is hereby enacted by authority of the same, that the said committee of enquiry shall report to the Judge and solicitor of said Superior Court, the names of any and all dissatisfied inmates of said institution, together with a brief summary of the facts in each case, and that this report shall either be made in open court, or, where the court is in vacation shall be published at the expense of the county, in the newspaper in which the legal advertisements of said county are published.

Section 4.—Be it enacted by the General Assembly of Georgia, and it is hereby enacted by authority of the same, that in every case where it is ascertained by said committee that any person is illegally deprived of his or her liberty in any of the institutions above named, said committee shall demand of the proprietor, keeper or custodian of said institution, the immediate liberation of such person; or, in case that such demand for the release of said person is not promptly complied with, upon the demand of the committee, it shall be the duty of the grand jury to specially present the owner, keeper, custodian, or manager of such institution in a special presentment for false imprisonment, and for holding persons to involuntary servitude, in violation of the Constitution of the State of Georgia and of the United States.

Section 5.—Be it further enacted that all laws and parts of laws in conflict with this act be, and the same are hereby repealed.

An aged member of a religious order, in communicating the text of this (the so-called Veasey) law to the *Dubuque Catholic Tribune*, adds the following remarkable comment (semi-weekly ed., Vol. I, No. 97):

"I believe it would be much better if such laws were made known generally. They show what many outside the Church think of us; and the sooner attention is attracted to such legislation, the better. To scold about bigotry is of no avail and has little effect on public opinion. Every law of this kind cries out: '*Videant consules!*' That an inspection of all our institutions cannot be avoided is the opinion of many contributors to the *Ecclesiastical Review*. Archbishop Messmer, of Milwaukee, and others have expressed this view. Why not prepare our people for what seems inevitable? There is no better means to do this than a statement of actual conditions. This might prove a warning for some in authority who think that disagreeable facts should be suppressed. In making these observations I have in mind some sentences from maxims of St. Ignatius of Loyola for June 13th: 'Persecution fans the fire of virtue. It should not be missing. If it is absent, virtue goes to sleep and is not aware of its service. Persecution centers attention on ourselves and makes us take care lest it find in us something which justly would deserve persecution.'"

### Warning Against Headache Mixtures

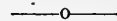
The medical journals are warning their readers very strongly of late against the use of so-called headache mixtures or powders.

The basis of practically all "headache remedies" is some coal-tar preparation. Some are built around phenacetin, some around aspirin, etc. Combined with one of these coal-tar preparations there is sometimes ordinary cooking soda, sometimes an effervescent powder, sometimes some drug derived from opium. From top to bottom there is not one entirely harmless drug in the list.

Every headache medicine, regardless of its name or what may be said on the label, contains one or more of these harmful drugs. If you wish to know something about them, send to the Bureau of Chemistry at Washington for bulletin 126, "The Harmful Effects of Acetanilid, Antipyrin, and Phenacetin;" and to the Department of Agriculture for farmers' bulletins No. 377, "Harmfulness of Headache Mixtures," and No. 393, "Habit-Forming Agents, Their Indiscriminate Sale and Use as a Menace to the Public Welfare."

This last bulletin, speaking of headache mixtures, says:

"These mixtures are advertised as cures or effective treatments for many ills of mankind, ranging from cholera morbus in infants to 'brain fag' and exhaustion, due to drunkenness. They have been the cause of many deaths and hundreds of cases of poisoning. The amount of acetanilid, acetphenaltidin, antipyrin, caffeine, etc., used in preparations of this class of habit-forming drugs is very large. Until recently it was claimed by some that these agents were harmless, and did not belong to the habit-forming group. Later investigations, however, clearly show that this position is unwarranted. The medical profession for some time fondly believed that the depressing effects of acetanilid were counteracted by caffeine, which is present in most headache mixtures, but pharmacological experiments have shown that the assumption is erroneous. These drugs in general simply benumb or stupefy the senses, but do not remove the cause of the trouble."



Secretary Houston advocates the use of potatoes in bread-making wherever they are cheap, but unfortunately he doesn't tell us where that is.

## NOTES AND GLEANINGS

A good position is wanted by an experienced organist and choir director, who has first-class references and is thoroughly familiar with plain chant according to the *Motu proprio* of Pius X. Address Organist, c. o. THE FORTNIGHTLY REVIEW, St. Louis, Mo.—*Adv.*

Most of our readers will no doubt recall the old nursery rhyme which runs:

“There was an old woman  
Who lived in a shoe;  
She had so many children:  
She didn’t know what to do.”

Well, here’s a new version of it, submitted to the FORTNIGHTLY REVIEW by Mr. Edmund Amandus Knoll, of Erie, Pa.:

There was a New Woman  
With poodle dogs two;  
She hadn’t any children:  
She knew what to do.

We are glad to notice that Father E. P. Graham’s booklet, “Prayers at Mass for School Children,” has gone into a third edition. The fact shows that his theoretically excellent method is standing the acid test of practical experience. The author has successfully overcome the difficulty of making children assist at Mass piously and intelligently. By the use of his little book the children not only learn proper ways of hearing Mass, but also form some very good habits for later life. The booklets are sold in quantities at the rate of \$3 per 100. Orders may be addressed to Fr. Graham at Holy Angels’ Church, Sandusky, O.

From an editorial article on the “Missouri Masonic Centennial,” published by the daily *Globe-Democrat*, Oct. 6, we gather that there are 65,000 Masons of the Ancient and Accepted Scottish Rite in this State. The thirty-three St. Louis lodges have a membership of 14,000. Missouri Lodge No. 1, we are told, “has had an uninterrupted career since it was chartered by the Grand Lodge of Tennessee on Oct. 8, 1816,” although “it was

dormant between 1833 and 1842,” whatever that may mean. Freemasonry in Missouri, by the way, antedates this lodge and even the Louisiana Purchase. There was an earlier lodge at Ste. Geneviève, which expired during the war of 1812. It was called French Lodge No. 73 of Philadelphia, and had among its members many of the old pioneer merchants, including Pierre Chouteau and Bartholomew Berthold. Its last master was General Dodge. The *Globe-Democrat* says it “is impossible to magnify the influence of Masonry in Missouri,” especially “in removing the rancor of religious and political partisanship.” *Sap. sat.*

Bishop Chisholm, of Aberdeen, Scotland, has created a sensation by advocating the conscription of wealth. “He declares himself willing,” says a C. P. A. correspondence, “to live on half of his income [which is only \$2,000 per annum] while the war lasts, and to give the rest to the State.” The Bishop thinks that “wealth should be conscripted in the way that men, munitions and inventions have been conscripted.” We understand that this is done to some extent in Germany. In Great Britain the plan, despite its fairness, is not likely to meet with favor.

Father Bernard Vaughan, S. J., contributes a searching article to the *Nineteenth Century* under the title, “England’s Empty Cradles.” It carries further the appeal he made in an address delivered last April, that while war abroad is emptying England’s homes, sin at home is emptying England’s cradles. Father Vaughan discusses the economic, social, and volitional causes of the declining birth rate, and declares that if Neo-Malthusianism is generally accepted and put into practice, it will involve the country in disaster. One of his happy *obiter dicta* may be quoted: “One might write whole volumes in praise of large families. A schoolroom full of brothers and sisters is a fine education of character. Where there are many, the children learn to give and take; they rub away one’s angles, they train you to keep smiling. I thank God I am one of fourteen

children; though I must confess to a throb of jealousy regarding my father, who was one of twenty."

—o—

The *B. C. Western Catholic*, published at Vancouver, British Columbia, has given up the ghost in rather unusual circumstances. The paper took a decided stand against prohibition, which displeased Archbishop Casey, who deprived it of its title as the official organ of the diocese and forbade its sale at the church doors. The publishers, "realizing that it is impossible to conduct a Catholic paper without the active support of the hierarchy and clergy," have given up. The *Canadian Freeman*, whose officers and directors are with a single exception all clergymen, praises the stand of the *B. C. Western Catholic* on the prohibition question. Prohibition is not a religious, but a social and economic problem, and Catholic editors ought to be left free to deal with it according to their personal conviction.

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The *Catholic Advance*, in discussing the duties of a married man towards his wife and his mother, says (Vol. 26, No. 2):

"A man does not cease to be a son because he marries a wife. If his mother is dependent upon him, he must furnish her with a home and the necessities of life. Indeed, if it became a question of supporting one or the other, the man not being able to provide for both, the care of his mother would have precedence, for this debt rests on the natural law, while marriage is entirely voluntary."

The Question Box pundits of the Catholic press often rush in where prudent doctors fear to tread. The *probati auctores* are not a unit in the matter under consideration. St. Alphonsus distinguishes between extreme and grave necessity. "*Notandum quod in extrema necessitate,*" he says, "*prius subveniendum sit parentibus qui diligendi sunt ratione principii, quam coniugi, et prius etiam filiis, cum ipsi sint pars parentis. In necessitate vero gravi prius succurrendum coniugi quam parentibus et filiis, quia quoad domesticam administrationem maior est coniunctio inter coniuges, cum*

*ipsi sint una caro.*" (Theol. Mor., 1. IV, n. 939, dub. 2).

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The Boston *Republic*, which pretends to be a Catholic paper, is one of the exceedingly few Catholic papers in the country which do not oppose President Wilson's Mexican policy. It is so partisan in political matters that Catholic interests are subordinated to the political expediency of former Mayor Fitzgerald. Years ago the FORTNIGHTLY REVIEW fittingly characterized the *Republic* as a political and "sassiety" abomination soured in holy water.—The Buffalo *Echo*, Vol. II, No. 37.

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The Sons and Daughters of the Republic, a new "patriotic order" founded in Chicago on June 1st, 1916, according to the *Menace* (Oct. 14), is growing rapidly. The objects of this organization are: "To inculcate in native-born and naturalized American citizens and their children pure American patriotism, love and loyalty to American institutions, and honor and respect for our government and the American flag." Also, "to assist Americans in obtaining employment, to encourage Americans in business and professional pursuits, to care for the sick and helpless and bury the dead." The qualifications for membership are not such as *per se* to exclude Catholics; nor is there any direct statement in the *Menace's* report to indicate that the new order is professedly anti-Catholic. But the Aurora paper refers to the Sons and Daughters of the Republic as "real Americans," and no Catholic is a real American in the eyes of these people. *Ergo*,—the new organization will bear watching. The president of its Board of Organizers is Geo. E. McClellan, 160 Drexel Bl., Chicago, Ill.

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The V. Rev. Father Adelmund Odermatt, O. S. B., founder of St. Benedict's Abbey, Mount Angel, Ore., lately celebrated the golden jubilee of his profession as a religious and in honor of the happy event was raised to the dignity of a titular abbot with the privilege of pontificals. As a titular abbot, we be-

lieve, our now Right Reverend friend holds a unique position in the United States. Abbot Odermatt, or, as his many Celtic friends love to call him, O'Dermott, is a Benedictine pioneer worthy to be classed with the medieval heroes of that venerable Order. We are proud to have had him among our subscribers and well-wishers from the beginning of the REVIEW. May he live long and prosper!

—o—  
A German Catholic gentleman who has had some experience in literary work, can find a good position with the Benedictine Press, at Mt. Angel, Oregon. —Adv.

—o—  
A friend sends us a clipping from the *Pittsburgh Gazette Times*, of October 13, 1916, which gives a lengthy report of the eighth annual Columbus Day banquet of the Pittsburgh Chapter, Knights of Columbus, held at the Schenley Hotel. The report contains a passage which shows that hobnobbing with the Freemasons is not confined to the West. We quote: "Later in the evening fraternal greetings were exchanged with Knights Templar, who were holding a banquet in another building nearby."

—o—  
The *San Francisco Monitor* quotes a magazine editor as confessing that the public demand is for breezy stories full of "pep" and "ginger" and tinged with strong sex interest. "The news stands," comments our esteemed contemporary (Vol. 58, No. 21), "carry stacks of these popular periodicals which are eagerly taken and read every month by millions of boys and girls from the Atlantic to the Pacific. This pornographic literature, together with the shady movie, furnishes in a large measure the mental abulium of the rising generation."

What can be expected from such a generation when it is grown up? Verily, the prospect is gloomy!

—o—  
The *New World* (Vol. 25, No. 14) says: "According to the *Denver Catholic Register*, a student in the ninth grade of the Cathedral parish school, Denver, intends to enter the ministry of the Methodist Episcopal Church. He is one of

the fifty to sixty non-Catholics who are enrolled in the school. While his family is Methodist Episcopal, the boy has been educated entirely under Catholic parochial auspices. The ambition he holds is proof of his fidelity to Methodism, says the *Register*, but his family is convinced, just like many other Protestant families of Colorado, that the spiritual atmosphere surrounding a parochial school is the best possible place to bring out all that is noble in the young man's make-up."

We have been wondering for a week whether this is an argument for or against the Catholic parochial school.

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A statue was recently unveiled in Mobile, Ala., to Father Abram J. Ryan, "the poet priest of the South." Apropos of this event, Mrs. M. E. Henry-Ruffin, the well-known Catholic authoress, who resides in that city, contributes some interesting "personal recollections" of Father Ryan to the *Catholic Columbian* (Vol. 41, No. 40). She emphasizes especially his intense sympathy for the South and his love for children, and in conclusion quotes a few lines which the poet-priest wrote into a volume of his poems he gave her when she was a girl. They are inscribed "To Nellie Henry, with the daily blessing of Father Ryan," and run as follows:

In the eclipses of your soul—  
Ah me they come to all—  
Across the sunshine shadows roll  
On you, on each they fall—  
And when you cannot help but cry  
O God give more of Rest and Light,  
O Christ give less of Toil and Night,  
And when you cannot help but sigh  
For something dim and vague and far,  
May words of mine be somewhat like a star,  
To fling around your feet  
Gleams fair and pure and sweet  
To guide your way  
Each lonely day  
To the good, the just, the true—  
This prayer I breathe for you.

—o—  
Apropos of the recent remark of the *Sacred Heart Review* (reprinted in our No. 17, p. 269) that "the Knights of Columbus should have a fifth degree to be conferred on those of its members who subscribe to a Catholic paper, the *Denver Catholic Register* (Vol. 12, No. 10) says:

"A large number of papers have made comments on this, showing the universal truth of what the *Register* has discovered by gruff experience: Many K. of C. do not support the Catholic press. We have a large number of subscribers, but we cannot boast of having any too many Knights of Columbus on our list. We recently took the trouble to look into the matter. There is plenty of room for the Knights to work in Colorado on the suggestion of the religious prejudice commission of their order that every Knight of Columbus ought to read several Catholic papers. More than half of them do not read any here!"

*Tout comme chez nous!*

The following protest comes with particularly good grace from a pro-British Canadian paper, the *Toronto Catholic Register*, Vol. 24, No. 37:

"In commending the English translation of René Gaëll's recent book on the war work of the priests of France, 'Priests in the Firing-Line,' it would seem to be a matter of prudence, if not of duty, for the Catholic reviewer to voice his regret—to use no stronger term—that the priests of Catholic France, or indeed of any country, should be forced to participate in the firing. Silence is nearly always construed as giving consent. Invasions of right, unprotested against, become precedents for future guidance. And while the work of killing in which the priests of France are compelled to participate, is not in the circumstances against any divine law (else it would be their duty to die rather than undertake it), it is so unbecoming to the sacred character of the priest of God, that, as it seems to us, the flag of protest should be kept flying."

When our editorial eye caught the heading "Episcopal Unrest" over an editorial article in the *Little Rock Guardian* (Vol. 6, No. 30), we were naturally somewhat alarmed. But we soon saw that our apprehensions were unfounded. There is no trouble brewing among our bishops. The unrest is among the members of the Episcopalian sect. But why not call them Episcopalianians? The word "Episcopal" in

this connection is as much a misnomer as "Spiritualist" applied to Spiritism.

We read in the *Milwaukee Catholic Citizen* (Vol. 45, No. 47):

"Owing to the alarming shortage of paper the *Baltimore Catholic Review* has been obliged to reduce from an eight-page to a six-page sheet. If the shortage continues there will be others who will be compelled to do likewise."

It is a pity that the good papers are the first to suffer. We have noticed no diminution in bulk of the sensational and trashy papers.

Commenting on our recent observation that the parochial moving picture shows might obtain cheaper film rentals if they would band together, the *Catholic Tribune* (semi-weekly, Vol. I, No. 97) says:

"Shows given under church auspices are supplied by the Kansas City Feature Film Company (922 Oak street) at a lower price than that paid for films by regular theaters using 'Paramount Pictures.' Moreover, more parochial 'movies' would naturally induce producing companies to cater to the new line of business and to turn out more clean and educational films. Supply follows demand here as elsewhere. Last winter a concern called 'The Emerald Film Company' was to be established at Chicago for the express purpose of meeting the demand for unobjectionable and for more instructive pictures. But it seems to have met the fate of the proposed Catholic daily. The demand for clean photoplays was probably too weak."

A convention was recently held in Cleveland, O., of "The Great Secret Order," which boastfully claims that over five million votes are controlled by its membership. The *Little Rock (Ark.) Guardian* (Vol. VI, No. 30) and other Catholic papers suspect that this is a new anti-Catholic organization.

In a pamphlet distributed gratis by a St. Louis concern engaged in the cremation of human corpses, an Austrian priest by name of Kirchsteiger is cited in favor of this pagan practice, so strongly con-



demned by the Church. Hans Kirchsteiger is an apostate, who has been giving much scandal. Only the other day (Oct 17) the St. Louis *Amerika* reported that he had been condemned to imprisonment for "attempting to subvert the Catholic conception of marriage" as imbedded in the Austrian law.

—o—  
 A pontifical Constitution published in the *Acta Apostolicae Sedis* of Sept. 1 (English translation in *Rome*, Vol. XX, No. 12), officially determines the future relations between the three pontifical institutions created by the Holy See to direct and promote the study of Sacred Scripture, *viz.*: the Biblical Commission, the Commission on the Revision of the Vulgate, and the Biblical Institute. The principal provision of the new Constitution has to do with the conferring of academic degrees. It is pleasant to learn, by the way, that notwithstanding present difficulties, the customary lectures, except in some accessory matters, are being held regularly at the Biblical Institute.

—o—  
 The interview accorded to an envoy of the Paris *Journal* recently by Cardinal Gasparri, papal Secretary of State, is reproduced by *Rome* (Vol. XX, No. 12), which is further proof of its authenticity. No one who is familiar with the career of His Eminence will be surprised that his personal views have a pro-Ally tinge. He makes it plain, however, that the official attitude of the Holy See is absolutely and benevolently neutral. "The accusations cross each other, coming in from all sides," says the Cardinal. "The Holy See in its impartiality, if it wished to act as judge, would have to follow the same rule for all. Now a judge, however slight his authority, before pronouncing his sentence, must make an inquiry, must interrogate the accused according to the elementary principle of law, *audiatur et altera pars*. This is all the more necessary in a contest like this by reason of the exalted authority of the judge, the gravity of the cause, the over-excitement of the passions, the complexity of the circumstances. Now is this practically possible? Even could we in our

researches reach the accused party, it would probably at least courteously avoid us, or deny the fact or furnish explanations impossible to control.... Is not what we are doing of greater value? We hold ourselves outside and above the conflict, and that permits us to do good to all and even calmly and quietly to induce the belligerents to give up wholly or in part such and such proceedings. We do not succeed always, but we do sometimes, and the little that we gain is so much less evil on earth."

—o—  
 It was stated in a dispatch from Redwood City, Cal., recently that Lewis C. Barrett, who was buried there with Masonic honors on July 5, was "one of the oldest Masons in the United States and a close friend of Abraham Lincoln," having "belonged to the same Masonic lodge, Springfield No. 4, F. and A. M." That Mr. Barrett was one of the oldest Masons in the U. S. we have no reason to doubt. But was Lincoln a Mason? In the *Chicago Record* for March 17, 1899, Mr. William E. Curtis, at that time one of the leading newspaper correspondents of the country, wrote: "It is the popular impression throughout the country that President Lincoln was a Mason, but Secretary Hay says he was not. Several pictures of Lincoln in Masonic regalia have been published, with statements of men who claimed to have been members of the same lodge. Secretary Hay recalls that the question came up at one time during the war, upon the receipt of several letters of inquiry, and Mr. Lincoln told him that he had never been a Mason."

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 The *Elks-Antler*, organ of the B. P. O. Elks, in discussing the conditions of membership in that organization (edition of May, 1916), says to the candidate: "Does your income permit you to lay out the fee and dues without affecting the needs of your family, or those dependent on your income?"—and then remarks: "Some brothers might say, What about the poor man who wishes to be an Elk? To those I will say, What about the poor man who wishes to live in a mansion and have a

75-cylinder automobile? The Order of Elks is a social order and not a 'look out for me' game after I paid my dues, perhaps for six months." The *Christian Cynosure*, to which we are indebted for this interesting quotation, comments thereon as follows (Vol. 49, No. 6, p. 173): "Poverty is a blessing to some men if they are forced thereby to keep out of such company."

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Mr. John A. Kelzer, of Germantown, Ill., writes us in reference to Rev. A. B.'s paper "Delinquent Catholic Boys" in No. 19 of the REVIEW: "Would not the employment of more male teachers in our Catholic schools, for the boys of the upper grades, greatly improve conditions in regard to delinquency?" Boys should be trained by men. "Knabenzucht will harte Hände," says the famous German poet, Weber. "Too much feminism" in our schools is sure to result in evil, as this REVIEW has often insisted. But it seems hard to get our people to see the necessity of providing male teachers for boys.

Here is a curious editorial note from the Dubuque *Catholic Tribune*, semi-weekly edition, Vol. I, No. 92:

"At the close of 'Catholic Week' in New York City a number of Iowa priests and a German-American editor from Wisconsin went to Washington. While looking up an acquaintance of the layman they met Mr. Tumulty. As soon as the President's secretary learned that the visitors were members of the Central Verein, he took their organization severely to task for passing resolutions criticising Mr. Wilson's Mexican policy and his British attitude towards Americans of German descent. He declared that their action is a disgrace to Americans. The visitors naturally replied in unmistakable terms, and Mr. Tumulty became so incensed that

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it began to look like a fist fight between him and the editor. The incident shows that the Central Verein's justified criticisms went home. If the honorable Mr. Tumulty, who acted as megaphone for a backdoor denial by his master, were not hopelessly blinded by partisan prejudice, he would realize that, if the Central Verein's action really were un-American, the average citizen would consider it such without the President's secretary disgracing himself." —o—

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Der stille Krieg der Freimaurerei gegen Thron und Altar. Aus Dokumenten. Freiburg, B. 1873. 75 cts. (Written, we believe, by Rev. G. M. Pachtler, S. J., a renowned authority on Masonry. Shows up Freemasonry as "the organized centre of human errors and passions," and proves that it is incompatible with Catholicity.)

*Cathrein, V. (S. J.)* Die Einheit des sittlichen Bewusstseins der Menschheit. Eine ethnographische Untersuchung. 3 vols. Freiburg, 1914. \$8. (A thorough and comprehensive inquiry into the moral beliefs of all nations, civilized, barbaric, and savage. Vol. I deals with the civilized nations of Europe and the uncivilized tribes of Europe, Asia, and N. Africa; Vol. II, with the barbaric and savage tribes of S. Africa and N. America; Vol. III, with those of S. America, Australia, and Oceanica. The proof of the presence of correct primary moral judgments in all nations and races, even those once regarded as lacking moral beliefs, is clear and convincing. Fr. C.'s book is a necessary preamble and supplement to all text-books on moral theology, and, incidentally, is of great apologetic value.)

*Boyle, P. (C.M.)* On the Priesthood. A Treatise in Six Books by St. John Chrysostom, translated into English. 2nd ed. Dublin, 1910. 85 cts.

Excelsior Studies in American History (Sadlier's). New revised edition. Illustrated. N. Y. 1916. 60 cts. (Contains a new chapter on Civics, with an article on the Church and State by Fr. Semple, S. J.)

*Pohle-Preuss, Mariology.* A Dogmatic Treatise on the B. V. Mary, with an Appendix on the Worship of the Saints, Relics, and Images. St. Louis 1914. 85 cts. (Treats mainly of the divine motherhood of Our Lady and the prerogatives flowing therefrom.)

*Krieg, C.* Wissenschaft der Seelenleitung. 3 vols. Freiburg 1904, 1907, and 1905. Set nearly as good as new. \$6. (This is the standard work in German on pastoral theology. Vol. I deals with the individual direction of souls; Vol. II with catechetics; Vol. III with preaching. Unlike the older works this one is fully up to date.)

*Betton, F. S. (S. J.)* The Ancient World from the Earliest times to 800 A. D. Boston 1916. 60 cts. (This is a Catholic adaptation of Prof. Willis M. West's well known text-book of ancient history. Richly illustrated with maps and pictures.)

*Pfeilschifter, G., and others.* German Culture, Catholicism, and the World War. American edition. St. Paul, Minn. 1916. 50 cts. (A spirited defense by a number of German Catholics, including Bishop Faulhaber, against the French book "La Guerre Allemande et le Catholicisme".)

*Pohle-Preuss, Soteriology.* A Dogmatic Treatise on the Redemption. St. Louis 1914. 85 cts. (Treats of the atonement and the threefold office of our Divine Redeemer as Teacher, High Priest, and King.)

*Gigot, F.* The Apocalypse of St. John. (Westminster Version). London 1916. 45 cts.

*Mausbach, Jos.* Die Ethik des hl. Augustinus. 2 vols. Freiburg 1909. \$3.50. (A full exposition of the ethical teaching of St. Augustine. A standard work.)

*Noldin, H. (S. J.)* Summa Theologiae Moralis. Vols I and II ed. 3a et 4a. Innsbruck 1904; Vol. III (De Sacramentis, ed. 2a; 1904). \$4.25. (A fine copy of this standard work, distinguished alike for soundness of doctrine and clearness of style.)

*Kempel, Dr. F.* Göttliches Sittengesetz und neuzeitliches Erwerbsleben. Eine Wirtschaftslehre in sittenorganischer Auffassung der gesellschaftlichen Erwerbsverhältnisse. Mit einem Anhang über die

wirtschaftsliberale Richtung im Katholizismus und über die Frage der christlichen Gewerkschaften. Mayence 1902. \$2.00. (The author combats Liberalism and Socialism and shows that Catholic teaching is incompatible with the modern capitalistic system.)

*Bartlett, J.* The Shakespeare Phrase Book. Boston 1882. \$3. (An index of the phraseology of Shakespeare; a concordance of phrases rather than of words. Takes every sentence from his dramatic works which contains an important thought, with so much of the context as preserves the sense, and puts each sentence under its principal words, arranged in alphabetical order.)

*Ferreres-Goniense.* La Mort Réelle et la Mort apparente et leurs Rapports avec l'Administration des Sacrements. Incertitude des Signes Ordinaires de la Mort; Persistance de la Vie après le Dernier Soupir; Fréquence des Inhumations Précipitées; Moyens à employer pour échapper au Danger d'être enterré vivant, etc. Paris 1905. \$1.50.

*MacLery, M.* Tobacco Habit easily Conquered. How to do it agreeably and without Drugs. With an appendix on "Tobacco the Destroyer". N. Y. 1916. \$1. (This book was recommended by no less an authority than the *Ecclesiastical Review*, a few months ago, as worthy of serious attention.)

*Grupp, Georg.* Kulturgeschichte des Mittelalters. Zweite, vollständig neue Bearbeitung. Paderborn 1907 sqq. 4 vols. Illustrated. \$9, worth \$12. (This is the only history of mediæval civilization from the Catholic point of view, and contains much entertaining and instructive reading.)

*Ward, A. W. and Waller, A. R.* History of English Literature from the Beginnings to the Cycles of Romance. London 1907. \$2.25. (This is Vol. I of the famous Cambridge History of English Literature and narrates the beginnings of English letters with great fulness. There is an extensive bibliography.)

A Short History of the Catholic Church in England. Second revised edition. London (Cath. Truth Society) 1897. \$1. (A brief but accurate account of the history of Catholicity in England, disproving especially the "continuity" theory so emphatically insisted upon at the recent triennial conference of the Episcopalian Church of the U. S. at St. Louis.)

*Kcane, V. Rev. Dr. (O.P.)* Sermons Preached on Various Occasions. Edinburgh 1916. \$1. (Among the topics of these finished and popular sermons are: Daniel O'Connell; The Christian Child; The Church; St. Patrick; Destruction of Jerusalem; The Christian Character; The Blessed Sacrament; The Power of Charity; the Christian Priesthood; Fredrick Ozanam.)

*Goldstein, D.* Socialism: The Nation of Fatherless Children. 2nd ed. Boston s.a. (A source book for studying the moral character of American Socialism. Contains many authentic and interesting quotations from Socialist writers and speakers). 70 cts.

*Budde, K.* Geschichte der althebräischen Literatur. With an appendix on the Apocrypha and Pseudoepigrapha by Alfred Bertholet. Leipzig 1906. \$2. (Forms a volume of Amelang's famous series, "Die Literaturen des Ostens," and shares both the merits and defects of most other volumes of that series.)

*Ward, A. W. and Waller, A. R.* English Literature at the End of the Middle Ages. London 1908. \$2.25. (Vol. II of the famous Cambridge History of English Literature. Deals mainly with the religious movements of the 14th century; the beginnings of English prose; the earliest Scottish literature; Chaucer and the Chaucerians; the introduction of printing into England, and the ballad

The Fortnightly Review, St. Louis, Missouri

# The Fortnightly Review

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ST. LOUIS, MISSOURI

November 15, 1916

## Honoring the Ku Klux Klan

That there should be a serious movement on foot to honor the Ku Klux Klan by erecting a statue to one of its founders, at Shelby, N. C., is hardly less amazing than that some Northern newspapers should approve the proposal. Thus a New York daily, while admitting that the Klan speedily degenerated into an utterly lawless organization that committed "many bloody and shameful outrages," insists that its founders acted with a pure and lofty purpose and that the North has more occasion than the South to remember the Klan with shame, since the "tyranny" with which the North governed the South after the war was responsible for "this noble effort to uphold civilization in the South."

We can ascribe such utterances only to ignorance of history and to prejudice, of late fanned to new flame by the great film play, "The Birth of a Nation."

Mr. James Ford Rhodes, the historian, who carefully investigated all the evidence, does not hesitate to say that the object of the Klan was "to intimidate the negroes from voting, to terrify them into good behavior, and make them amenable in the matter of industry to the control of the whites."

No doubt there was some reason for a union against carpet-bagger misrule in the South. But the Ku Klux Klan owed its rise directly to the passage by the southern legislatures of acts

which deliberately undertook to re-enslave the negroes by statutes which reduced them to peonage. These acts can be found in McPherson's record of reconstruction laws, and they carry their condemnation on their face. Major-General Carl Schurz was one of those who, after careful investigation on the spot, denounced them in no uncertain terms. Control of the negro's labor, as well as of his political life, was the aim in both cases.

If the Klan really had a good beginning, it quickly became a criminal organization. It was responsible for murder after murder, and its victims were both white and black, Northerners and Southerners. Loyal Northern men who had settled in the South, ex-soldiers some, were whipped, terrorized, or put to death in the most cowardly manner by "patriots" who alleged that they were serving their race and civilization, but did not dare to show their faces. Is it any wonder that the aim of the Klan became primarily to drive out Northern settlers, to control the political offices, and reduce the negroes to serfdom?

The Nashville *Tennessean* applauds the proposed monument because the Klan "saved civilization." What sort of civilization must that be which can only be saved by horrible crimes! Possibly the Ku Klux Klan helped to end Northern misrule in the South. Its exact service in this matter is yet to be estimated. What it surely did, however, was to rouse bitter passions in the

North and widespread resentment at the beastly outrages and criminal methods of its members.

Whatever the South may do or not do, History testifies loudly against the Ku Klux Klan. "It is one of the terrible proofs of which there are still many," says the *N. Y. Evening Post* (Oct. 3), "that there was no statesmanship in the South, and precious little in the North, to deal with the problems of reconstruction." A monument to the Ku Klux Klan, in the eyes of true patriots, would be a monument to stupidity and crime.

### A Curious Prophecy

The *Catholic Transcript* (Vol. 19, No. 16) quotes some interesting extracts from an article published in the *New England Journal of Education*, though with the negligence characteristic of most of our Catholic weeklies, it gives no exact reference.

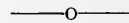
"The *New England Journal of Education*," says our contemporary, "goes on record as favoring schools that teach religion. It praises the wisdom of Catholics in founding and maintaining parish schools. It recognizes the cost and the sacrifice involved, and asks: 'Are they wrong, are they stupid, are they ignorant, that they found parish schools, convents, colleges, in which religion is taught?'"

The answer is: Catholics are not wrong in teaching religion in their schools "if a man be worth more than a dog. . . . The human soul, with eternity before it, is of more value than the span of animal existence for a day." Hence the warning: "If they [the Catholics] are right, then we are wrong. If our Puritan fathers were wise, then we are foolish."

After pointing out what it believes to be the folly of the New Englanders of the present day, the *Journal* proceeds to indicate the effects of that

madness. Catholics will increase; "we shall decrease." The editor then draws the curtain from the future and delivers himself of this remarkable prediction: "We are no prophet, but it does seem to us that Catholics retaining their religious teachings and we our heathen schools, will gaze upon cathedral crosses all over New England, when our meeting houses will be turned into barns. Let them go on teaching their religion to the children and let us go on educating our children in schools without a recognition of God and without the reading of the Bible, and they will plant corn and train grapevines on the unknown graves of the Plymouth Pilgrims and of the Puritans of Massachusetts Bay, and none will dispute their right of possession. We say this without expressing our own hopes or fears, but as inevitable from the fact that whatever a man soweth that shall he also reap."

The *Transcript* says that, though this prophecy will no doubt be rejected as spurious and extravagant by those to whom it is addressed, it has an element of truth in it, provided, of course, Catholics heed the teachings of their religion. Unfortunately, however, crimes against prenatal life are by no means confined to the descendants of the Plymouth Pilgrims and the Puritans of Massachusetts Bay.



The Chicago *New World* (Vol. 25, No. 14) prints this editorial note: "An adjoining suburb had a 'buy at home' week. One of the features was an automobile parade. There we saw our butcher riding in his limousine, our grocer in his coupe, our milkman in his Victoria, our druggist in his Sedan, while we stood on the sidewalk looking on. On the whole it was a pretty good argument for buying elsewhere."

### "The Biggest Magazine Story of the Year"

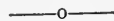
The *Metropolitan* magazine, of which Col. Roosevelt is "contributing editor," bears on the front page of its November number, in white letters on a black background, the legend: "The Biggest Magazine Story of the Year." The cover page depicts two figures,—a gloomy, beetle-browed Svengali, and at his feet a young woman in gorgeous costume. Behind these figures a semi-circle of black smudge runs across the page. There is nothing in the magazine to indicate what the white-lettered headline means or what the two figures represent. If you place the cover page flat against a window pane, or hold it up to a bright light, you may read underneath the black smudge the startling words: "Beginning Illiodor's Revelations of Rasputin, the Sacred Devil of Russia." These "revelations" were advertised in the October number of the *Metropolitan* as follows:

"The story of Rasputin, the Sacred Devil, as told by Illiodor, the Monk, a former disciple of Rasputin, begins in the November *Metropolitan*. It is an astounding, almost unbelievable story—nothing like it has ever appeared in the pages of an American magazine. The Russian Court of to-day, with all its mysticism and barbaric grandeur, is the background. The actors are the Czar, Czarina and the Russian Court, plunged alternately into wild orgies of excesses or pitched to the point of insanity with religious fanaticism, and Rasputin, the soothsayer and confidant of the Czarina. Illiodor, driven from the Russian Court, and purged of the twelfth-century superstition of modern Russia, has consented to tell America in the pages of the *Metropolitan* of Rasputin's rise from the humble peasantry of Siberia to the dizzy heights of power where the Czar was putty

in the able hands of an unscrupulous monk..... Begins in the November *Metropolitan*."

What caused this story to be suppressed? The *Fatherland* made an investigation and reports in substance as follows (Vol. V, No. 12): Illiodor, the fugitive Russian monk, is actually in this country, and sold the story of his former superior to the *Metropolitan* for \$4,000 cash, with the pledge of a larger amount on publication. The story is a verification of the rumors that have been circulated about the Russian Court for the last few years. It is an incredibly disgusting tale, showing the degeneracy, debauchery, and superstition that prevail among the leaders of the Russian nation. When the October advertisement appeared in the *Metropolitan* there was consternation in Wall Street. The bankers feared for their Russian bonds. The Russian ambassador was hurriedly acquainted with the threatening exposure and made it his business to visit the *Metropolitan* office. Result: The black smudge of the Russian censor on the cover page of the November *Metropolitan*. "The Biggest Magazine Story of the Year" has been suppressed!

According to a New York despatch of Oct. 24 (see *St. Louis Post-Dispatch* of same date), the monk Illiodor has brought suit against the owners of the *Metropolitan* for failing to publish his article. He claims that their action is due to the interference of Russian government officials in this country and asks for a judgment enabling him to publish his manuscript elsewhere.



We are glad to learn that the Rev. Dr. F. J. Zwierlein, professor of Church history in Rochester Seminary, and a pupil of Charles Moeller, of Louvain, is preparing a *Life of the late Bishop McQuaid*.

### Delinquent Catholic Boys

My recent paper on "Delinquent Catholic Boys" (F.R., Vol. 23, No. 19, p. 293) has elicited considerable comment, both favorable and unfavorable. As is usually the case, opinions are divided. The great trouble is that many of us are reluctant to face unpleasant truths. My remark, "and this in spite of the parochial schools and the Sacraments," was not meant as an attack on our system of education. However, it may imply a severe criticism of the management of some of our schools and of those who administer the extraordinary means of divine grace. I am told that I should have ascertained whether all of the delinquent Catholic boys were pupils of the parochial schools. I confess that in the particular instance mentioned I did not ask that question. But what of it? If some of the lads did not attend the parochial school, who is to blame? Surely not the children. Nor the ecclesiastical law, which compels pastors and congregations to erect parochial schools wherever possible and enjoins Catholic parents to have their children educated there. The question, then, naturally would be: Why is the law not enforced?

The supposition contained at least indirectly in one of the letters that have reached me on the subject, that the pupils of Catholic schools are immune against delinquency, is erroneous. The percentage of delinquents from the parochial schools is decidedly too high. In 1915, I spent almost every day for four months in the juvenile court of the city of D. I inspected many of the cards from teachers or sisters, which delinquent children are required to show to the probation officers. These cards contain the name and residence of each child and the name of the school he attends. Some Catholic schools were very much

in evidence, while others had no delinquency cases whatever on record. Is it wrong to assume that the difference in management has something to do with this difference in results? If, as one of my correspondents remarks, a certain principal occupies himself more with his "yard full of chickens" than with the children attending the school, the ratio of 1 to 8 in delinquency among the children in favor of the man who conscientiously attends to his school would seem to be sufficiently explained.

FR. A. B.

### The St. Vincent de Paul Society Criticized

Mr. Henry Somerville, the well-known English sociologist, in his valuable "Life and Labour" department in the *Toronto Catholic Register* (Vol. 34, No. 38), says that at the Catholic Charities Conference recently held in Washington, which he attended, there was a strong undercurrent of criticism directed against the methods of the St. Vincent de Paul Society.

The established method of this Society, as our readers are aware, is to visit families that are reported to be in need, to ascertain the causes of their distress and the nature of their needs, to consider the case at the weekly conference, and to award such relief as is thought necessary or possible. It used to be the custom not to give any relief until the visiting brothers had first reported to the conference, but in most places now-a-days, relief may be given at the first call. It is the rule of the Society to keep all its dealings with families strictly private and confidential. Particulars of the families relieved are entered in the minute book, but there is no attempt to keep detailed records of cases.

This method is criticized as antiquated and ineffective by professional



charity workers, who say that the St. Vincent de Paul Society shows unwillingness to co-operate with other social agencies, that its methods of treating families lack thoroughness, that it ought to employ trained workers, and that it ought to keep more detailed records of the families it relieves.

To understand this criticism, says Mr. Somerville, one must know something of the teachings of so-called scientific philanthropy. "The scientific philanthropist says that when a family comes to need relief there is, on the face of it, something wrong with that family. You must therefore find out what is wrong. You are told the father has lost his work. But why has he lost his work? The scientific investigator thinks there will be some physical or mental reason why the man was unable to keep his job, and he is therefore anxious to find out the reason. The scientific investigator likes to enquire into the medical condition of every member of the family, to see if neglected health is not at the bottom of the trouble that has led to dependency. The household management of the mother will be noted, and she will be instructed in improved methods of domestic economy. Advice and assistance regarding employment will be given to any of the children who may be of working age."

"It is on these three points,—nature of investigation into families, the keeping of case-records, and co-operation with outside agencies, that the St. Vincent de Paul Society is considered lacking, according to 'up to date' ideas of efficiency. From the information I gathered at Washington, it seemed that Catholic women's societies throughout the States were notably different from the S. V. P. Society in these respects. The women's societies employed paid, trained workers to investigate cases, they kept full

records, they exchanged information about cases 'confidentially' with other organizations, and they generally showed a willingness to co-operate with other and non-Catholic organizations in their work.

"Whether the St. Vincent de Paul Society is right or wrong in refusing to adopt the 'up to date' methods of relief, is a question which cannot be answered at present until we have the results of more observation and experience. Perhaps the St. Vincent de Paul Society will prove to have been right in its conservatism; perhaps, on the other hand, the Society will have to adopt the new methods. What is necessary is that S. V. P. members should be aware of the questions at issue; they should study the new methods in the light of their experience, and they might even test them by experiment. This question of method in relief work is of vital importance to Catholics at the present time. Experienced S. V. P. Society members could throw a flood of light on this question if they would study it, and they would thus render a great service to the cause of Catholic charity."

### Getting up War Books and War Scares

A professor of history at Washington University, St. Louis, has profited by the confusion of mind and political uncertainty begotten by the European war, to launch two books, in which he gives his opinion of the world-catastrophe and of the influence it will have upon this country. The first book was entitled "Pan-Germanism." It is hardly necessary to state that Professor Roland G. Usher discovered that the one great enemy to peace now and hereafter, the one great bugbear obstructing social progress and the triumphant reign of Anglo-Saxon culture is German militarism. Elated by the success that came to him by this

production, he threw himself into the preparation of a second book, "Pan-Americanism," whose title is suggestive enough, especially when considered in relation to the former work. Now it is "The Challenge of the Future" which we are asked to ponder in a book recently published by the same author. In a notice of this work the *Nation* (No. 2649) says:

"In this latest effusion of his [Prof. Usher] goes his previous performances of the same kind several better. This volume leaves the known earth. It deals only with abstractions and phantasms. Economic forces, war, nations, sea-power, treaties, races, centuries pass through its pages like a ghostly procession. World-powers are tossed about like jackstraws, yet neither the powers nor the jackstraws seem real. It is a sort of huge mental vacuum, in which the reader, gasping for breath, perceives the author also almost exhausted by his efforts to live in the inane."

After some more destructive criticism of the same kind, the writer goes on to say:

"That there is a discoverable ha'pennyworth of ideas in Professor Usher's intolerable deal of great swelling words of vanity, is not denied. He sees many perils about to overwhelm the United States, unless it embraces the one way of escape—an alliance with Great Britain. As he had previously asserted, out of his exclusive knowledge, the existence of a secret treaty between England and the United States, it might not be too unkind to say that he has written this book to prove that, if there is no such treaty, it ought to be invented. But it is not worth while to pursue his air-borne speculations in detail. It need only be said that this is a style of writing which ought not to be encouraged. The 'Challenge of the Future' is a

mass of assumptions, of unverified hypotheses, of undefined terms, put forward with an amazing air of forbidding any dog to bark while the author speaks. It is, in our opinion, the most tremendous banquet of east wind ever spread."

### Whence Came the American Indians?

#### III

Language, as we have observed, does not furnish an adequate test for determining the kinship of the American Indian with other races. Hence we must have recourse to other means. Ethnologists, of late years, place great stock in the similarity of the domestic utensils, cultural implements and artifacts used by different nations, in order to determine relationship or mutual influence. Early writers have observed that the house structures of the Dénés of Canada and Alaska have an exact parallel in Siberia. Wrangell, in his "Narrative of an Expedition to the Polar Sea," says that the houses of the Yakuts (a Siberian tribe) are of two kinds. In summer they live in light tents, made of poles covered with birch bark. In winter they dwell in warm "yourtes," or little houses made of boards. George Kennan, the well-known writer and lecturer on Siberia, makes the same distinction as regards the habitations of the people of Kamchatka. The summer and winter lodges of the western Dénés, of the Babines (Big Lips) living about Babine Lake, British Columbia, and of related tribes, present the same features as the Asiatic dwellings just mentioned. Stephen Marchand, a navigator, who was struck by this uniformity in building, wrote: "The difference between the winter and summer habitations of the people of Queen Charlotte Islands recalls the customs of the Kamchatkas, who have their *balagans* for summer and their *yourtes* for winter."

As the exterior, so too does the interior of the domicile of Asiatic and Indian tribes, show corresponding features. In the humble abode of the Siberian "we shall find absolutely the same utensils that may be observed in the conical tepee or the semi-spherical lodge of the North American Indian."

As early as 1768, two English travelers, Grieve and Jefferys, observed that the Indians of America and the people of Kamchatka resembled one another in the following points: (1) in their facial appearance, (2) in preparation of the same herbs used for food, (3) in their manner of making fire, (4) in their weapons made of stone and of bone, (5) in their manner of dress, and (6) in that both use the bark of the alder for tattooing the skin.

Besides these general points of resemblance, there are others bearing upon the intimate house and social life of the two widely separated races. Fr. Morice calls them "similarités sociologiques." If some of the details seem rather insignificant, it must be borne in mind that noteworthy conclusions regarding the history of primitive people have been obtained by a careful study of just such items. Often ethnologists have only material of this kind as a basis of study. We find that the method of spearing fish, and the implements used in this work, are practically identical among the Alaskan Indians and the Siberian tribes. The method of preserving food for winter use, and of serving it, is the same. It is hardly necessary to dwell at length upon another coincidence in the domestic life of the two peoples. They pass days without food, but at other times they gorge themselves on flesh in a manner too loathsome to describe. Travelers in Siberia and Mongolia, as well as those familiar with Indian life, have often told the same story.

A more pleasant note is sounded when we are informed that the fire-

side diversions of some Asiatic tribes, the Tartars, for instance, are like those of our Indians. Among the former, after the banquet, the people listen to the rehearsal of the great deeds of their historic warriors, which are recited by a special class of bards. Among the Indians, some of the older men of the tribes especially chosen for the purpose, went from tent to tent and recounted the legends of their ancestors. The method of imprecation and of wishing harm, as well as showing contempt and ridicule for a person disliked, are alike among Asiatics and Indians. The same animals are named as types of meanness and of ugliness.

The custom of tattooing being well-nigh universal among primitive races, no conclusive results can be drawn from its prevalence among both Indians and Asiatics. Still, similarity of design and of color in tattoo marks is significant in comparative ethnology. This similarity exists among the two nations. The designs are imprinted in the same manner. They also use similar ear and nose ornaments. The costume and mode of dress of these Indians and of certain Asiatics are so much alike that we are surprised to learn that this, added to marked similarity in facial type, has caused members of one people to be taken for representatives of the other. Hunting customs likewise offer many points of resemblance. On both continents the hunting-preserved are strictly limited to one band or clan. A strange cruelty practiced on animals by the Tartars according to the Abbé Huc, is also in vogue among the eastern Dénés, on the testimony of Fr. Petitot. The Tunguses of Siberia, and the Dénés, use the same bird-call and decoys for trapping game.

Courting and marriage customs present many analogous features. Ethnologists always place great stress upon similarities of this type as, in gen-

eral, these customs are of such striking variety when all primitive nations are considered. Among the Kamchatkans, the young man aspiring to the hand of a maiden asks her parents to become their servant for two or three years in order to obtain his heart's desire. Until recently, the gentle wooer of the Carrier or Takulli, and also of the Babine tribe of British Columbia, had to submit to a similar arduous servitude. Among Kamchatkans as well as among certain American tribes, the young men were often compelled to engage in strenuous wrestling matches and serious combat for the hand of the young woman. Feasts and social gatherings also bear comparison. Among the tribes of the North Pacific coast, from Oregon to Alaska, the "Potlatch," the great winter ceremonial, was the occasion of generous festivity and giving of gifts. The latter consisted especially of blankets. But as much as 100 years ago, the two English travellers already cited found that the people of Kamchatka did likewise. On certain occasions, a village invited all its neighbors with great ceremony. The guests were treated with liberality and gorged themselves to such an extent that they almost always became ill.

The burial customs seem to have been modelled on a common type. The Yakuts of Siberia have a kind of scaffold burial and they also inter their dead in huts which are then abandoned. A recent German traveller observed the same practice among the Chuckchees of Asiatic Russia. These ways of disposing of the dead are found among the Sekani and the greater number of Dénés tribes east of the Rocky Mountains. Tree-burial was formerly in use among the Dakotas, and canoe-burial among the Chinooks of British Columbia. An English army officer observed these methods among the Gilyaks of Siberia. The

pre-historic tribes of our country often placed their dead in mounds. Atkinson and other travelers tell us of the same custom as existing in Siberia.

ALBERT MUNTSCH, S. J.

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## NOTES AND GLEANINGS

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Apropos of the first article of the series, "Whence came the American Indians?" by the Rev. Albert Muntsch, S. J., in the mid-October number of the FORTNIGHTLY REVIEW, Mr. James Mooney, of the Bureau of American Ethnology, writes: "It is now commonly held that there may have been two distinct crossing routes from Asia to America, the first via Behring Strait in the North and the other across the South Pacific and its islands to Central and South America." Fr. Muntsch's article refers only to the crossings via Behring Strait. Mr. Mooney, by the way, is at present engaged in an exhaustive study on the Indian population of the North American Continent before the arrival of Columbus. Ethnologists are awaiting his conclusions with interest.

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The little catalogue of "Mission Literature" issued by the Fathers of the Society of the Divine Word, Techny, Ill., is now in its second edition. It is surprising what a large number of books have been inspired by Catholic missionary activity. The titles in this catalogue are accompanied by judicious notes and abstracts, and the booklet will therefore be found useful by librarians.

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There is a passage in the address delivered by Bishop Muldoon before the Chicago Chapter of the K. of C., on Columbus Day, that has recalled to at least one of our readers a series of articles on "Are We a Nation?" published in the first volume of this REVIEW. The Bishop said, according to the *Columbian and Western Catholic* (Vol. 44, No. 42):

"I am not so strong for what we call Americanism. Americanism has not yet come. Americanism, when it does come,

will not be a melting pot, either. The many peoples are not to be melted and turned out in a new form with their old semblance gone. No. Americanism, when it comes, will be a weaving together of the peoples who make it, and in the warp and woof of this fabric will be kept definite, distinct traits of all, making a new whole. And right here in the weaving of this fabric of Americanism, America faces a great problem, and the Knights of Columbus face a great opportunity. Of the millions of so-called foreigners who come here, just as our forefathers, and the forefathers of every American came, 52 per cent are Catholic. What are the Knights of Columbus going to do for them, to make them Catholic citizens?"

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Benziger's "Catholic Home Annual" for 1917 offers contributions from the pen of Dr. James J. Walsh, Mary T. Waggoner, Marion Ames Taggart, the Rev. James F. Driscoll, and other able writers. All the articles and stories, as well as the calendar itself, are profusely illustrated. (Price 25 cents.)

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The *Morning Star* (Vol. 49, No. 36) is the latest paper to complain of the apathy of Catholic societies, especially the Knights of Columbus, towards the Catholic press. But our New Orleans contemporary does not content itself with complaining. It threatens to retaliate:

"We feel that the time has come when we must give our limited space entirely to those who are our staunch and faithful *practical supporters, our bona-fide subscribers*: that we must give them the news which will interest them generally, and not devote column after column of space to the reports of societies and organizations which care so little for the *Morning Star*, which are so little interested in the Catholic press, that beyond several officers and a few individual members, not one-tenth of one per cent of the entire organization subscribes to the paper. We say this with a full knowledge of facts and conditions.... The said societies are hereby advised that they can have the use of our columns at

a moderate advertising rate, which will pay for the publication."

—○—

During the recent General Convention of the Episcopal Church in St. Louis the tendency of not a few members of that body towards Socialism manifested itself very strikingly. In a tent outside the convention hall, experts on social subjects "severely arraigned the church for her indifference to the social welfare of the masses." "Outlaw meetings" held at a Jewish synagogue were made the occasion of pronounced Socialist harangues by preachers and even bishops (Sumner of Oregon, Williams of Detroit, Jones of Utah). At the convention itself there were repudiations of the charge that "the Episcopal[ian] Church is the church of the privileged classes." Bishop Lines of Newark declared that "it is a great misfortune to associate the fortunes of the church with privileged people." Our quotations are taken from a report written by the Rev. Dr. E. C. Chorley, historiographer of the Diocese of New York, for the *St. Louis Globe-Democrat*, Oct. 21. They show that Socialism is making inroads even among staid and conservative Protestants.

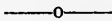
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Dr. Chorley's regular daily report in the *Globe-Democrat*, though in nowise official, were accurate and readable and gave the outside public a fair idea of what was going on at the sessions of the General Convention. Our Catholic dioceses have no official historiographers, but is there any reason why competent writers should not be appointed to furnish the daily press with reliable accounts of every Catholic convention? Much sensational trash could be headed off by such a method, and the reports could incidentally be made a means of removing prejudices.

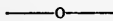
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In response to a query printed in No. 20 of the REVIEW, Mr. L. Hacault, of Bruxelles, Canada, a well-known authority on Masonic matters, writes us: "I have no positive information regarding the Chaldean Order of Optimists, but it is easy to see from the quotations you

make from the Chicago *Tribune* that this society is a farcical and sacrilegious hybrid. 'Commander of the faithful' and 'vizier' smack of the Koran; 'princess' and 'sanctuary' of Jewish ritualism; 'crossing of the swords' of English Masonry. Originally this was a purely military ceremony for honoring high officers; it passed into the lodges of France, as 'la voûte d'acier.' The traitors to Louis XVI crossed their disloyal swords over his head. L. P. D. (Lilia Pedibus Destrue) was a motto imported from England by Brother Arouet (Voltaire), who had been initiated in the St. Paul Lodge, London, 1726. Poor 'Louis Capet' was led from the royal palace to the Masonic 'convention.' The 'altar' smacks of Masonic symbolism. 'Chaldean' recalls Oriental Kabbalism. The religious part of the celebration conducted by a Protestant clergyman with a bible invocation is a sacrilegious parody like the 'unions laïques' in French lodges. 'Captain of the guard' is another Masonic term. The 'dancers' remind me strongly of the K. of C. The one and only really commendable thing in the whole performance, as described by the *Tribune*, is the intimation that the marriage is to be regarded as indissoluble; but perhaps this is to be taken in a Pickwickian sense!"



The *Osservatore Romano* announces the completion of the new Code of Canon Law and accompanies the announcement with some account of the contents. The code follows the traditional division, *De Personis, De Judiciis, De Rebus, De Matrimonio, and De Delictis et Poenis*, with "opportune modifications which render it more exact, more practical, and better adapted to the modern mentality." (*Rome*, Vol. XX, No. 14). It is not yet known just when the new code will be promulgated.

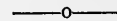


We noted in our No. 18, p. 284, how the war has led to a revival in England of the Catholic practice of praying for the dead. It is interesting to observe that this movement is not confined to the transatlantic branch of the Anglican

Church. In a report on the Triennial General Convention of the Episcopalian Church in the U. S., published by the St. Louis *Globe Democrat*, Oct. 26, the Rev. E. Clowes Chorley, D. D., historiographer of the Diocese of New York, says:

"The Prayer Book, as now authorized for use in the American Church, has never contained a specific prayer for the dead, which in the minds of many was associated with another branch of the Christian Church. Of late years, however, such prayers have been increasingly used in the Episcopal Church by the authority of individual diocesan bishops. Beginning as almost exclusively a high church practice, it has become the use of very many churchmen of other schools. This fact, together with the experience of the European war and its tremendous death toll has induced the convention to place, for the first time in the history of the American Church, a prayer for the departed. It is a significant sign of the growing comprehension of the church."

Yes, and it shows, too, how deeply rooted in human nature is the Scriptural and Catholic practice of praying for the dead, so foolishly discarded by Protestantism in the sixteenth century. Soon, no doubt, the Episcopalian Church will also teach the doctrine of purgatory, which is a logical complement of that of the efficacy of prayers for the departed.



The Bishop of Cleveland has officially promulgated the decree of the Consistorial Congregation of March 31, 1916, "concerning certain dances in the United States of North America and in the Dominion of Canada." This decree has been interpreted by some as if it forbade merely the participation of priests in balls and other dance entertainments. But there can be no doubt that the interpretation of the *Ecclesiastical Review*, quoted in our No. 17, p. 269, is the correct one. All dances given under church auspices, no matter by whom organized or what the programme, are prohibited. Priests are "utterly forbidden," not only to "promote" such dances, but even to "favor" them, "for any pious object whatsoever," and if laymen persist in

violating the law by arranging such entertainments, "all clerics are forbidden to be present." This seems perfectly clear.

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The Little Rock *Guardian* (Vol. VI, No. 31) agrees that "Msgr." is preferable to "Mgr." as an abbreviation for "Monsignor," and suggests that the Catholic Directory "drop its former inconsistency and adopt Msgr." in order that complete uniformity be attained, at least in this country. We second the motion.

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Like ourselves, the Dubuque *Catholic Tribune* attaches great importance to the letter written by the Apostolic Delegate, Msgr. Bonzano, to the German Catholic Aid Society of Minnesota and published on the first page of our No. 20. "Msgr. Wurst and the conservative Catholics of Minnesota," says our esteemed contemporary (semi-weekly ed., Vol. I, No. 99), "have done a great service to the Church. Non-Catholic secret societies and their accompanying indifference to a vigilant defense of Catholic principles are in great measure responsible for the pitiable condition of many Catholic organizations. . . . The pastors and leaders who have continually warned Catholics against the namby-pamby, spineless secret and semi-secret non-Catholic societies now have something to back them in their battle against Liberalism and atheism in the guise of fraternalism and humanitarian mugwumpery. Gradually Rome's voice will make itself heard."

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Commenting on the suppression of the *B. C. Western Catholic* because it opposed prohibition, our excellent Buffalo contemporary, the *Echo*, says (Vol. II, No. 37):

"Prohibition is principally a question of economic expediency. We find the Rev. John A. Ryan, D. D., the noted Catholic economist and theologian, for economic reasons favoring prohibition wherever it can be enforced. . . . He does not believe . . . that drink is so important to the welfare of men in general, or of any man in particular, that the assumed right thereto may not disappear in the face of the great social good that may be ef-

fectured by the abolition of the opportunity to drink. Mr. Arthur Preuss, editor of the *FORTNIGHTLY REVIEW*, regards prohibition as a measure of last resort, indicating the failure of the many other, moral, remedies, which the Church has at her disposal and which ought to be fully effective without legal compulsion. 'But it will not do,' he maintains, 'to make prohibition a religious issue.' Father Ryan thus considers prohibition an economic issue, while Mr. Preuss warns against making it a religious issue. Accordingly, Catholic advocates of the measure, we believe, are not taking a stand inconsistent with Catholic doctrine, and conversely, its opponents also are not at variance with the teachings of the Church. It certainly establishes a bad precedent and tends to militate against the freedom of action of the Catholic press when an archbishop or a bishop causes the suppression of a Catholic paper because its policy is against prohibition."

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Dr. Kuno Meyer, a life-long friend of Sir Roger Casement, spoke on the life and death of the man who died in the cause of Ireland's freedom, to a large audience at St. Louis, Oct. 27. In these days when so many writers allow themselves to be carried away by passion and prejudice, it was a pleasure to listen to the calm statements and unbiassed recital of facts by this great authority on Irish history and literature. Dr. Meyer looks upon Casement as another in that long line of martyrs who gave their lives that Ireland might regain her freedom. He told of an anonymous publication issued by Casement in 1913, in which the latter foreshadowed the clash between England and Germany. Dr. Meyer received a copy of the pamphlet at the time. But as there were so many productions of the same kind coming from the press, he consigned this particular brochure to the waste basket. Three months after the outbreak of the war, Dr. Meyer happened to be in Germany and recalled the impression which the anonymous pamphlet made upon him, as the prophecies had now found such a remarkable fulfil-

ment. In Berlin he met Sir Roger and spoke to him about that pamphlet and wondered who might be its author. "The author," said Casement, "stands before you." In this now widely read pamphlet ("England, Ireland, and the Next War") Casement foretold the part that Ireland would play in the conflict.

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*Reedy's Mirror* (Vol. 25, No. 42) publishes some interesting revelations concerning Gaylord Wilshire, the "millionaire Socialist" of *Wilshire's Magazine* fame, and his no less famous Bishop Creek Mining Company, for which a receivership suit is pending in the Federal Court at Los Angeles, Cal. "The suit developed a most bewildering array of reorganizations, consolidations, mergers, etc.,—enough to give the headache to even a Wall street promoter." The stock book of the company contains the names of some six thousand subscribers, scattered all over America and Canada, holding four and a quarter million shares, which represent an investment of more than twenty million dollars. Wilshire has been frequently "exposed." As late as 1908, a Socialist paper in Denver claimed that there was no gold mine at the place where the Bishop Creek Co. claimed to have its holdings. But Socialists are notoriously gullible.

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 Two more German almanacs of American provenance have come to our desk. They are the "St. Michael's Kalender," of Techny, Ill., and the "St. Joseph's Kalender," of Mount Angel, Ore. The former is published by the Society of the Divine Word, the latter by the Benedictines of St. Benedict's Abbey. Both are replete with interesting and instructive reading matter, tastefully illustrated, and handsomely printed. The proceeds of St. Michael's Almanac are destined for the missions. (Price, 25 cts. each).

—o—  
 The *Journal of Experimental Medicine* for February, 1916, published an article in which, under the title "Experimental Syphilis in the Rabbit Produced by the Brain Substance of the Living Paretic," the experimenter related how six inmates of the Pontiac State Hospital of Michi-

gan, a public hospital, were subjected to the following procedure: The "skull was trephined," and "by means of a long thin trocar needle connected to a syringe," a portion of the brain-substance was removed and injected into rabbits. This piece of barbarism led Dr. F. H. Rowley, the president of the American Humane Education Society, to make an inquiry. He found the facts as stated. When he called the attention of the Governor of Michigan to the matter, he was told that he was "exaggerating the ethical element of this experiment." Dr. Rowley is right in protesting against the practice of using human beings, without thought of their own welfare, as material for scientific research. The Michigan case is a particularly flagrant violation of human rights and, as Dr. Rowley justly says, "puts the stigma of shame and inhumanity upon the medical profession." The matter should not be allowed to rest until effective measures have been adopted for the safeguarding of charity patients in our public hospitals against ruthless experimenters.

—o—  
 The National Fraternal Congress has appropriated \$1,000 a month for the maintenance of a publicity bureau. The organizations associated together in this congress hold that "a nation-wide publicity is essential to the continued growth and development of the cause of fraternal insurance." They are wise in making a judicious use of the periodical press.

—o—  
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—o—  
 Father F. S. Betten, S. J., has adapted Professor Willis M. West's book, "The Ancient World," for use in Catholic high schools and colleges. The revised West is "the next best thing," if we can't have a thoroughly Catholic text-book by a thoroughly competent Catholic author. We have no doubt that Father Betten has done his work of revision conscientiously, though a cursory perusal of a few dozen pages makes us feel as if he might



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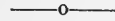
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have used the blue pencil even more freely than he did. "The Ancient World," by the way, embraces the period from prehistoric times to 800 A. D. It is quite full for a text-book, very neatly arranged, and illustrated with pictures and maps. (Allyn & Bacon).



In "A Revaluation of Early Peruvian History," in the *Catholic Historical Review* (Vol. II, No. 2), the Rev J. P. Culemans, Ph. D., a learned priest who occasionally honors also the FORTNIGHTLY REVIEW with welcome contributions, briefly examines Prescott's treatment of the principal personages connected with the conquest and Christianization of Peru in the light of modern criticism. His estimate of Prescott agrees substantially

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with that which we have repeatedly expressed in this magazine. "Prescott," he says *inter alia*, "is less an historian than a dramatic narrator of picturesque events. He has delved into the old chronicles only for a thread to connect them, after the fashion of the novelist. With this thread for a guide, he weaves into his narrative those events which appeal mostly to his fancy; and he makes deft use of only those quotations—very freely translated, abbreviated or expanded—which keep alive the reader's interest in his panoramic display, while it moves to its dramatic climax." Dr. Culemans emphasizes the important fact that while Catholics have an antidote against Bancroft's misrepresentations in their own historians, they unfortunately are without recourse

in the case of Prescott, because they have nothing equally entertaining to oppose to his romances which so disfigure the Catholic history of Spanish America. Here is a very promising field for Catholic historians!

—o—

Father Lasance has made an extract from his book "The New Missal," and presents it to the public under the title, "The Sunday Missal, for all the Sundays and Principal Feasts of the Year, with Introduction, Notes, and a Book of Prayer." This new book is a little smaller in *format* than its predecessor. It is beautifully printed and comes as near to our ideal of a prayerbook for the average lay person as anything we have yet seen. (Benziger Brothers).

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Der stille Krieg der Freimaurerei gegen Thron und Altar. Aus Dokumenten. Freiburg, B. 1873. 75 cts. (Written, we believe, by Rev. G. M. Pachtler, S. J., a renowned authority on Masonry. Shows up Freemasonry as "the organized centre of human errors and passions," and proves that it is incompatible with Catholicity).

*Cathrein, V. (S. J.)* Die Einheit des sittlichen Bewusstseins der Menschheit. Eine ethnographische Untersuchung. 3 vols. Freiburg, 1914. \$8. (A thorough and comprehensive inquiry into the moral beliefs of all nations, civilized, barbaric, and savage. Vol. I deals with the civilized nations of Europe and the uncivilized tribes of Europe, Asia, and N. Africa; Vol. II, with the barbaric and savage tribes of S. Africa and N. America; Vol. III, with those of S. America, Australia, and Oceania. The proof of the presence of correct primary moral judgments in all nations and races, even those once regarded as lacking moral beliefs, is clear and convincing. Fr. C.'s book is a necessary preamble and supplement to all text-books on moral theology, and, incidentally, is of great apologetic value).

Excelsior Studies in American History (Sadlier's). New revised edition. Illustrated. N. Y. 1916. 60 cts. (Contains a new chapter on Civics, with an article on the Church and State by Fr. Semple, S. J.)

*Pfeilschifter, G., and others.* German Culture, Catholicism, and the World War. American edition. St. Paul, Minn. 1916. 50 cts. (A spirited defense by a number of German Catholics, including Bishop Faulhaber, against the French book "La Guerre Allemande et le Catholicisme").

*Mausbach, Jos.* Die Ethik des hl. Augustinus. 2 vols. Freiburg 1909. \$3.50. (A full exposition of the ethical teaching of St. Augustine. A standard work.)

*Bartlett, J.* The Shakespeare Phrase Book. Boston 1882. \$3. (An index of the phraseology of Shakespeare; a concordance of phrases rather than of words. Takes every sentence from his dramatic works which contains an important thought, with so much of the context as preserves the sense, and puts each sentence under its principal words, arranged in alphabetical order).

*Grupp, Georg.* Kulturgeschichte des Mittelalters. Zweite, vollständige neue Bearbeitung. Paderborn 1907 sqq. 4 vols. Illustrated. \$9, worth \$12. (This is the only history of medieval civilization from the Catholic point of view, and contains much entertaining and instructive reading).

*Ward, A. W. and Waller, A. R.* History of English Literature from the Beginnings to the Cycles of Romance. London 1907. \$2.25. (This is Vol. I of the famous Cambridge History of English Literature and narrates the beginnings of English letters with great fulness. There is an extensive bibliography).

A Short History of the Catholic Church in England. Second revised edition. London (Cath. Truth Society) 1897. \$1. (A brief but accurate account of the history of Catholicity in England, disproving especially the "continuity" theory so emphatically insisted upon at the recent triennial conference of the Episcopalian Church of the U. S. at St. Louis).

*Goldstein, D.* Socialism: The Nation of Fatherless Children. 2nd ed. Boston s.a. (A source book for studying the moral character of American Socialism. Contains many authentic and interesting quotations from Socialist writers and speakers). 70 cts.

*Budde, K.* Geschichte der althebräischen Literatur. With an appendix on the Apocrypha and Pseudoepigrapha by Alfred Bertholet. Leipsic

1906. \$2. (Forms a volume of Amelang's famous series, "Die Literaturen des Ostens," and shares both the merits and defects of most other volumes of that series).

*Ward, A. W. and Waller, A. R.* English Literature at the End of the Middle Ages. London 1908. \$2.25. (Vol. II of the famous Cambridge History of English Literature. Deals mainly with the religious movements of the 14th century; the beginnings of English prose; the earliest Scottish literature; Chaucer and the Chaucerians; the introduction of printing into England, etc.)

*Cassilly, Rev. Francis, (S. J.)* A Story of Love. St. Louis 1916. 60 cts. (Meditations on the love of God, in essay form).

Dante's Monarchia, übersetzt und erklärt von Dr. C. Sauter. Mit zwei Bildern. Freiburg 1913. \$1. (No one can fully understand the Divina Commedia unless he is acquainted with the political principles laid down in the Monarchia).

*Finn, Rev. Francis J. (S. J.)* Cupid of Campion. N. Y. 1916. 60 cts. (Father Finn's latest, and, some say, best, story for boys).

Dante's Gastmahl übersetzt und erklärt von Dr. C. Sauter. Mit zwei Bildern von Dante Gabriel Rossetti. Freiburg 1911. \$1.50. (This new translation of the Convivio is based on Moore's Oxford text. There is a splendid introduction and many explanatory notes).

*Lasance, Rev. F. X.* The New Missal in English for Every Day of the Year, according to the Latest Decrees. With Introduction and Notes and a Book of Prayer. Cincinnati 1915. \$1. (This is preeminently the layman's prayer book. Fine full-morocco copy, gilt edges).

*Weingärtner, Dr. Georg.* Das Unterbewusstsein. Untersuchung über die Verwendbarkeit dieses Begriffes in der Religionspsychologie. Mainz 1911. 75 cts. (unbound). (The author examines the notion of subconsciousness in its relations to religion, and incidentally disproves many popular errors).

*Groton, W. M.* The Christian Eucharist and the Pagan Cults. London 1914. \$1. (The author, a conservative Protestant, examines the question: Did the Christian Eucharist owe anything to a pagan, or even Jewish, background of mystery meals, and if so, what? He shows the insufficiency of any proof that the Eucharist borrowed anything whatsoever from alien cults and the overwhelming probability that it did not).

*Kausler, E. und R.* Geschichte der Kreuzzüge und des Königreichs Jerusalem. Aus dem Lateinischen des Erzbischofs Wilhelm von Tyrus. Mit einem Kupfer, zwei Plänen und einer Karte. Stuttgart 1840. \$2. ("A work remarkable for the times... The author is extraordinarily learned, ... skilled in the art of narration, showed exceptional talent in arrangement of his characters and in logical presentation of facts." *Cath. Encycl.*—One of the chief sources or the history of the Crusades and the Kingdom of Jerusalem).

*Duffy, Rev. T. Gavan.* Yonder? N. Y. 1916. \$1. (Essays on subjects connected with the foreign missions. Very readable).

*Rossbach, Aug.* Griechische Rhythmik. Leipzig 1854. 80 cts. (A fine copy of a classical work on Greek prosody. Scarce!)

*Augustine, St.* Soliloquies, tr. by L. M. F. G. London 1913. 50 cts. (A new and exact translation. Suitable as a manual of contemplative prayer).

*Pohle, Jos.* Lehrbuch der Dogmatik. Vol. I. 5th ed. Paderborn 1911. \$1.75. (Comprises On God, the Trinity, the Author of Nature and the Supernatural. Good copy. No German books can at present be imported from Germany).

The Fortnightly Review, St. Louis, Missouri

# The Fortnightly Review

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## Excluding Objectionable Publications from the Mails

Professor Lindsay Rogers, of the University of Virginia, in a book titled "The Postal Power of Congress; A Study in Constitutional Expansion" (Johns Hopkins University Studies in Historical and Political Science, Series XXXIV, No. 2, Chapters II, IV, and VIII), discusses the authority of the Postmaster General to exclude objectionable publications from the mails. A reviewer of the work in the *Catholic Historical Review* (Vol. II, No. 2, p. 216) says:

"The failure of the so-called 'Fitzgerald Amendment' in the third session of the Sixty-third Congress, and the opposition which it provoked in the committee hearings are mentioned. Although Congress has absolutely prohibited the use of the mails for the transmission of obscene literature, *i. e.* obscenity as defined at common law, it has only denied the postal facilities to all 'matter otherwise mailable by law, upon the outside envelope or outside cover or wrapper of which. . . any libelous, scurrilous, defamatory. . . intended to reflect injuriously upon the character or conduct of another, may be written or printed or otherwise impressed or apparent.' (See U. S. *vs.* Boyle, 40 Fed. Rep. 664). It is significant that scurrilous or defamatory matter, to be denied postal transmission, must appear on the *outside cover or wrapper*, and all the attempts to amend the act relating to obscene publications by adding the words *scurril-*

*ous or defamatory* have failed. The postal laws of Canada, we believe, do authorize the exclusion of publications of a scurrilous character, and their laws have been invoked against certain anti-Catholic newspapers published in the United States, and their transmission by mail is no longer permitted. Congress has this power, too, the author concedes, but he finds objection to the recently proposed method of its exercise. Such remedial legislation would be proper if it 'simply made such matter non-mailable and penalized any attempt to use the post office for its carriage. . . . But under the [Fitzgerald] bill, if it was established that a person made a practice of sending such matter through the mails, the Postmaster General would have absolute authority to deny him facilities for all his mail matter, much of which would be admittedly innocuous. . . . This official's authority would, in effect, be to punish for acts not made criminal by Congress. Such legislation would for this reason seem unconstitutional as well as ill-considered."

Besides this objection to all such measures as the Fitzgerald bill, our readers know there is another, more fundamental one, *viz.*: the danger of putting into the hands of any executive officer of the government a power which, in the nature of things, would be extremely liable to abuse and could, upon occasion, be employed with deadly effect against the Catholic press.

Incidentally we may note that the K. of C. Commission on Religious Prej-

udices is also opposed to the proposed legislation, for the reason that "it tends to excite more prejudice and suspicion against us than do the matters it aims to correct." Besides, says the 1916 report of the Commission, from which we are quoting (*Columbiad*, Vol. 23, No. 10, p. 7), "the Knights of Columbus as a body, and the Catholic people as a whole, are not in need of any legislation that other people do not equally need, and which others than ourselves will be prompted to ask for in good time. Moreover, we still hold the belief that existing laws give to the postal authorities all the power that is necessary or expedient in the premises."

### A Catholic Daily in China

Even heathen China is ahead of us in the matter of a Catholic daily press.

In that sprightly little missionary monthly, the *Field Afar* (Vol. 10, No. 9, p. 134), Father Morel gives an account of the *Yih Shih Pao* (Social Welfare), a Catholic paper published at Tientsin.

The *Yih Shih Pao*, a daily of twelve large pages, made its first appearance October 1, 1915. It was founded by the missionaries with the co-operation of the Union for Catholic Chinese Action.

"Since only one-thirtieth or one-fortieth of the subscribers are Christians," says Fr. Morel, "we are obliged to address ourselves to the pagan mass. In the beginning the paper was quite neutral, but little by little it revealed its Catholic spirit. The people are not deceived. They speak of it now without hesitation as 'the Catholic paper,' and yet they continue to subscribe for it. Several controversial or apologetic articles have won for us conversions, and we hope this movement will increase when we can supplement the work of the printed word by lectures, to be given as soon as our new hall is finished. Our daily has 5,000 subscribers and is the leading Chinese paper of North China. It is noted for its

reliable information and for its careful editing. Most of the Vicars-Apostolic have shown their interest in it by suggesting good correspondents, and we on our side have secured the assistance of excellent writers. One of our Catholics, who was formerly manager of a newspaper, directs a school of literature and Catholic journalism, where ten Christians from four different vicariates are perfecting themselves in the art of writing.

"You will see by these details that we are bestirring ourselves and preparing earnestly, according to the small means in our power, for the future of the Catholic press. We are planning to publish a special edition of our daily for Pekin, and if God blesses the project, we shall gradually do the same for all the large cities of the North."

Why can't thirty millions of us in the United States do what a few thousand of our brethren are accomplishing in China?

\* \* \*

Father Morel's plan of publishing a local edition of the Tientsin Catholic daily for each of the large cities of Northern China recalls a recent suggestion of Msgr. Bonzano. We quote from the *Catholic Columbian* (Vol. 41, No. 34):

"The Apostolic Delegate, Archbishop Bonzano, expressed an idea that we believe to be uniquely practical. He thought that those who objected to the daily on the score that one paper would call for many, and that Catholics had not millions multiplied by many for the work, could be answered by having the same daily reproduced simultaneously in several of our great centers of civilization. We feel that this plan of the Apostolic Delegate will eventually be realized. It seems feasible; it is practical; let us hope that the voice of Rome in its representative here will be written in the raised golden letters of action."

The suggestion of establishing a chain of Catholic dailies directed from a common centre is not new. The FORTNIGHTLY REVIEW has discussed it more than once in the course of the twenty-three years of its existence. We

have an example in the Scripps-McRae League and the Hearst papers. But to go farther than pooling news and purchasing syndicated articles would be inadvisable. Each paper must have its own individuality. It must publish its own local and sectional news. It must have its own staff of editors, managers, and advertising agents. Expenses could be reduced by using the same foreign, and to some extent also the same domestic news. Further than that, however, effective co-operation could hardly go. A chain of newspapers on the Hearst plan could be carried on at considerably less expense than an equal number conducted independently. That is about all the merit that is in the suggestion. To start with a chain of papers is manifestly impossible so long as we Catholics are unable to establish a single daily newspaper in any one city. First the long-discussed Catholic daily will have to be established in New York, Philadelphia, Chicago, St. Louis, or some other large city. Once it is in successful operation, offers of coöperation can be made to interested parties in other large cities, who will then be able to start additional dailies with considerably less difficulty and smaller pecuniary risk.

\* \* \*

It is interesting to note in Fr. Morel's report that the *Yih Shih Pao* was begun as a neutral paper and revealed its true colors only little by little. This reminds us that, when the late Archbishop Corrigan thought of purchasing the *New York Sun*, he planned to continue it for a while along the old-established lines and to infuse the Catholic spirit into it very gradually. Personally, we should prefer to have a Catholic daily established with the Catholic flag flying at topmast. However, it might be more prudent to proceed gradually and with caution. That

is one of the many preliminary questions that will have to be decided before the idea of a Catholic daily newspaper can be realized, and the decision will depend largely on local conditions and on the general constellation under which the enterprise is launched.

### **Fifty Per Cent of Our Catholic Young People in Non-Catholic Schools**

The Catholic Educational Association devotes its latest Bulletin (Vol. XII, No. 4) to a committee report on the attendance at Catholic colleges and universities in the U. S. The results of a careful investigation are set forth in six tables, of which No. III is at the same time the shortest and the most important. It gives the enrolment at Catholic colleges and universities for the years 1890, 1900, 1907, and 1916, in comparison with the total collegiate enrolment in the U. S. The figures show that whereas, in 1890, we had in our colleges only about one-third of the number of collegiates we ought to have had, we now have about one-half of the number due. As there appears to be no good reason for supposing that Catholic young men are more backward than others in going to college," says the report, "the conclusion may be drawn that *about one-half of the Catholic young men who go to college, attend non-Catholic institutions.*" (Italics ours).

The authors of the report do not consider this proportion "so unduly large when all the factors that make for it are considered, and particularly the attractive power that lies in the nearness of a college to a prospective student. . . . The proportion," they observe, "is about the same as obtains in the case of Catholic children attending the public schools."

Needless to say, said proportion is unduly and shockingly large, and the Catholic Educational Association ought

not to rest content with having ascertained this alarming condition of affairs but do its utmost to restore the proper balance. We cannot be said to be doing our whole duty towards the rising generation unless we see to it that all Catholic boys and girls are trained in Catholic primary schools and at least ninety per cent of our Catholic young men and women who receive a higher education, obtain that higher education in Catholic institutions. With fifty per cent of our young people in non-Catholic institutions, the terrible leakage from which the Church suffers is sure to continue, nay increase.

### Whence Came the American Indians?

#### IV (Conclusion)

In order to vary his argument Dr. Morice studies a number of customs which are generally considered as pertaining exclusively to the North American Indian, but which "have their counterpart on the steppes of Siberia." One of these is a seemingly insignificant detail of personal costume, namely, the fondness for porcupine quills, stained yellow or green, in the decoration of garments and pouches. This species of "ornamentation was as characteristic of the Dénés as any that can be cited." But two chiefs of the tribes of the Tunguses, dwelling in Eastern and Central Siberia, who had been brought to Rome by a Jesuit missionary, showed a similar preference for such adornment. For "every fringe on their clothes was decorated with colored quills of porcupine."

Every one familiar with the physical appearance of the Indian knows that the men were beardless. Thirty or forty years ago the Dénés used to pluck out by the roots even the few hairs which remained on the upper lip and chin. They did this by means of pincers which they always carried on

their person. The Navahos of Southern United States use a similar instrument which they never lay aside. One of the earlier travelers among the Koriaks observed that these people "have naturally very little hair about their mouth; the sparse growth which sometimes occurs they destroy, following in this, the habit of the Yakuts, the Tunguses and the Kalmucks." These are Siberian tribes. A recent author noted the existence of the same practice among the majority of the Yukagirs of the Arctic circle.

The use of the calumet in peace and war is known to every reader. Some may think that it is only the American Indian who is acquainted with this lordly custom. And yet, this practice so often alluded to by writers of Indian fiction, was found not only on the American plains, but flourished under similar conditions, and with the same significance, on the Tundras of Siberia. Here is the testimony of a missionary, P. Santini, concerning the Koriaks: "When a nation desires to make peace, the sacred pipe is lighted and offered by one of its leaders to the chief of the hostile tribe. If he accepts and smokes it, peace is at once concluded, and this treaty is regarded so sacred that it is never, or scarcely ever, broken." Fr. Morice notes that this description applies exactly to the rôle of the famous calumet in the life of the Indians of the great plains.

From the calumet to the war party is not a far cry. According to Abernethy the Tunguses prepare themselves for a hostile expedition like the savages of the Canadian wilds. He writes: "In order to heighten their courage, patience, and perseverance, the warriors load with insults those young men who have not as yet joined a war party. They heap reproaches upon them and treat them as cowards; they beat them with sticks and throw



boiling water upon them; if the victim betrays the slightest impatience under this ordeal, he is looked upon as a coward and as unworthy to bear the name of warrior." These fearful practices were not unknown among our Indians.

"Scalping" the wretched victims of war is also sometimes thought to be a custom found only among Indians. But the hideous usage existed also in Siberia, whence it was probably transplanted to America. Mr. James Moon-ey, one of the best authorities on the ethnology of the Plain Indians, writes in the *'Handbook of the American Indians'* (article "Scalping"): "The practice is not exclusively an Indian one, having been noted among the ancient Scythians as far back as the time of Herodotus." But the Scythians of Herodotus' time lived in northern Asia and, as Fr. Morice shows, the name Scythia came to denote "the unexplored regions of northern Asia." This would make the people bearing that name akin to the tribes of the Siberia of today. Herodotus tells us in his *History* (Book IV, chap. 64) that "the Scythian is proud of his 'scalps,' and hangs them on the bridle of his steed. The more such trophies a man can show, the greater the esteem he enjoys among his comrades." Who does not think, when reading these words concerning this ancient Asiatic people, of the fierce tribes of our Western Plains? Fr. Morice thus concludes this part of his studies: "There is need of no great effort of the imagination to see the practice of scalping an enemy pass from the primitive Tartars to the other aborigines of Siberia, for example, the Tunguses, and carried to America by later immigrants, who, no doubt, received it from the first mentioned people."

Among the Dénés the son gives a name to his father instead of receiv-

ing one from him. For example, a tribesman has been known by the name of Nounta (lynx). As soon as his tent has been blest by the arrival of a son, whom we may call Karlh (rabbit), Nounta ceases to exist as a member of his community and becomes known as Kar-tha, the Father of Rabbit. Mr. Jochelson has this to say about the Yukagirs of northeast Siberia: "The custom, according to which, after the birth of the first child, who has received the name of a deceased relative, the parents change their name, still exists. The father and mother give up their own name, and simply call themselves the father or mother of this son or daughter, their first-born. The analogy of this usage with the name-giving habit of the Dénés is apparent." The peculiar taboo, forbidding the utterance of the names of the dead, is found among the Yakuts and the Dénés. The former never pronounce the names of their departed unless in an allegoric way. Fr. Morice has seen fierce quarrels arise among the Dénés because some tribesmen had the hardihood to utter the name of a dead person in presence of one of his relatives. Among some Dénés tribes a fine was imposed for mentioning the name of a deceased clansman.

The Indians of the Yukon, according to W. H. Dall, a noted authority, loved to compose verses and to hum them during work. Wrangell says the same of the Siberian Yukagirs. Again, when the American Indian met a stranger for the first time, his code of etiquette prompted him to remain silent for a while before beginning a conversation. Fr. Morice noted this observance "hundreds of times" among the Dénés. Wrangell, the aforementioned traveler, remarks that the Siberian Chukchees agree in this respect with the Indians of the New World. He writes: "When my interpreter accosted

them (the Chuckchees) they saluted him gravely and sat down without speaking a word. Then the interpreter stuffed their pipes without saying anything, and it was only after these had been smoked that they began their talk."

Summarizing the vast amount of "sociologic coincidences" brought together in his papers in *La Nouvelle France*, Fr. Morice says: "Have we not in these customs something to create the illusion that we have been transported to the immense plains or to the sober forests of North America? The custom of keeping silence when meeting a stranger, the improvising of melodies and words of savage songs accompanied by gestures, the habit of passing the pipe to all the members of a company,—these are all so many distinctively American practices which we meet again in Asia. He would be blind indeed who in these remarkable coincidences would see only the effect of chance, while every one with a slight knowledge of anthropology will easily realize the value, from the ethnographic point of view, of manners and customs which certainly cannot be explained from the particular environment of the tribes amongst which they exist."

It is true that all these data taken in their entirety do not furnish absolutely conclusive proof of Fr. Morice's thesis—that the American Indians came to this country from North-eastern Asia via Behring Strait. Yet, as he himself insinuates in the foregoing paragraph, the large mass of unusual resemblances in the life, in the social, industrial, and domestic relations of the tribes of Asia and America, can hardly be explained away as being merely fortuitous similarities. Ethnologists who take a different view as to the original habitat of the North American Indian, will be compelled to give a better explanation

of these parallels. As long as no such explanation is offered, it will be admitted that Fr. Morice has made a contribution of great value to American ethnology by means of his studies on this question.

ALBERT MUNTSCH, S. J.

### President Wilson's Peace Plans

Mr. David Lawrence, who is a keen observer of political affairs, writes from Washington under date of Nov. 13 that President Wilson intends to make an earnest effort to end the European war.

The President, he says, has been watching affairs in Europe very closely, notwithstanding the demands of the campaign here, and is thoroughly informed on what the chances of an early peace really are. And at the very first opportunity he will act—which may be sooner than the general public imagines. . . . Any one who has analyzed the speeches he has lately made cannot but observe that the desire to make peace in Europe is almost a passion with him. It would be wrong to suppose that the President seeks the honor merely for himself, because if that were the case he might have sought earlier to curry favor with both sides, so as to assure himself of the position of mediator. He might have made political capital out of a second tender of good offices, but the President refused even to consider such a thing. Something deeper than the effect of his own prestige always has been in the President's mind. He has never faltered in the belief that America, by the power of example during the European war, could establish herself in a most enviable position for all time in the family of nations, that the United States should not only show her readiness to help the warring nations now, but by her policies after the war should make her resourc-

es available to all belligerents on equal terms. He is dead set against economic alliances after the war, agreements that only breed more hatreds and more wars.

Whether the President can do anything towards ending the European war by simply tendering his good offices again is indeed questionable. It will require something more imposing than a mere offer, a request, perhaps, for the views of the belligerent governments. If not that, *the President might even ask the warring Powers to send representatives to a conference, the object of which would be to discover what each country considers its minimum peace demands or terms.* Such a meeting would not necessarily involve a stoppage of the conflict or an armistice immediately. Yet, when once the representatives of the European governments got together, it is doubtful whether they would separate without agreeing to a truce, and, subsequently, to terms honorable for all. European diplomats have a way of adjusting matters when they once get down to the task, and when they really want to. President Wilson's part in the whole business would be to persuade them *to want to.*

When President Wilson speaks now for world peace, the governments and peoples of Europe will know that he has behind him the American people. For if there was one mandate given Nov. 7, it was that America wanted peace. Mr. Wilson has been reinforced by a powerful public opinion. Wall Street's fear that war profits and contracts will cease and end the honeymoon of the "war brides" will not influence Mr. Wilson in the slightest. He is firmly convinced that America's task in reconstructing Europe will call into play almost as much raw material as the manufacture of munitions has consumed.

The President, indeed, has a free hand. He is even more respected now than before abroad. He is a factor to be reckoned with, and what he says about international affairs will be listened to with intense interest.

It is difficult to make European peace in open meeting. Mr. Wilson has always had his own ideas about how the machinery should be set in motion. His reflection will stimulate him to try, at least, for there can be nothing dishonorable in an unsuccessful attempt, and certainly no loss of political prestige at home, which has been the bugaboo of so many things prior to the election.

### **Using the Money of All the People for the Benefit of a Few.**

Probably nowhere has the main objection against the reckless proceedings of some school boards in providing palatial high schools with public monies for the benefit of the few, and curtailing school facilities for the children in the grade schools, been so forcibly stated as in one of the "General Resolutions" of the Catholic Educational Association adopted at its Baltimore meeting, last June. This resolution expresses exactly the argument which led many citizens of St. Louis to vote against the recent proposal of a three million dollar bond issue for the public schools. We quote:

"In many of our large cities, there is a great lack of accommodations for the children of the elementary public schools, so that much overcrowding in classrooms results and, moreover, large numbers of the children are able to get only half time at school; in spite of this condition, the municipalities continue the policy of spending enormous sums of the public money on large and extravagantly equipped high schools, and even colleges. We reprobate this as a crime against the children of the

common people, who need full time and proper accommodations during their few years of schooling. The municipalities have no right to favor the privileged few at the expense of the many, and should refrain from building new high schools until the needs of the many are supplied. We note this as a new evidence of the tendency to depart from democratic principles and to use the money of all the people for the benefit of the few. The ultimate taxpayer is not the property owner, but the man who pays the rent; and he is being taxed to educate the children of the rich and well-to-do."

The Catholic Educational Association deserves the thanks of the people for having pointed out this abuse in such clear and cogent words.

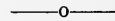
### The Worst Persecution of All

It is not only the "cranks and alarmists of the FORTNIGHTLY REVIEW" who are sensing a terrible persecution for the Church in America.

In a touching appeal for the seminary which the Extension Society maintains at Castrovilla, Tex., for the Church in Mexico—the only one of its kind in existence—Msgr. Francis C. Kelly says in the November *Extension*:

"Do not forget that the lot of the Church is always to be suffering. Do not be lulled to sleep with the thought that here, at least, we are going to escape it. Not one part of the Church is safe in this age of irreligion. War has drowned persecution in Europe for the time being, but the enemy is alert and only too gladly would he transfer his activities to a peaceful soil. The Moloch of anti-religious terrorism is fed on his successes, but he will be hungry again; and all signs point to the fact that he will seek new and better feeding-grounds. Some day the Catholics of Mexico may have to do for us what we have done for them.

The persecution of Christian by Christian is at an end, but the persecution of Christian by atheist is only beginning; and even prophecy says that it will be the worst persecution of all. Make no mistake. There are thousands of men and women who would gladly welcome the day, and who hope to see it before they die. When they lift their voices to appeal for the reign of bigotry they often base their pleadings on the decay of Protestantism, and some blind Protestants heed them. But it is not now Protestantism that will injure us. It is atheism disguised as humanitarianism, Liberalism and Socialism. If you could read the letters that pour into this office from those who are stung to the quick by what we say, you could measure the depth of the hatred of the forces of evil against God and His anointed."



The St. Louis *Amerika* (daily ed., Vol. 45, No. 25) reports that three lodges of the Independent Order of Odd Fellows in New York are planning to combine into one, which is to be called "Herman Ridder Lodge" in honor of the recently deceased publisher of the *N. Y. Staatszeitung*. Our esteemed contemporary is evidently somewhat surprised at this news item, for the editor adds: "Herman Ridder was a Catholic and was buried with ecclesiastical honors. Cardinal Farley himself attended the funeral. The Independent Order of Odd Fellows belongs to the societies that are expressly forbidden by the Church." Catholic politicians of the Herman Ridder type as a rule pay little or no attention to the Church's ordinances regarding secret societies. We have known some of them to be Freemasons. The reason for their indifference is not far to seek. Why the authorities do not enforce the law more strictly is another question, and one into which we dare not pry.

## NOTES AND CLEANINGS

The Dubuque *Catholic Tribune* supports our protest (No. 21) against the abuse of the franking privilege by Congressman Tague of Massachusetts, who had Cardinal O'Connell's New York Federation address incorporated into one of his own speeches and printed in the *Congressional Record*. "How," asks our contemporary (semi-weekly ed., Vol. II, No. 106), "can the Catholic press consistently protest against an anti-Catholic Congressman abusing the permission to extend his slanderous remarks or against an unfair exploitation of the franking privilege by unscrupulous politicians, if a Catholic congressman resorts to similar tricks?"

Acting upon the suggestion of Mr. Joseph Matt, editor of the *St. Paul Wanderer*, a German historian is engaged in searching the archives of Munich, Eichstätt, and other Bavarian cities for material for a book in which German Catholic contributions to the religious and cultural development of the United States will be recorded. The upshot is to be supplemented from American sources, and the book will be published in this country in the English language. "A work of this kind," comments the *Buffalo Echo* (Vol. II, No. 41), "will fill a long-felt want. It seems necessary to marshal facts and present evidence of the achievements of early German Catholic immigrants to prove to the average American, and to Catholics in general, that they were an important element in the social and moral progress of America."

The *Catholic Citizen*, the *Catholic Tribune*, and one or two other weeklies lately published the following note:

"A recent issue of the *Notre Dame Scholastic* of South Bend, Ind., says:

'Former records of the Laetare Medal have passed over in silence the year 1887. In that year the faculty acted in the customary way and awarded the Medal, but the name of their choice was never made known. For twenty-nine years his

name has been withheld from the public. A great journalist and a man of unquestioned leadership, he nevertheless asked that the honor be withheld and his name kept secret. A convert to Catholicity, he had vowed never to accept any honor or distinction but to labor unnoticed for the spread of the Catholic faith. The University appreciated the delicate situation and declined to make another choice for that year. And now, his vow fulfilled, we should give him his proper place in the charmed circle, truly one of the noblest of noble men, Edward Preuss of St. Louis.'

"We add that Dr. Edward Preuss was the father of Arthur Preuss, the scholarly editor of the FORTNIGHTLY REVIEW." (*Milwaukee Catholic Citizen*, Nov. 4, 1916).

The fact that the Laetare Medal was awarded to the late Dr. Edward Preuss in 1887 has been repeatedly mentioned in this REVIEW. Since we first brought it out, after Dr. Preuss' death, some ten years ago, the item has several times made the rounds of the Catholic press. This year it brought us the subjoined agreeable letter from one of our bishops:

"Dear Doctor Preuss:—I was glad to know from an article of a magazine recently published that your dear father was the recipient of the Laetare Medal in 1887. He certainly deserved the honor. When I was a small boy in St. Louis, I was very much edified by your father on one special occasion. He had come, as far as I remember, to pay a visit to his friend, the Vicar General at that time. From there he went into the church across the yard, prostrated himself before the altar of our Blessed Lady and prayed most fervently. I had never seen him in a church before, as this particular church was not his parish church. His action on that occasion has left an indelible impression on my memory. What a grand reward must now be his for so noble and useful a life. With sincere regards, I am, very truly yours, † Joseph Chartrand, Bishop-Coadjutor. Indianapolis, November 9, 1916."

A good position is wanted by an experienced organist and choir director, who has first-class references and is thoroughly familiar with plain chant according to the Motu proprio of Pius X. Address Organist, c. o. THE FORTNIGHTLY REVIEW, St. Louis, Mo.—*Adv.*

The *Irish Ecclesiastical Record* (No. 587) says of the ninth volume of the Pohle-Preuss Series of Dogmatic Text-Books:

"Many readers will be glad to see that the translation of Dr. Pohle's great work on dogmatic theology has reached thus far. In the present volume.... all the great questions connected with the Blessed Sacrament are discussed with a wealth of erudition that leaves little or nothing to be desired. The order of questions is: The Real Presence, The Manner of the Real Presence, Transubstantiation, Permanence, Speculative Discussions on the Manner of the Real Presence. The second part of the volume treats of the Eucharist as a sacrament, the third part, as a sacrifice. The critical examination of the chief theories respecting the metaphysical essence of the sacrifice forms one of the most attractive parts of this excellent work."

The report of the proceedings and addresses of the Thirteenth Annual Meeting of the Catholic Educational Association, held at Baltimore, June 26—29, 1916, has just been published. It is, says the energetic Secretary General of the Association, "a gratifying evidence of the substantial work done by the members of the Association, and of the earnestness and intelligence with which the Catholic educators of the country are grappling with their problems." To this we heartily subscribe. The account of the proceedings of the Third Section of the College Department, on June 29, though very brief, is one of the most significant chapters in the volume. For it indicates a new field of work which the Association is entering—the "standardization" of our Catholic schools and colleges. All our college people should read this brief chapter. The Report may be secured from

the Office of the Secretary General, 1651 East Main Street, Columbus, Ohio.

The Catholic Extension Society, after some ten years of experience, is now on a prosperous footing. The financial report for the last fiscal year is the best the Society has ever made. The cash receipts, in round figures, were \$329,000, and, added to securities received, equivalent to cash, the total receipts of the past fiscal year amount to \$340,000. These receipts, with the exception of a few donations, were entirely from the membership and do not include the receipts of the *Extension Magazine*, the magazine department being operated separately. This is truly a splendid record. No doubt all, or nearly all, our readers get the *Extension Magazine* and from its pages are familiar with the manner in which the funds of the Society are dispensed for the benefit of poor missions. God alone can measure the good that is thus being done. May the Catholic Extension Society continue to prosper, and may the roster of its members grow until it embraces the name of every loyal Catholic man, woman, and child in every well-organized parish throughout the United States!

The Rev. Bernard Schaeffler, O. S. B., of Watson, Sask., Canada, kindly calls our attention to one or two errors in the note reprinted from *La Liberté* in our No. 18, page 285. It was not Gov. Simpson who fell in the Battle of Seven Oaks, June 19, 1816, but Gov. Semple, of the Hudson's Bay Co. (See "The Catholic Church in Western Canada," by the Rev. A. G. Morice, O. M. I., Vol. I, p. 82). The German and Swiss soldiers of the Meuron regiment did not erect the first church in honor of St. Boniface. Fathers Provencher and Dumoulin arrived at Fort Douglas, June 16, 1818, and "their first care was to provide themselves with some sort of habitation, wherein to pass the winter. With logs of aspen they built a house, fifty by thirty, part of which was at first utilized as a chapel" (*ibid.*, p. 104). This chapel Fr. Provencher "put under the patronage of St. Boniface, in order to draw God's blessing on the Ger-

man Meurons, Catholic none too fervent, through the intercession of the Apostle of their nation" (*ibid.*, p. 107).

—o—

While we are correcting errors—they will now and then slip into the most carefully edited publication—we may as well give space to the following card from the Rev. James Walcher: "Some months ago I told you that Bishop Trobec was theologian for Bishop Seidenbusch at the Baltimore Council. I have since learned that this is an error. Msgr. Seidenbusch's theologian was the Rev. Bernard Locnikar, O. S. B., D. D., late abbot of St. John's Abbey, Collegeville, Minn. Bishop Trobec was theologian to Bishop Grace (retired). If you think it worth while, you may make the correction. The Father of St. John's who called my attention to the slip, thought it was not of much moment. But truth is truth, and honor to whom honor is due."

—o—

Mr. J. Godfrey Raupert, K. S. G., has condensed the results of his researches in Spiritism into a popular pamphlet, entitled "Spiritistic Phenomena and Their Interpretation." His thesis, as most of our readers are no doubt aware from extended notices we have published of his former writings, is, that the phenomena of Spiritism are not new discoveries of science, or a new light which has come into the world, but a revival, in scientific and systematic form, of that practice of necromancy and magic with which most

pagan races were and are only too well acquainted and which was discontinued wherever the light of true Christianity found entrance. Mr. Raupert, by the way, recently came to this country to avoid internment in England on account of his German nationality, and is now giving conferences to the clergy and seminary students in the East. He writes us under date of Oct. 23, that "the interest in the subject [of Spiritism] is much keener in this country than it was some years ago and apparently there is a grave leakage in our midst from this cause." The pamphlet to which we have referred is for sale at the Catholic Union Store, Buffalo, N. Y., at 20 cts. the copy; 100 copies, \$15.

—o—

Mr. Shane Leslie writes to the *N. Y. America* (Vol. 16, No. 4) that it is not true that he has been appointed editor of the *Dublin Review*. "I am sorry," he says, "anybody should have thought me qualified to edit the chief periodical in the English-speaking Catholic world. I am unfortunately destitute of that knowledge of scholastic theology which Mr. Wilfrid Ward, the late editor, enjoyed to such a happy degree, and with which the last two pontiffs have insisted that the defenders of the Church should be prepared to meet, digest and reconcile all that is best in modern thought."



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The apathy of Catholic societies towards the Catholic press, which it is one of their duties to support, seems to be quite general throughout the country. Two weeks ago we quoted the New Orleans *Morning Star* as complaining bitterly on this score. Now comes the San Francisco *Monitor* and says (Vol. 58, No. 24): "The Catholic societies have been doing absolutely nothing for the spread of the Catholic press, and often the very members who want a column on the front page are not subscribers. The only society in San Francisco at present working for the interest of the *Monitor* is the newly-formed Federation of Catholic Alumnae."

The Rev. Peter Guilday, Ph. D., professor of ecclesiastical history in the Catholic University of America, and editor of the *Catholic Historical Review*, says in a letter to the translator of Msgr. Pohle's Dogmatic Theology: "I have finished the sixth volume of the Pohle-Preuss Series, using them for meditation books, and they are as strengthening to the priestly spirit as enlightening to the mind. No better way of reviewing the whole of dogmatic theology each year could be suggested. Usually the translator is forgotten when such valuable works appear, but you may be sure that more than one Ave Maria was said for you. May God be generous to you in health and strength and enthusiasm—especially the latter."

Excerpts from the devotional writings of Cardinal Manning and a strong and opportune prayer of Archbishop Carroll "For the Church and for Civil Authority" form an agreeable feature of the "Students' Mass Book and Hymnal," compiled by the Rev. W. B. Sommerhauser, S. J., and published by B. Herder. Variety in the methods of hearing Mass, so helpful to students, and appropriateness in the choice of devotions, such as those to "the three youthful saints," render this book particularly commendable. It is at the same time a complete Sodality manual, with all the new rules, devotions, etc. The many well-chosen hymns are accompanied

by notes. The "Students' Mass Book and Hymnal" is neatly printed and bound, and remarkably cheap at 35 cts. the copy.

It is a helpful collection of apt, choice, and striking quotations from Sacred Scripture and spiritual writers which the author of "St. Vincent's Week" has gathered together in his little "Vade mecum for members of the Society of St. Vincent de Paul." The booklet might well be made a serviceable companion for every Catholic layman, and it would do more good than such other "indispensable" articles as perfumed kidgloves and silk handkerchiefs. The publisher, Rev. J. P. M. Schleuter, S. J. (14 Cobb Str., Boston, Mass.) announces a reduction of prices on larger quantities as follows: a dozen, \$2, postage prepaid; 50, \$8, express prepaid; 100, \$15, express prepaid; single copies, 25 cts.

The *Civiltà Cattolica* (Quad. 1591, pp. 74—79) prints a synopsis of Dom Paul Renaudin's book, "La Doctrine de l'Assomption de la T. S. Vièrge, sa Definibilité comme Dogme de Foi Divine Catholique."

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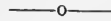
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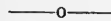


que" (Paris: Tequi; 1913). Our contemporary's estimate of the work is on the whole favorable, though it deploras the author's diffuseness and lack of critical method. These defects are likely to hurt the cause which the book is designed to serve. In Italy, by the way, enthusiasm for the dogmatization of the Assumption runs so high that Canon Crosta has established a monthly review, called *L'Assunta* (Via Zezio, 40, Como, Italy), which has the approval of Cardinal Ferrari and several bishops. The *Civiltà* is not entirely satisfied with the way the new monthly is conducted. "Sembra che inclini ad accogliere qualche cenno ed elemento storico e scientifico non accettato da tutti i più accurati scrittori." "Pia credulitas" seems to be a fault with the champions of this noble cause, and we are glad to see the *Civiltà* employing its influence in favor of a more critical treatment. There is small hope of success in this matter until it is generally realized that the historic method must be set aside and the argument for the Assumption based strictly on dogmatic grounds, and that, as Msgr. Pohle has pointed out

("Mariology," tr. Preuss, 2nd ed., p. 118), "the development and solidification of the dogmatic basis of this doctrine will yet require prolonged labor on the part of Catholic theologians."



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At the Chemical Exhibition recently held in the Grand Central Palace, New York, were exhibited samples of artificial leather, some of artistic color and texture. Germany is not the only country in which the chemist competes successfully with nature.

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The *Extension Magazine* (Vol. 11, No. 5), in reply to a query, recommends Fretet's and Gazeau's text-books of ancient and medieval history. These works may have been serviceable forty years ago, but they are sorely out of date now, and one who would take them up as standard Catholic works could not but form an exaggerated idea of our "Rückständigkeith."

Every Catholic paper that reaches its silver jubilee deserves, at the least, a credential of honorable service — and a sort of D. S. O. for the editor who has to be in the editorial trenches or on the firing line, defending the interests of the Church and State.—Rt. Rev. Msgr. J. O'Brien in the *Sacred Heart Review*, Vol. 56, No. 19.

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## Books Received

[Every book or pamphlet received by the Editor is acknowledged in this department; but we undertake to review such publications only as seem to us to call for special mention. When the price is not stated, it is because the publishers have failed to supply this useful information.]

The Ideal Catholic Readers. Sixth Reader. By a Sister of St. Joseph. 375 pp. 12mo. New York: The Macmillan Co. 1916. 60 cts.

Refining Fires. A Novel. By Alice Dease. 246 pp. 12mo. New York: P. J. Kenedy & Sons. 1916. 75 cts.

A Story of Love. By Francis Cassilly, S. J. ix & 145 pp. 12mo. St. Louis: B. Herder. 1916. 75 cts. net.

Des Écritures Authentiques de S. Thomas d'Aquin. 2e édition revue et corrigée. 158 pp. large 8vo. Fribourg (Suisse): Imprimerie de l'Oeuvre de Saint-Paul. 1910. 5 fr. (Wrapper).

The Divine Master's Portrait. A Series of Short Essays on the Spirit of Christ. By Rev. Joseph De-gen. With an Introduction by Rt. Rev. Mgr. James V. Warwick. vi & 72 pp. 16mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1916. 50 cts. net.

The Divinity of Jesus Christ. By Rev. George R. Roche, S. J. 96 pp. 32mo. Dublin: Catholic Truth Society of Ireland; St. Louis, Mo.: B. Herder. 1916. 25 cts. net.

Lights and Shadows. Scenes and Sketches from the Mission Field. Compiled by the Rev. Joseph Spieler, P. S. M. Translated by C. Lawrence, O. M. Cap. 225 pp. 12mo. Techny, Ill.: Mission Press of the S. V. D. 1916. 75 cts.

Introduction to Economics. By Frank O'Hara, Associate Professor of Economics in the Catholic University of America. vii & 259 pp. 12mo. New York: The Macmillan Co. 1916. \$1.

Heaven Open to Souls. Love of God above all Things and Perfect Contrition Easy and Common in Souls Resolved to Avoid Mortal Sin. By Rev. Henry Churchill Semple, S. J. 567 pp. 8vo. New York, Cincinnati, and Chicago: Benziger Brothers. 1916. \$2 net.

Distributive Justice. The Right and Wrong of Our Present Distribution of Wealth. By John A. Ryan, D. D., Associate Professor of Political Science at the Catholic University of America; Professor of Economics at Trinity College; Author of "A Living Wage," "Alleged Socialism of the Church Fathers," Joint Author with Morris Hillquit of "Socialism: Promise or Menace?" xviii & 442 pp. 12mo. New York: The Macmillan Co. 1916. \$1.50.

The Seminarian, His Character and Work. By Rev. Albert Rung, Priest of the Diocese of Buffalo. 182 pp. 16mo. New York: P. J. Kenedy & Sons. 1916. 75 cts. net.

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Excelsior Studies in American History (Sadlier's). New revised edition. Illustrated. N. Y. 1916. 60 cts. (Contains a new chapter on Civics, with an article on the Church and State by Fr. Semple, S. J.)

*Pfeilschifter, G., and others.* German Culture, Catholicism, and the World War. American edition. St. Paul, Minn. 1916. 50 cts. (A spirited defense by a number of German Catholics, including Bishop Faulhaber, against the French book "La Guerre Allemande et le Catholicisme").

*Bartlett, J.* The Shakespeare Phrase Book. Boston 1882. \$3. (An index of the phraseology of Shakespeare; a concordance of phrases rather than of words. Takes every sentence from his dramatic works which contains an important thought, with so much of the context as preserves the sense, and puts each sentence under its principal words, arranged in alphabetical order).

A Short History of the Catholic Church in England. Second revised edition. London (Cath. Truth Society) 1897. \$1. (A brief but accurate account of the history of Catholicity in England, disproving especially the "continuity" theory so emphatically insisted upon at the recent triennial conference of the Episcopalian Church of the U. S. at St. Louis).

*Goldstein, D.* Socialism: The Nation of Fatherless Children. 2nd ed. Boston s. a. (A source book for studying the moral character of American Socialism. Contains many authentic and interesting quotations from Socialist writers and speakers). 70 cts.

*Budde, K.* Geschichte der althebräischen Literatur. With an appendix on the Apocrypha and Pseudopigrapha by Alfred Bertholet. Leipzig 1906. \$2. (Forms a volume of Amelang's famous series, "Die Literaturen des Ostens," and shares both the merits and defects of most other volumes of that series).

*Ward, A. W. and Waller, A. R.* English Literature at the End of the Middle Ages. London 1908. \$2.25. (Vol. II of the famous Cambridge History of English Literature. Deals mainly with the religious movements of the 14th century; the beginnings of English prose; the earliest Scottish literature; Chaucer and the Chaucerians; the introduction of printing into England, etc.)

Dante's *Monarchia*, übersetzt und erklärt von Dr. C. Sauter. Mit zwei Bildern. Freiburg 1913. \$1. (No one can fully understand the *Divina Commedia* unless he is acquainted with the political principles laid down in the *Monarchia*).

Dante's *Gastmahl* übersetzt und erklärt von Dr. C. Sauter. Mit zwei Bildern von Dante Gabriel Rossetti. Freiburg 1911. \$1.50. (This new translation of the *Convivio* is based on Moore's Oxford text. There is a splendid introduction and many explanatory notes).

*Weingärtner, Dr. Georg.* Das Unterbewusstsein. Untersuchung über die Verwendbarkeit dieses Begriffes in der Religionspsychologie. Mainz 1911. 75 cts. (unbound). (The author examines the notion of subconsciousness in its relations to religion, and incidentally disproves many popular errors).

*Groton, W. M.* The Christian Eucharist and the Pagan Cults. London 1914. \$1. (The author, a conservative Protestant, examines the question: Did the Christian Eucharist owe anything to a pagan, or even Jewish, background of mystery meals, and if so, what? He shows the insufficiency of any proof that the Eucharist borrowed anything whatsoever from alien cults and the overwhelming probability that it did not).

*Kausler, E. and R.* Geschichte der Kreuzzüge und des Königreichs Jerusalem. Aus dem Lateinischen des Erzbischofs Wilhelm von Tyrus. Mit einem Kupfer, zwei Plänen und einer Karte. Stuttgart 1840. \$2. ("A work remarkable for the times... The author is extraordinarily learned, ...skilled in the art of narration, showed exceptional talent in arrangement of his characters and in logical presentation of facts." *Cath. Encycl.*—One of the chief sources or the history of the Crusades and the Kingdom of Jerusalem).

*Rosbach, Aug.* Griechische Rhythmik. Leipzig 1854. 80 cts. (A fine copy of a classical work on Greek prosody. Scarce!)

*Pohle, Jos.* Lehrbuch der Dogmatik. Vol. I. 5th ed. Paderborn 1911. \$1.75. Comprises On God, the Trinity, the Author of Nature and the Supernatural. Good copy. No German books can at present be imported from Germany).

*F. X. von Linsenmann's Gesammelte Schriften.* Erste Folge. Kempten und Munich 1912. \$1. (Contains Bishop von Linsenmann's essays on the relation of pagan to Christian morality; the doctrine of law and liberty; tendencies and aims of present-day moral science; homiletic studies; on collision of duties; on superstition; on the ethical aspects of rationalism; on the moral duties of authors and literary critics. An instructive book).

*Pfülf, Otto (S. J.)* Cardinal von Geissel. Aus seinem handschriftlichen Nachlass geschildert. 2 vols. Freiburg i. B. 1895. \$5. (This biography of the great Cologne Cardinal is a standard work and needs no recommendation. Contains many interesting side-lights on contemporary movements such as Hermesianism and Güntheranism).

*Dean, Joseph.* The Gospel according to St. Mark. (Westminster Version). London 1916. 35 cts. (Wrapper).

*Schilling, Otto.* Reichtum und Eigentum in der christlichen Literatur. Ein Beitrag zur sozialen Frage. Freiburg i. B. 1908. \$1.25. (A study in the teaching of the Fathers of the Church on property and wealth, beginning with the Apostolic Fathers and extending to St. Thomas Aquinas. A valuable contribution to the social question).

*Gühr, N.* The Holy Sacrifice of the Mass dogmatically, liturgically, and ascetically explained. 3rd ed. St. Louis 1908. \$2.50. (A classic. The author's object is in the main practical and ascetical, but he bases his teaching on a clear, thorough, and correct exposition of the dogma and rite of the Mass).

*Kellner, Dr. L.* Volksschulkunde. Ein theoretisch-praktischer Wegweiser für kath. Lehrer. 8th ed. Essen 1886. 75 cts. (A classic of Catholic pedagogy).

*Crooker, Jos. H.* Religious Freedom in American Education. Boston 1903. \$1. (Based on the report of a committee of the Am. Unitarian Ass'n. A frank demand for the complete secularization of our schools and colleges).

*Bateman and Pillsbury.* School Laws and Common School Decisions of the State of Illinois. 7th ed. 50 cts. (A codification of the school laws and decisions pertaining to the common schools in Illinois).

*Ehrhard, Dr. Albert.* Das Mittelalter und seine kirchliche Entwicklung. Mainz 1908. \$1. (An essay among original lines; very instructive).

Cicero's *Dream of Scipio* (*Somnium Scipionis*) translated by James A. Kleist, S. J., with an Introduction and Notes. N. Y. 1915. 50 cts. (Prepared with special reference to the needs of college students).

The Fortnightly Review, St. Louis, Missouri

# The Fortnightly Review

VOL. XXIII, NO. 24

ST. LOUIS, MISSOURI

December 15, 1916

## Catholics and the Election

Much consolation is being derived these days by the editors of the diocesan Catholic weeklies from the fact that on November 7 the Catholics of the United States for the most part forgot their Catholicity and voted solely as Democrats or Republicans. From coast to coast the papers have pointed out that "at last the bigots have been silenced; at last the so-called 'Catholic vote' has been proven to be merely the creation of nervous politicians and neurasthenic fanatics," and much more to the same effect.

What the editors point out is indeed true: there is no "Catholic vote" in this country, no one can "deliver" the support or the opposition of the Catholic citizens of this country in a political battle; but the disturbing thing about the present editorial utterances is the fact that Catholic organs should see cause for rejoicing in that truth as exemplified in the past election. It is a victory, to be sure, over those who claim that the Catholic Church is in politics; but the Church cannot stand many more such victories without feeling the effects thereof. The truth is that Catholics were duped in the past national election, and that truth had better be faced than ignored.

No more loyal, thorough-going body of Americans is to be found in the United States than the Catholic population. No element of equal size in the population has done so much, it may be safely asserted, for the uplifting and

maintaining of this country. Catholic men are told that often enough at meetings of the Federation, the Holy Name Society, etc. But has the fact been repeated so often as to have resulted in the growth of a belief that the fact of the Catholics' Americanism and the Catholics' patriotism is something in spite of the fact of the Catholics' Catholicity?

An issue arose in the recent national election wherein, for once, Catholic voters in this country had an opportunity of making known by their ballots what they thought of one phase of the administration's foreign policy. Party leaders had assured the people that the old tariff issue was out of politics. In this day of turmoil, then, the issue obviously was the one of "Americanism," as applied both at home and abroad, not the least in Mexico. The intelligent citizen therefore, would consider, in casting his ballot, whether or not he agreed with the policy of President Wilson in Mexico. No Catholic would be less an American if he looked into the matter and as a result of conscientious scrutiny decided that he did not approve the policy that had helped to bring such havoc upon the Catholic Church and upon Christian civilization in Mexico. Nor, to follow this process one step further, would the same Catholic be less an American if he made known by his ballot the result of the conscientious use of his power to think for himself.

Who realized this first? Those who wanted to prevent it,—the politicians,

since it is their business to elect candidates. A publicity campaign followed the realization of this fact. Among other matter sent to Catholic editors were assurances from unnamed "prominent clergymen" of the danger of the spread of belief in the existence of a "Catholic vote," how its accepted existence would redound against the best interests of the Church, and how (logically!) if Mr. Wilson were defeated, the conclusion would be drawn that the Catholics, acting not in the interests of the United States, but through a divided allegiance, had done it. And so the Catholics did not try it. They went to the polls determined to show their "Americanism" and, apparently, convinced that if they showed at the same time their Catholicity, they would be guilty of acting as religious "hyphenates." Editors and laymen were able to forget actions that for two years had been the means of arousing them to indignation and protest. Yet the result of the election is that Catholic editors pat their readers on the back, assuring them that the bigots were wrong. The bigots were wrong, but the politicians were right! The organs of not many denominations would derive joy from a confession of lack of influence. For two years Catholic periodicals gave their readers evidence of the treatment that was being meted out to the Church in Mexico by Villa and Carranza, the successive pets of the administration. For two years they asked what was going to be done about it, and then, a month before election day, many of them stopped talking about conditions that still were as bad as when their voices should have been heard, and all through fear of what a negligible remnant of A.P.A.'ism might think!

American Catholics who were convinced that the administration's policy in Mexican matters, permitting and apparently encouraging the vilest acts of

abuse and spoliation against religious and religion in Mexico, was wrong, and who failed to take action at the polls in accord with their conscientiously formed belief, have proved themselves to be Americans in the one sense that they do not mean what they say. Is there reason for Catholic editors to rejoice in that fact?

JOSEPH A. CUMMINGS.

Brooklyn, N. Y.

### **Are Parishes Limited by Language or Nationality Canonical?**

It so happens in this and in other countries that within a district there are several parishes—English, Polish, Italian, and others.

Are they equally favored in canon law?

In the new marriage law "Ne temere" they are. And by a recent ruling of Propaganda, parishes for Greek-Ruthenians in this country are to be established within parishes of the Latin rite. (See *Eccl. Review*, Vol. 44, No. 6, p. 704). That ruling is, of course, in consequence of difference of rite rather than of language. Strictly speaking, then, it cannot be applied to limitation of parishes according to language or nationality. Neither is the "Ne temere" an argument for their canonical standing. Pastors of such parishes are authorized and appointed by their ordinaries. Subjects of their jurisdiction must have their marriages witnessed by them, for both valid and licit marriage. The principle in law is: The jurisdiction of pastors should be distinct, not confused.

The point here is: Does canon law clearly enjoin or only approve establishing parishes on language or national lines?

The fact that there are such parishes is proof of no more than tolerance. But is not the custom sufficient to establish the law?

A writer signing himself E. Rucupis

calls it a custom in the September number of the *Ecclesiastical Review*: "Custom moreover in some countries recognizes parishes which are established according to nationalities or languages. Canonists admit the existence of such parishes, declaring at the same time that the custom is not contrary to canon law. Rome has never issued a formal approval of this practice." (*Eccl. Review*, Sept., 1916, p. 238—250.) In his opinion the decision of the Rota (*Acta Apost. Sedis*, Vol. XII, p. 73 sqq.) settling a recent case of dismemberment of a parish in Canada, while its "words may not fully cover the point in question concerning parishes according to nationalities, at least directs attention to the mind of Rome." (*Ibid.*, p. 24.)

The mind of Rome according to that same decision is that the greater good of the faithful should be served. The number of pastors should rather be increased than that of vicars. More parishes, not succursals. (*Acta*, as above, p. 75.) No chapels of ease, then, to supply the defects, but parishes. Of course, parishes limited territorially are always preferable, unless "local needs require otherwise." The Council of Trent with wise foresight so ruled. (*Sess. XXIV*, c. 13, *De Reform; in fine.*) Canonists, it seems, strained the first part of the decree and passed over the last, viz.: "aut alias utiliori modo, prout qualitas loci exiget, provideat."

The Third Plenary Council of Baltimore reiterated the decree of the second: "descriptis accurate limitibus, unicuique ecclesiae assignetur," when it provided for removable and irremovable rectors. (*Acta et Decreta*, Caput V). See also recent decision of the Consistorial Congr., of June 28, 1915, concerning irremovable rectors in this country, *Eccl. Review*, Vol. 53, No. 4, pp. 444 and 460.

Parishes uniting people of different languages or nationalities should be

ministered by priests knowing the elements at least of the larger number of their subjects' languages. The bishop in Canada is praised by the Rota for so providing. How such parishes will be amalgamated eventually when English becomes the common tongue, the future will determine. We can trust the prudent rule of Rome. Our ordinaries will wisely act as gradual development suggests. But no one can fail to appreciate the difficulty.

JOS. SELINGER

### Delinquent Catholic Juveniles

The following remarks are suggested by two recent articles in the FORTNIGHTLY REVIEW (Vol. 23, Nos. 19 and 22).

In prisons we often find a large number of Catholic names (O'Neill, Murphy, Maloney, Delaney, etc.) which are not infrequently assumed by the prisoners when they register. The present writer, who for some years attended the workhouse in X, a city of 170,000, had access to the register and found that not three-fourths, as some surmised, but one-fourth of the inmates were Catholics. He was told by a non-Catholic superintendent that not seldom prisoners assumed an Irish Catholic name without becoming or intending to become adherents to the Catholic faith. The register would give such inmates as Catholics.

In dealing with delinquents in the juvenile court, the writer found that at times the family of delinquents claimed to be Catholics when the parents and children expected some advantage, but they either had never been Catholics or their practical Catholicity had been buried for some years past. At other times Catholic children were hauled into court for no just cause. On one occasion the judge of the juvenile court handed some 8 or 10 Polish boys over to the writer, wishing the priest to speak to the lads. The boys had picked up coal along the railroad track, and

some detectives made a good showing by sending them to the juvenile court. The priest called the boys together in the court room and reprimanded them for being such a disgrace to their church and school, pastor and parents. The boys were not culprits and readily promised never to repeat an offence which would land them in court. The writer is certain that the promise was kept, but he advised the juvenile judge to threaten them with the severest licking they ever got if they would be sent in again.

It is certainly deplorable that Catholic delinquents should be met in alleged large numbers. But the writer has come to the conclusion long ago, from experience, that the numbers are often exaggerated and he refuses to believe that they are as large as they are often reported. It is most important to keep in mind the percentage of the delinquents in the Catholic population, and why it is that Catholic children appear in large numbers when children of other schools are not so numerous. Has it ever occurred to the reader that children of Catholic schools are more readily sent to the courts, while other children, though perhaps worse, are kept away from the courts through protection or are spared the opprobrium of publicity? Many Catholic children live in the tenements of congested districts where any delinquent is more easily picked up than in home districts.

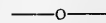
At times it is added to these reports on child delinquency almost with glee, that the delinquents are children of the parochial schools. There are failures in our Catholic work, failures in our schools, colleges and seminaries, as there was defection and treason in the Apostolic College, but not all, neither the majority, are recreants. Let us be considerate in analyzing alleged facts, as pointed out before. Lukewarm Catholics are apt to forget the good and magnificent results of our Catholic in-

fluence and education, as scandalmongers would condemn the glorious work of the Church of Christ on account of the betrayal of Judas and other subsequent scandals, which Our Lord says *must* come.

In our laudable care for juvenile delinquents it is most imperative to look to a preventive as well as to a palliative and corrective. The very existence of the juvenile court and its ever increasing work—work so unpleasant and heart-rending, often made disagreeable by the extended gossip of persons connected with this court—is evidence that the American home in many and too many instances has become bankrupt. Where the father and mother are united in loving affection, engendered by religion, the children are educated for the present and the future life. Good parents consider this their paramount duty and right of their vocation. It is proper to work with all means at our disposal for the reestablishment of the Catholic home. The less work handed to juvenile courts and officers, the better. If the American home were what it should be, the juvenile courts could be abolished or their work reduced to a minimum.

For us Catholics, it would be good advice to work constantly and consistently for a good Catholic home and school. In regard to delinquents it would be wise to cultivate a well grounded optimism and to avoid the pitfalls of a discouraging pessimism which in the minds of some amounts to a downright failure of the Catholic Church in education and charity.

F. H.



Father A. G. Morice, O. M. I., the historian, has written a life of Msgr. Langevin, late archbishop of St. Boniface, Man., "Pêvêque de combat." The first edition of the book is already exhausted, but we hope to obtain a copy of the second and to tell our readers something about it.



## The Bishop of Tucson on Prohibition in Arizona

[We have before us a copy of an interesting letter written by Rt. Rev. Henry Granjon, D. D., Bishop of Tucson, Arizona, on the subject of prohibition in that State, which has been repeatedly discussed in this REVIEW in the course of the year now drawing to a close. The Bishop says, *inter alia*]:

Prohibition, as enacted into law in this State, has proved rather beneficial, all things duly considered. It has done away with the saloon evil, and that alone weighs 75 per cent in the balance. With us the saloon was, beyond the shadow of a doubt, an unmitigated evil. It was the bane of this young, struggling commonwealth. Every man and woman who voted dry had chiefly in view the extermination of the saloon. It has been closed tight, and all hope and pray it will stay closed. Our people take the view that local option is only a half-measure, of little value, and somewhat inconsistent. If good, the lesser of two evils, they reason that it should apply throughout the State; and if it is an undesirable move, they contend that this also applies to every community. They look upon local option as a mere makeshift, dodging the real issue, and according more weight to the preference of local aggregations for the lower interests of life, than to the high, moral worth of the movement, for the benefit of the people at large.

In Arizona, Prohibition has prohibited,—not absolutely, to be sure, but to a very appreciable extent. From the laboring class it has taken away the ever-present temptation, and many a laborer, burdened with a large family, is glad that he has been made to learn, of necessity if not of his own choice, the boon of sobriety. Hence an increase of comforts in the home, of self-respect, of genuine family happiness and peace, and on the whole of law-

abiding citizenry. In view of these good effects of Prohibition, the majority of the people are perfectly satisfied with it. The price paid for the abolition of the saloon, in the form of an increased taxation, is pro-rated among all classes, and is willingly accepted.

Where an untoward aftermath of the measure was felt, is in certain side issues, such as general business depression, which followed hard upon the heels of Prohibition,—although this may have been more of a coincidence than anything else, and it remains to be seen whether, after Prohibition has become a fixture and a habit, a strong reaction will not set in, to the ultimate benefit and satisfaction of all concerned. Again, Prohibition has begotten the bootlegger, and probably bootlegging, like smuggling, is one of those things that will ever be among us. But the worst features of bootlegging, sternly run down as it is by the officers of the law and necessarily limited, do not begin to compare with the far-reaching injury caused by the open-door, licensed saloon. It has also been stated that Prohibition has increased the number of drug fiends. However this may be, the evil has not reached the extent where it could materially affect the issue.

The worst feature of the Arizona Prohibition law, and the one which caused me at the time to instruct my priests to discourage voting for it, was its disregard of the sacred rights of the Church to use fermented wine for the celebration of the Mass, and consequently to import it into the State. I took care to warn the promoters of Prohibition of the standing of the Church in the matter, and of our determination to fight all and every form of Prohibition that failed to provide an exemption on this score. Attention was also called by the medical and other liberal professions to the advisability of allowing an exemp-

tion in favor of alcohol for medicinal and scientific purposes. The Prohibitionists were intent on framing a drastic law that would leave no loophole of any sort or shape for infringement, and they simply waived aside our representations by alleging that the priests could use grape-juice and the scientists would find out some substitute for medicinal alcohol. This attitude was unfortunately encouraged by imprudent and ill-advised utterances from lecturing priests (one of them "did" Arizona recently), who go about the country advocating Prohibition of the most uncompromising type, and going so far as to say that it is up to the Church to substitute grape-juice for fermented wine for the Mass. This from the mouth of Catholic clergymen; our separated friends have at least the excuse of lack of information in these matters. And I believe I can say, so far as Arizona is concerned, the thought of slighting or making little of the Catholic religion never entered their minds. As a matter of fact, while some of my parish priests needing altar wine found themselves disbarred from using the common carriers, as these were prohibited by law to accept interstate shipments of alcoholic products, they secured wine for Mass in whatever manner they could without the least molestation. In so doing, however, there remained the grievous and most distasteful fact that these priests were placed in the necessity of proceeding, technically, in violation of the letter of the law.

These anomalies have now been corrected, by a recent decision of the State Supreme Court, and the common carriers accept shipments of liquor for "personal use." A new Prohibition amendment is about to be introduced, through the initiative process, which would abolish the personal use privilege, but will grant an ex-

emption for sacramental and scientific purposes.

In conclusion I would say, speaking for this section of the country as specified at the start, I cannot but stand in favor of Prohibition in so far as, and precisely because it appears to be the only available means at present to stamp the unspeakable saloon out of existence. Together with a majority of my people I believe that on the whole this is decidedly a blessing. That the same result could eventually be attained, and temperance efficiently promoted by methods less drastic and more in accord with human nature than Prohibition in its extreme form, seems not improbable. The principle of personal use under proper regulations, being an inherent right of every human being, might be respected. The law might content itself with prohibiting highly spirituous liquors, or taxing them so as to make them prohibitive, and permitting only very light wines and very light beers. Punishment for drunkenness could be made so severe as to prove remedial and a deterrent. Whatever ways and means might be devised, so long as they avoided extremes and struck the just medium, would probably in the long run bring the people nearer to the reform sought than a system of coercion. However, as things stand there is no choice, and Prohibition, with all its faults and flaws, seems to me a worthy cause. The experiment is worth while even if only partially successful. As to the many, very many, thank God, who know how to use nature's gifts as God intended them to be used, and who honor their manhood by their self-control and habits of moderation, the sacrifice asked of them is one of Christian renouncement and brotherly love, well worth generous acceptance for the sake of the vast throng of weaker fellowmen who, as it seems, can be saved from themselves only by the use

of the strong arm of the law. After everything has been said pro and con, so long as our constitutional religious rights are not trespassed upon, we as Catholics, children of saints, may well afford to join the crusade of our times, and let our example shine before the world, that God and His Church may be glorified.

Tucson, Ariz., Oct. 10, 1916.

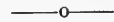
† HENRY GRANJON,  
Bishop of Tucson.

### **"Patience Worth" and her Literary Productions**

Like the oasis to the traveller in the Sahara, so comes some refreshing comment anent the "Patience Worth" mystery by Michael Monahan, the sage of South Norwalk, Conn., to one whose mind has been befuddled by the rapturous effusions of divers "litterateurs" on the tremendous value of that mysterious person's literary output. Mr. Monahan's views are expressed with his usual cleverness in the October number of his little magazine the *Phoenix*. He writes: "I have read or tried to read 'Patience,' and to me it seems, under a quaint verbal disguise, the sort of facile, jejune stuff that women turn out yearly by the ton-weight; I can see nothing wonderful about it save the wonderment of the critics."

There you have it exactly. You must "try to read Patience." 'Tis not an easy and agreeable task. You must toil and struggle through the lines. And when you have done so, you have nothing for your pains. This was precisely the conclusion we came to long ago, and to which we gave expression in discussing the matter with persons interested. We defy anyone to tell exactly to what period in the history of the English language the "Patience Worth fragments" belong, with what great work of English literature they are closely related in

style and expression. The note of "interest" and "agreeableness," to which Mr. Monahan alludes in his happy comment, is never absent in real literature. Shakespeare in spite of his archaisms and out-of-date constructions is comparatively easy reading. Even the great prose writers like Newman, with his occasionally ponderous sentences, and Emerson with his nebulosity, do not tax the patience or weary the nerves of the reader. But it is different in the case of "Patience Worth." Reading her outpourings is wearisome to the flesh. Hence her literary bequest is of no particular value, and Mr. Monahan has done a good thing to call public attention to this fact in view of all the encomiums that have been lavished upon these alleged ouija-board communications.



One of the chief objections brought against many of the new activities now encouraged in the schools, and especially against the "socialization" and wider use of the school plant outside of school hours, is that these new tendencies detract from the character of the home as the main institution for the training of the young. The drift at present is to develop further the "social use" of the school and to increase the variety of pursuits and pastimes that are now fostered at some of the public schools. In view of this tendency the comment of the *Nation* (No. 2661) on such widening of school work is interesting. We read: "The more the schools undertake, the more the parents shirk. The result is bound to be a levelling of minds and manners. However desirable may be the all-round attention given to children of the poor, this extreme democracy in education is sure to defeat itself unless the schools can count upon the co-operation of parents. At present the schools are, with the best intentions in the world, in much the same position as the clergyman who, when he might be interpreting Holy Writ, is telling his congregation how they should vote."

## NOTES AND GLEANINGS

We wish all our readers a Merry Christmas and a Happy New Year.

It will no doubt interest the subscribers to the Pohle-Preuss Series of Dogmatic Text-books to learn that the completion of this great work is now, humanly speaking, assured. The work of actual translation is finished, and all that remains to be done is a lot of proof-reading, revising, indexing, etc. The tenth volume, dealing with the Sacrament of Penance, is almost ready and will appear soon after Christmas. Vol. XI, comprising Extreme Unction, Holy Orders, and Matrimony, will be published together with Vol. XII (Eschatology) next spring.

The Rev. P. J. Wendel, S. V. D., in the October *Missionary*, gives an interesting account of the negro missions conducted by the Society of the Divine Word in Mississippi and Arkansas. The first of these missions was established only ten years ago, and now there are five, with 5,000 communions and 1,500 confessions a year. Success has been slow but steady. Like Father Lissner, whom we recently quoted on the same subject (No. 19, p. 300), P. Wendel holds that the school is "the whole reliance" of the missionary among the negroes of the South. "More than in any other mission field in the U. S. the school has here to do the pioneer work.... For this reason we have ever since we began our work, paid most attention to our schools, and we bring them up to the highest possible standard.... The method is a slow one, but.... in the end it proves the most successful." There is but one hitch in this system: the lack of higher educational facilities for the negro children. "We must establish a high and normal school to meet this demand," says Father Wendel. Here is a chance for wealthy Catholics to do a great good work.

Fifty years or so from now there will probably be a hiatus in the files of all or most periodical publications issued in this

country Anno Domini 1916, as they are being printed on such wretchedly poor paper. We do not mean to insinuate, however, that the future historian will regret the loss.

The *Catholic Citizen* has coined a new name for the young men who "anchor Sunday after Sunday barely inside the door of the church." Our clever contemporary calls them "keyhole Catholics."

"Keyhole Catholics here," comments the *Catholic Transcript* (Vol. 19, No. 17), "they will no doubt be eavesdropping above, when Peter fills the hole with the mystic key."

According to the *Catholic Bulletin* (Vol. 6, No. 41) the Ancient Order of Hibernians of Minnesota has "placed at the disposal of St. Thomas College funds which, in the course of years, will be amply sufficient to make the College a centre of Gaelic culture and learning." The money will be devoted mainly to the building up of a great Celtic library, "unique in the Northwest, if not in the country at large."

"German Culture, Catholicism, and the War" (St. Paul, Minn.: Wanderer Ptg. Co.; 75 cts.) is the title of the authorized American edition of a series of essays written as a defense against the French book "La Guerre Allemande et le Catholicisme," by Bishop Faulhaber, Msgr. A. Knoepfler, Rev. Dr. J. Mausbach, Father P. Lippert, S. J., Karl Muth, and a dozen other eminent German Catholic authors. Perhaps a judicious condensation of these papers would have served the purpose of the American editors more effectively. But the book, as it stands, is valuable, and its perusal will surely help to remove prejudices.

The Order of the Eastern Star is closely affiliated with Freemasonry. Yet there appears to be a class or group of esoteric Masons who contemn and ridicule it. The *Christian Cynosure* (Vol. 49, No. 6, p. 162) quotes the editor of the *American Freemason* as speaking of the members of the Eastern Star in such dis-

respectful terms as these: "To them we tender a puerile and even nonsensical ritual, a botched-up bunch of words. Even the emblem they are allowed to wear is a sample of Masonic stupidity and ignorance, being the 'star of evil'—in other words, the universally accepted symbol for the devil himself."

—o—

We are indebted to Messrs. Longmans, Green & Co., for the two latest instalments of "The Westminster Version of the Sacred Scriptures," edited by Fathers Cuthbert Lattey, S. J., and Joseph Keating, S. J. One is "The Apocalypse of St. John," with an introduction and notes by the Rev. Francis Gigot, S. T. D.; the other, "The Gospel according to St. Mark," with an introduction and notes by the Rev. Joseph Dean, D. D., and an appendix on the chronology and harmony of the life of Christ by Father Lattey. We have already published a notice of these two booklets in our No. 14, p. 220. Upon perusal we find the *Month's* statement confirmed, that Dr. Dean's rendition of St. Mark keeps close to the Greek text and ably imitates the terse and vivid style of the author. Dr. Gigot's translation of the Apocalypse is less satisfactory; but who could translate that mystic vision adequately? We hope the Westminster Version may proceed despite the war, and soon be brought to a happy conclusion. (Price, 50 cts. each).

—o—

"On the charge of having stated at a public meeting that all women who read

the works of Karl Marx are free lovers, Russell G. Dunn, of the anti-Socialist League, was placed under \$100 bond for six months at the Eighth Avenue Court in Brooklyn, on Sept. 14th. He was asked in court to point out the passage in Marx's works advocating free love, but was unable to do so."—A reader of the REVIEW sends us this clipping from the *Chicago Public*, and adds: "It's a short worm that has no turning,—to mix metaphors. The bogie man will get Goldstein if he doesn't watch out."

—o—

A correspondent of the *Lamp* (Vol. 14, No. 10) has found out who wrote the so-called Apostles' Creed. He says:

"Some time ago at a little place in Louisiana, needless to name, I attended the baptizing by immersion of some candidates by the Second Adventists. The preacher asked a series of questions of the candidates beginning thus: 'Do you believe in God the Father Almighty, Creator of heaven and earth?' And so on through every clause and word of the Apostles' Creed. After receiving affirmative answers to all the questions, the preacher immersed the candidates and the rite was concluded. The preacher asked me after the ceremony what I thought of it. I told him it was very nice, especially the Confession of Faith. He replied, 'I composed that, and our conference adopted the form a couple of years ago.' I told him I was delighted to learn who composed it, as its author-



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ship had been disputed for nearly two thousand years."

The *Extension Magazine* (Vol. XI, No. 6) calls attention to the fact that some of those Catholic politicians who opposed the Fitzgerald and similar bills aimed at punishing publications which brutally assault the Church, in the course of the presidential campaign recently concluded "demanded that Catholic publications should not even appear to take an interest in any question that happens to touch upon a political issue. Liberty of the press, therefore, is supposed to be for every publication except a Catholic publication. It is a 'dangerous thing' for a Catholic publication to say anything that might even remotely be construed as taking sides. If a Catholic publication has the temerity to assert the liberty that it enjoys in common with all other publications, that fact is supposed to be a legitimate reason for fearing an anti-Catholic campaign. If editorial liberty is so important that we can even tolerate editorial license, on what principle can any one base a suggestion that Catholic edi-

tors should be the only ones excluded from it?"

This confirms our apprehension that if any law were passed barring obnoxious anti-Catholic papers from the mails, that law at the very first opportunity would be applied against the Catholic press. That the latter, in such a crisis, would have nothing to hope from the "Catholic politicians" is a foregone conclusion.

Careful students of criminology know what weight to attribute to physical characteristics and abnormalities of the "criminal type." It is now generally recognized that the conclusions based on the classification of Lombroso, and other criminal anthropologists of the Italian materialist school, are vastly exaggerated. Aschaffenburg and Goring have shown by actual examination of criminals that so-called physical defects, lesions, and traumata are by no means conclusive evidence of criminal inclination. This fact is clearly brought out in a late work, "Society's Misfits," by Madeleine Z. Doty (The Century Co.) Miss Doty tells how under the name of Maggie Martin, 933, together with a friend, she entered the New York State Prison for Women. When the official who made the Bertillon records had finished the history of Maggie—for he was entirely ignorant of her real name, believing she had been sent up for forgery—he looked her over and remarked in a low voice to his companion, "All the stigmata of criminality."

Our Catholic colleges have not yet developed a field of activity in which much could be done to arouse the interest of the student body in literature and prepare writers for the future. This is the establishment of good journals and magazines for those still at college and for those who wish to keep up an interest in literature in after life. Two or three years ago we referred to the German publication *Der Leuchtturm* as a good specimen of what a magazine for college students ought to be. We have since

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ord of educational activity which he unfolds, reveals that the Church has always been Mexico's best friend. The author's statement (p. 12) that "probably from 4,000 to 6,000 Catholic colleges were in existence in Mexico" at the beginning of the recent revolution shows a woful want of accurate statistical data. But no matter how many such institutions were in existence, it is shocking to be told that they have all been demolished by the vandalism of the past four years, their libraries, laboratories, and museums destroyed, and the professors imprisoned, robbed, or sent into exile. Poor Mexico! It will help open the eyes of American Catholics to spread this brochure, which costs only 2 cts.

—o—

A welcome contribution to the literature of Catholic parish histories is the brochure entitled "Diamond Jubilee, Roman Catholic Church of the Most Holy Trinity, Montrose Avenue, Brooklyn, N. Y.," published by the Rector, the Rev. Frederick M. Schneider, in commemoration of the seventy-fifth anniversary of the parish's foundation. It is a most interesting and edifying account of "three quarters of a century of progress, temporal and spiritual." The parish was founded in 1841 by Father J. S. Raffener, who was a veritable apostle for the German speaking Catholics, not only of Brooklyn but of New York State. The

second pastor was Msgr. Michael May, the third Msgr. Peter Dauffenbach, both, like the present rector, subscribers to, and staunch friends of, the FORTNIGHTLY REVIEW. Like so many other German parishes, Holy Trinity, Brooklyn, has a splendid record in the number of vocations to the priesthood and the religious life that have developed under the teaching of its zealous priests and teachers. The roll of honor (pp. 17 sqq.) comprises the names of fifty-six priests (among them four Capuchins, two Jesuits, and one Benedictine), six Brothers, and 132 Sisters. As the author truly says, few if any parishes can equal this wonderful record. Holy Trinity, by the way, is the home of the remarkable Hanselmann family, which gave all of its eight children to the service of the Church. Five of the six boys became secular priests, one a Jesuit, and the two girls, nuns. (There is a picture of the eight on page 55). The brochure is partly in English and partly in German and is illustrated with many fine cuts. We cordially thank Father Schneider for having remembered us with a copy and hope he will be spared many years to guide the destinies of his parish.

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According to the "Bulletin of the United States Bureau of Labor Statistics" (Whole Number 192) public employment offices are now in operation in almost

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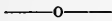
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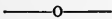
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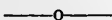
100 cities of the Union. Their services are free both to employers and workers, the expenses being met either by the State or the municipalities, and sometimes by both. The State of Ohio took the lead in establishing free employment offices. In 1890 its legislature passed a law creating offices in Cincinnati, Cleveland, Columbus, Dayton, and Toledo. The conditions which have led to the establishment of these free employment offices have varied in the different States. In most cases abuses by the private employment agencies have been powerful arguments for the establishment of public offices. The lack of farm labor in the agricultural States and the presence of large numbers of unemployed wage earners in the industrial centres have greatly helped the movement. The growing belief that it is the duty of the State to prevent idleness as far as possible, and the example of foreign governments and neighboring States, have also been important causes.



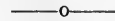
The Rev. George M. Searle, C. S. P., well-known as an astronomer, has written the history of his conversion to the Catholic faith, and it is appearing in monthly instalments in the *Missionary*. Father Searle, as a young man, was a victim of religious indifference, and his conversion was obviously and distinctly the work of divine grace. Perhaps the most impressive lesson to be drawn from his story is, in his own words, that "one does not become a Catholic, or remain so, simply by intellectual processes." Coming from a man of such high attainments this confession is worthy of special notice.



Canon Adderley cautions young clergymen against the danger of making slips in extempore prayers. He mentions these as examples of unintentional blunders: "Paradoxical as it may appear to Thee, O Lord;" "For this, O Lord, is the correct reading of the passage;" "O Almighty God, very wonderful are the proofs of Thine existence;" "If there be a spark of holiness here, O Lord, water that spark!"



Not a few readers will be surprised to learn that Rosminianism is not yet dead. The *Civiltà Cattolica* of Oct. 7 (quad. 1591) devotes six pages to criticizing "Facti Species et Quaestiones de Re Morali," a recently published book by the Rev. J. B. Pagani, (Rome: Desclée & Co.), in which the principles of Rosmini are revamped and applied to moral theology. Our Roman contemporary does not hesitate to condemn this book as a "grave attentato alla purezza della dottrina teologica."



Parts XVII and XVIII, just issued, of "Roma: Ancient, Subterranean, and Modern Rome in Word and Picture," by the Rev. Albert Kuhn, O. S. B., D. D., complete that truly monumental work, the progress of which we have chronicled by stages in the course of the past three years. To what we have said of the book on previous occasions, little remains to be added except that the promise of the publishers has been faithfully kept and the finished work stands unique in our English Catholic literature. We notice that even secular periodicals not at all friendly to the Catholic Church (*e. g.* the *N. Y. Evening Post*, Oct. 21, and the *Literary Digest*), praise and recommend Father Kuhn's master-work. Rome is the centre of the Catholic world, and every Catholic ought to be well informed with regard to its historical development and present condition. No better authority for this purpose can be found than that learned son of St. Benedict, to whom we owe the best history of Christian art in existence, and who not only guides his readers safely, but knows how to entertain, nay fascinate them on the way. We can imagine no finer Christmas present for educated Catholics than "Roma." Messrs. Benziger Brothers, who have put this sumptuous work within the reach of English readers, deserve congratulations and support. The book comprises more than 600 pages in quarto, and is embellished with 48 full-page inserts on tinted paper, 744 illustrations in the text, and 3 plans of Rome in color, and can be purchased in cloth binding for \$10, in red morocco, with gilt edges, for \$16 net.

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